"DOING THE WILL OF GOD"

Sunday Sermon By the Rev. John Erskine Adams.

Explains the Profound Purpose Which Ani mated the Life and Labors of our Lord-Dangers of Spirit of Materialism.

NEW YORR CITY .- "Doing the Will of NEW YOUR CITY.—"Doing the Will of God" was the subject of the sermon preached Sanday morning by the Rev. John Erskine Adams, pastor of the Ross Street Presbyterian Church. He took as his text John 4: 31. "My meat is to do the will of Him that sent Me, and to finish. His work." Mr. Adams said: "There words express the profound pur-pose which animated the life and labors of our Lord. He has been engaged in that wonkerful conversation with the sinful womenful conversation with the sinful

been kept up to this hour even from His faithful followers. Things which had been hidden from the w vealed unto habes, derful truths that wise and prudent are re-s. Some of the most won-at Jesus uttered were to during fruths that Jesus uttered were to summers; some of the most gracious prom-ness to those wire, like Himself, were de-spixed and rejected of mers. To this our-cast woman whose life was branded with shame. He not only reveals His willingness to impart the giff of God, the living watter, springing up into everlasting life," but Ho reveals to her His divine nature and Mes-sianic character. "I that speak unto thee am He." am He The

moman has gone from His presence The woman has gone from His presence with a new hope in her brack and a new light upon her tace, and the discripes ap-proach them Master. He must be hungry, for the first, like the way, has been long, and they offer Him meat. He replies: "I have meet to est that ye know not of: My meat is to do the will of Him that sent Me and to finish His work." Again does our Lord declare that man shall not live by bread alcore. There is a deeper satisfac-tion than that which comes from gratifi-cation of the carnal mature; the satisfac-tion of ourreach toward lost soulds: men tion than that which comes from gratifi-cation of the carnal nature; the satisfac-tion of outreach toward lost soulds; men and women in famine, wayward children of the Father, and in that outreach; doing the Father's will, who desires that not one of these hitle ones shall perish. That philoenshy, which proved too profound for those disciple is, we fear, just as incom-preherasible to the commercial and mater-ialistic spirit of this latter age. The ques-tion: What shall we cat and what shall we drink? is more imperious to day than ever. Epicura has has disciples still, and Mam-mon its shrine before which countless mul-Epicuras has mon its shrine titudes bow,

drink? is more imperious to-day than ever. Epictures has his discuples still, and Mam-mon its shrine heater which countless mut-titudes how. To cat, drink and be morry, that is the world's definition of life. I have said that the words of the text express the purpose of Christ's life. They are the motive of all His deeds; the norm by which His every action is judged. "In the values of the book it is written of Me: Lo' I some to do Thy will, O. My God." The will of the Father was the actuating power of His incarnation. He knew no other impelling force. It was this which turned His incernation. He knew no other impelling force. It was this which turned His incernation is to the dregs. In its glow all beser lights paled: to its an-thority all His powere were brought sub-iper, and through its power all temptations were beaten down, all personal ambitions were destroyed, carithy distinctions and emoltroents rejected. His responsibility to the Father pressed upon Him when only a boy of tweive vears, and decemend in His consciousness till it became the overmas-tering impulse of His life. Responsibility to Amighty God was Webster's beating of the profoundest thought that could come to a man; the "Father's business" was the supreme business of Jesus' life.

what he supreme business of Jesus' life: the knew no other mission or message. And we are speaking truly when we say that it was this supremo purpose which gave power and dignity to our Saviour's character and work. Without it, His life, however beautiful, would have been at best an aimless one. Without that purpose of doing the Father's will and manifesting His gloty there would have been no coher-ence to Christ's deeds or teachings, but in the will of God we find all that He was and did brought to the foens; to do that will was His meat and His drink. Now what was true of Christ is in like measure true of every one of us. What

Now what was true of Christ is in like measure true of every one of us. What purpose was and gave to the life of our Lord, it must be and give to us. We can no more live lives of atrength without the deep impulses of a noble purpose stirring within them, than can the vessel reach her destined haven without the compass or the pole star. Behind all things are the infinite purposes, Tennyson gives us the thought: "Yet I doubt not thro' the ages one in-

And the thoughts of men are widened with the process of the suns."

ind not strike fundamentals. Greece and kome perished because they did not grasp he divine philosophy of life; the truth but "rightcousness exaitsth a nation, but in is a represent to any people." The su-scene motive of their existence was car-rial, not apiritual, and so, being built upon he sands of time they perished with time. A polytheistic paganism; not too much of lod, but too many Gods, that was their adding. doing And so we might particularize. What is

And so we might particularize. What is true of nationa is true of men, for it is the man that makes the nation. Any mo-tive, other than the highest, is fatal to per-manence and power. To adopt any other notic of life than that which our Lora de-lares in the text—to do the will of God-is to court destruction. We need this varing to day. We pride gursalvas on the is do control destruction we prove and peaceful people. We enter upon war only as a der-mier resort. We are seeking to develop the industrial side of our life. We boast of pur achievements in commercial competi-tion; that the inflame of trade is largely in our favor. We point to the enormous assumilation of capital; to our ever in-reasing exchaquer. We are the vealthiest nation on the face of the earth. Our re-ources are inexhaustible, our possibilities of increment unlimited. But herein lies our very peril. It needs no figures to de-clare that the spirit of materialism is rife is never before in our land. The domina-tion of wealth becomes duily more cruel. The quest of riches is more and more strenuous.

Millionaires are not numbered by the works, but by the thousands. Materialism is rampant. Its interests are appende. It has been said that "market is beginning to ionimate literature and art, instead classic models and superior excellence. (ay men no isss than chings have the price, and the movey value is made, standard of the worth of an object. It prove, and the more value is made, the standard of the worth of an object. It is that that in some quarters there is revul-sion of spirit on this quostion. The pen-dulum is beginning to swing the other way. We take hope from the thought that many are studying with insight the gross mate-rialism of the age. The prophetic voiets against it are on the increase in the pulpit. Ignorant, vulgar and bruth wealth reserves severer chastisements than a few decades ence. Empty show, extravagant display and selfish luxury are seen by increasing numbers, according to their hollowness and miquity. There is a growing demand for batter ideals, for deeper thinking and for the inner as well as the outer develop-ment of seriety. The leaven is working, but as yet the imp remains practically un-leavened.

but as yet the lump remains practically un-leavened. What, then, is the duty of the church and the Christian in this matter? Do we nat need to stand where Christ stood, to make the motive of His life the supreme motive of ours? Let us remember our aposticship. We are ambassadors for Unist as truly as was Paul. Through us, through our lives, our thoughts, our ac-tions, God is seeking to speak to the world. And what message would He have us bring? Is it a message of worldliness, of selichness, of errail desires, a message of skillful demonizing with His commands and skillful attempts to make His claims upon us consistent with luxury and pleas-ur and worldly conformity? There is no doubt that many in our churches are seek-ing to apuly this soporihe to their con-seneres; to be in time world and of this world, and yet belong to God. Let us re-member the words of the great apostle; "Be not find many in our churches are belly but be ye transformed by the renewing of your mind, that ye may prove what is the good and according to find up the first of your mind. your mind, that ye may prove what is the good and acceptable and perfect will of God."

What was needed in Rome is not less needed with as here to-day. Should there some such a transformation, should there be in every life the proving of the will of God, the whitened harvest would wait no

be in every life the proving of the will of God, the whitened harvest would wait no longer for reapers; the desire of our Lord, which with aching heart He expressed that day of His conversation with the woman of Samaria, would be fulfilled. Elizabeth Fry was a thoughtless girl of reventeen years, used to all the refinements of lucury and a life of ease, wholly selfish and wholly useless, when God came to har through the voice of a Quaker preacher. She consecrated her life to God. Her meat and her drink were the doing of the Mas-ter's will and work. At the age of sixty-five ane wrote: "Since my heart was touched, at the age of seventeen, I believe I have never awakened from sleep, in sick-ness or in health, by day or by night, with-out my first waking thought being how best I might serve my Lord." There could be but one result from such consecration. God sent her armong the outcast, and her life became a constant benediction. The work she began in Great Britain among female convicts aprend all over the conti-pant of Europe. Letters from crowned beads, as well as from phlanthropic peo-ple in the common waks of life began to pour in, inviting her to visit the prisons of other lands, and subrequently she visited Scotland, France, Germany and other coun-tries, upon this errand of merey, every-where hailed as an angel of peace and scottand, France, Germany and other coun-tries, upon this errand of mercy, every-where hailed as an angel of peace and good will to men. The prisons of Europe were reformed through her labors, and the laws to punish criminals were greatly modified in nearly all European countries. nodified in nearly all European countries. Indeed the reformation sured throughout the world. This was the work accom-pliabled by one woman, who had submitted her life wholly to the will of God. She was changed from a thoughtless, fr volcus girl into a woman of great usefulness and pow-er. But the power came because the pur-powe came. She gave full place to God, and to His plans; she put them first, and to God used and honored her. And what was true of Elizabeth Fry may be true of each one of us. We may not be called to so mgh a task. We may find our horizon incumscribed, and our opportunities lim-ted, but if our meat and our drink are to be he will of God, the opportunities will be many and the results will be preciour and permanent. ind permanent.

THE SABBATH SCHOOL International Lesson Comments

For April 19

Subject: The Law of Love, Rom. xil., 7. 14-Golden Text, Som. xill., 10-Memory Verses, 9, 10-Commentary on the

Day's Lesson. 7. "To all," To all those in authority over you. "Tribute." Tax on person of property. "Custom." Revenue. Toll of merchandise. "Feer." Such as is due to a trable official action

when you, Prime, Pax on person of property "Caston." Revenue, Tail on merciandise. "Feer: Such as is due to a public official and to an antharized aven get of vrong. "Honor." Do not leave the vertice, and the investigation of the dignity of the office even though you cannot respect the man. S. "Owe use man." It cannot be supposed that the apaste meant to prohibit the current of the dignity of the office even though you cannot respect the man. S. "Owe use man." It cannot be supposed that the apaste meant to prohibit the current of the dignity of the office even though you cannot respect the man. S. "Owe use man." It cannot be supposed that the apaste meant to prohibit the current of the dignit of the highest obligations to pay all lead demands with out relucting any debts which they have not a reasonable prospect of discharge and unterfluous expense and cafefully goard against contrasting any debt which they have not a reasonable prospect of discharge and whatever may expose them to the dimension of the low of the low of the dimension of the bound of the dimension of the dimension of the bound of the dimension of the dimension of the bound of the low of the dimension of the law of the low of the low of the low of the dimension of the low of the dimension of the law of the low of low of the low of low of the low of low

time, and yet we sleep on peacefully a notigh we had no responsibility in this atter! "Salvation nearer," etc. The pe od of completed and ultimate salvation nearer than when we first believed. We we only a little time remaining in which work, therefore awake from thy slum rings and come forth to immediate ac

berings and come forth to immediate action. 12. "The night." Of heathen darkness, informance, immorality and wretchedness. "Far spent." Heathen darkness was rap-idy coming to an end. The full manifesti-tion of the sun of rightconsness in the illumination of the whole Gentile world, approaches rapidly. "The day." Of the deliverance from evil; of true Christian knowledge; of purity, happiness and peace; of ctornal blossedness "is at hand." "Let us cast off." The works of darkness de-seribed in the next verse. The Christian is obliged to renounce and "cast off" many things. He is required to be separate from the world (1 John 2: 15, 16), and to "touch not the unclean thing" (2 Cor. 6: 17). "Let us put on." There are some things for the Christian to receive and ac-cept. The power of a living Christ hving in the soul will be an "armor of light." In Ephesians 6: 11-17 we are exhorted to put on the armor which God has provided for the Christian. Protection is provided for the Christian is never expected to flee from armor. That person whose actions are open to view, who does nothing in the durk and under cover, is in a safe position. He can prove his whereabouts. The armor of "light" is his protection." 3. "Walk honesty." He decent, or-derly and sincere in all deportment, an ex-ample for all eyes to look uppn. Men choose night for their revels of sin and su-persitions doings, but children of light (Eph. 6: 11-18) must behave becomingly and live above such consure. "As in the day." In an open way which every one may see and know. "Not in rioting and drumkenness. They are not to indulge in revels where intemperance in eating and drumkenness. They are not to indulge in revels where intemperance in eating and drumkenness. They are not to indulge in revels where interperance in eating and drumkenness. They are not to indulge in revels where interperance in eating and drumkenness. They are not to indulge in revels where interperance in eating and drumkenness. They are 12. "The night." Of heathen darkness, a choice they would see the purity of the electric of the Christians. The apostle visely puts everything to prove the value of virtue and the darkness of sin. If "Pat ye on-Christ." Without fur the comment on heathen practices, the apostle plandy explains what the armor of ight means. It was plain to be seen what they must put aside, and this exhortation would apply to all who might hear it. To put on Christ algorithes receiving and belowing the goapel. This fully done and held to would stop all thought of following any sinful inclination of their nature. The flesh. By flesh here we are to understand the carnel nature, the gratification of which led to the abominations. In temperance puts off Christ and provides for the lusts of the flesh. Christ is able to so completely cleanae the heart from an diff it with love that no principle of sin or desire for sin will remain.

CHRITAIN ENDEAVOR TOPICS. April 19 .- "The Sacred Sabbath." Matt. sil

113. Daily Readings. April 13. Why instituted. Gen. H

April 14. Shows God's goodness

Deut, v. 12-15. April 15. A type of heaven. Heb. iv. 4-9

April 16. How Jesus kept it, Luke fv. 16-19.

April 17. An old-time defender Neh, xill, 19-22. April 18. In the early church, Acts

xx. 7-12. April 19. The sacred Sabbath, Matt. ×H. 1-13

Abstainers to sign the Pledge. Look at the matter. All good things among men rest upon pledges. The church is a pledged company: each minister took solemn promises in ordina-tion. Each member, in a public profession of Christ, took 'solemn vows before God and men. And at the communion those vows are reaffirmed. There is not a re-newed soul on earth that has not passed a solemn pledge to be the Lord's-inwardly or openly, or both. Let if be borne in mind that God imposes in His word and His ordinances pledges upon His people, and has always done it. He would not trust His cause without the pledge. It could not last without it. Government rests on the pledge. Not Scripture Verses .- Matt. xii, 1-7; 10-12; Luke vi. 6-10, xiii, 14, 15; John vi. 22, 23; xx. 19-26; Acts xx. 7, 8; I. Cor. xvi 1, 2; Rev. I, 10, 12; Heb. x, 25, Lesson Thoughts.

Though all of our time could rightly be claimed by him, God requires only one seventh of it exclusively for himself. What ungrateful selfishness must that be which refuses so small a claim.

The Sabbath is not a day for mere relaxation.or bodily recreation; it is a day given us in which we may par ticularly serve God, not that we may especially entertain and please ouraulves.

Selections.

The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected. Rest is not quitting the busy career;

Rest is the fitting of self to one's sphere.

"Tis the brook's motion, clear, without strife. Electing to ocean, after this life.

Tis loving and serving the highest and best;

Tis onward, unswerving, and this is true rest.

God sanctified the seventh day unto himself. The force and might of the commandment lie, not in the resting, but in the sanctifying of the day, for the proper idea of the Sabbath is, that we should teach and hear the word of God's day, in order that we should teach and hear the word of God's day n order that we may sanctify both the day and ourseives.

King Charles, of England, was once Interrupted in the midst of the sermon in church by a nobleman who wanted to engage in conversation with him. "Dear sir," said the king, "do not hinder me from hearing God when he speaks to me, in order that on the other hand, he may hear me when I spenk to him.

Suggested Hymns. Hear us, O Savior, while we pray, Holy Spirit, Teacher Thou.

After the toll and trouble. Take time to be Holy. Come, Holy Spirit. 'Tis the hallowed hour of prayer.

EPWORTH LEAGUE MEETING TOPICS,

April 19-Four Red Flags-Self-concelt Preju dice, Jealousy, Reckless Handling of Another's Name (Rom. 12. 16; Prov. 6. 34; Phil. 2. 3.)

"Do +ot wise in your own concelts" is not wise enough to make his way through the world to heaven. He needs the wisdom of Christ the Divine Guide.

Self-conceit provokes those who witness its exhibitions to lay snares for its fall. Prejudice arouses even the iong-slumbering prejudices in the minds of those who meet it, and causes them to start into new life. Jealousy is capable of becoming an insane anarchist and leading a murderous mob of the passions at a moment's no tice. Reckless handling of another's name and reputation is a firebrand of discord.

Self-conceit prejudice reckless statements about others, are evil fruit that may all be said to grow from one stem-inordinate love of Where the self-life is strong one or more of these manifestations of it is sure to appear. For the self-life is never the development of our true and nobler self-hood, or personality, which is not to be repressed, but the possession of that personality by a false and

THE GREAT DESTROYER | THE RELIGIOUS LIFI

READING FOR THE QUIET HOUF WHEN THE SOUL INVITES ITSELF.

Poem: In His Steps-What Christ Teacher About Trust-We Should Cast Down Our Cares at the Feet of Jesus --Christians Practice What They Freach

said, "I will walk in the fields." God

"Nay, walk in the town." said "No flowers, but a crown."

I said, "But the fogs are thick and clouds Are veiling the sun." He daswered, "But hearts are sick, and

souls In the dark undone."

I said, "But the skies are black; there is Nothing but noise and din." And He wept as He led me back-"There

I said, "I shall miss the light, and friends

will Miss me, they say." He answered: "Choose ye to-night if I Miss you, or they."

sions, however. In finished iron only favorable re ports are noted. Business failures in the United State for the week ending with April ; number 145, against 175 last week, 19 in the like week of 1902, 188 in 1901 182 in 1900 and 190 in 1890. In Canadr failures for the meak number of

a year ago.

421/sc.

I pleased for time to be given. He said, "Is it hard to decide? It will not seem hard in heaven, to have Followed the steps of your guide." —George Macdonald.

This Life of Trusting.

This Life of Trusting. Men are willing to trust everybody and everything but God. They will trust the midman, and the butcher, and the drug-gist with his deally drugs, the doctor and the plamber: they trust the man who builts their houses that they will not fall in a high wind, and they frust the man who puts up the chimney that it will not set the house on are. They trust the bunks though they often break, and they hoard their treasures in vanits that are some-time are put into property that they hoard their measures in the savings of a life-time are put into property that they have of seen, whose title they are not sure of being clear. They trust their reputa-tions in the hands of ignorant and crue survants, and they trust their reputa-tions in the hands of information to the series. More was all they meeded to maintain life He had created, and still they mathem all they have. Patent, \$4.70: choice Family, \$3.95. Wheat-New York No. 2, 791/2 c; Phil adelphia No. 2, 78@781/4c; Baltimor No. 2, 79c. Corn-New York, No. 2, 51c; Phila delphia No. 2, 481/4@481/4c; Baltimor No. 2 481/c. No. 2 48½c, Oats-New York No. 2, 42c; Phila delphia No. 2, 43c; Baltimore No. 2

It is time we Christians began to prac It is time we Christians began to prac-tice letter what we profess to believe. It is time we stopped fretting lest we cannot buy the new plane that Kitty "really needs," or lest the summer outing," which will make father so hanve and so much bet-ter able to go through his next year's work, cannot be accomplished. It is time we smoothed the fret-lines from our brows and gave ow lives the light of trust, not darkening that light by vain lears and fu-tile plannings, noi rrying to serve both God and gold, not feeling uncomfortable and refusing to go out because we are not dressed in the latest sigle. Be sure if we have the lifty nature in our hearts our flod will see that we are fifty clothed when His time comes to glorify us before others.

COMMERCIAL REVIEW.

Ceneral Trade Conditions.

Bradstreet's says: Retail trade i expanding, favored by spring-lik weather, and jobbers report reorder from retailers increasing, while collec tions note some improvement. price revisions are to be noted, partie

price revisions are to be noted, partie ularly in raw wool, coal, pig iron, cop per, coffee and sugar on the Atlanti seaboard. Flour is slightly higher a the excellent export business. The industries, particularly iron an steel and lumber, are active the coun try over. The spring crop of strike is equal to the average, though mot of them have appeared a trille earlier of them have appeared a trifle earlier particularly in the building trades.

The activity in lumber is a notable feature just now, the only complain being of deliveries not being sufficien to meet current demand. Shoe manu facturing is in rather better shape that provide facturing is in rather better shape the previously. Pressure of foreign iron at Easten seaboard markets is the reason assign ed for the cut of \$1 per ton in South ern foundry grades and for the sym pathetic weakening of 50 cents per tot in other kinds of pig iron at Eastern markets. A large business is report ed to have been done at the conces-tions, however.

failures for the week number 18 against 16 last week and 18 in this week

LATEST QUOTATIONS.

Flour-Spring clear, \$3.15@3.30; ber

Hay-No. 1 timothy, \$19.50@20.00;

\$2.00(2.75). Onions, yellow, per bush-el, 30(2.50c; do red, per bushel, 20(2.0c) Celery, per dozen, 60(2.75c. Applex Eastern, good to choice, per barrel \$1.40(2.200; do Western, do do, \$1.25-1.75; do No. 2, all kinds, 50(2.75c) Sweet potatoes, Potomac, yellow, per barrel, \$2.75(2.30c); do do, North Caro-ling automatic statistics of do East in automatic statistics of do East in automatic statistics of do East in automatic statistics of do a East

lina, yellow, \$2.50@3.00; do do, Eastern Shore, yellow, \$2.25@2.75. Yams.

ern Shore, yellow, \$2.25@2.75. Yam, yellow, \$1.50@1.75. Tomatoes, Florida per carrier, \$1.50@2.75. Apparagus Charleston, per bunch, 15@30c. Butter-Separator, 30@31; Gatherel cream, 20@30; Prints, 1-lb, 20@30; Rolls, 2-lb, 20@30c; Dairy pts. Md. Pa., Va., 28@20c.

Pa., Va., 28@29c. Butter-Separator, 29@30c; Gathered

Live Poultry-Turkeys, hens, choice.

He said, "There is sin."

Hay-No. 1 timothy, \$10.50@20.00; No. 2 timothy, \$18.00@19.00; No. 7 timothy \$15.00@17.00. Fruits and Vegetables-Cabbage Danish, large, per ton, \$0.00@10.00; f do, small, do do, \$6.00@8.00; do domes-tic, per ton, -@-. Potatoes, Mary-land and Pennsylvania, per bushel, 63 67c; do Eastern, per bushel, 63@67c Egg plant, Florida, per orange bax \$2.00@2.75. Onions, yellow, per bushel, 30@50c; do red, per bushel, 20@300 Celery, per dozen, 60@75c. Anole to maintain life He had created, and still gives them all they have. It is sad that even the near and dear disciples had to be reminded by this lify lenson. That a God who had cared to paint the ephemeral blossom in colors so rare, and array it in texture so exquisite, should forget to give His own loved ones the clothing they need! How strange that they or we should think it! And yet it seems as if we did.

The cioning they need! How strange that they or we should think it! And yet it seems as if we did. Take, for instance, the man who is con-sidering the adoption of the tenth plan of giving. He says: "But I must first support my tamily, that is my first duty. What if J should give a tenth of my income to the Lord and then not be able to pay my bills at the close of the year?" He leaves alto-rether out of his calculations the fact that God promised in many places in the Bible that man shall lose nothing by giving, but only gain the more. Also, he leaves out of his calculation the fact that God cares about what he cats or drinks or wears. Furthermore, he is putting down his will as to what style of food and clothing shall be his, whereas the lift takes what comes, whether of white netals, or nink, or yellow, or crimson, as ordered by the Father, and counts none less worthy to be worn be-cause all are designed by Him who knows what color best fits in the lift the corner of ihe world, where He means His flower to grow. It is time we Circuitan hears to many the set

time comes to glorify us before others. And the despised garments we sometimes have to wear may be in His eyes as fuir of fashioning as the veined petals of His flow-

seeve, to the perpetuity of the family, to the prevalence of all the morality and supe-rior excellence and purity, and to every va-iled phase of Christian civilization. De-stroy the bledge in every form, and you de-stroy what is the only selvation of the weak in human society, and the only relia-ble safeguard of the strone. The history of the world is full of exam-ples of the utility of pledges. No great ref-from combination, but combination always immises some bond of union. What, then, is the "abstinence pledge," as it is called but a simple "promise that for the time being we shall abstain from the use of intoxicating liquors?" It is a missize to suppose that we are abstainers because we are pledged; we are pledge fa-not the rause, but the effect of our absti-nence. We have come to the conviction and is there any harm in putting that con-viction on record? The folge the our testimony against drink-ing customs. If two men are in partner-ship, it has been said, it is not enough if one of them wish to refire from the con-vertise out of the compary, else he will contine that a should do so-he must also ad-vertise out of the law, and it is reason-rish to the so-the law, and it is reason-rish to the so-the firm on the sup-nostion that it should be so, because the public may credit the firm on the sup-nostion that he is still a partner, and, therefore, to free himself from legal re-sonschility, he must make known the fact of his being no longer a partner, by his ad-vertise out.

cream, 27@28c: prints, 1-lb, 29@30; Rolls, 2-lb, 29@30c; Dairy pts. Md. Pa., Va., 28@29c. Eggs-Choice Maryland and Pennsylwania 14c; Virginia and Western 14, Western Virginia 14; Southern 13/4; duck eggs 24/1 25. Jobbing prices ½ to Ic higher. Cheese-Large, 60-lbs, 1434@1456; do, 36-lbs, 1452@1455; 23-lbs, 1452@ do. 1414. -@16c; do young toms, choice, -@14; do old do, 12@13. Chickens, hens, heavy to medium, -@14c; do old roosters, each. 30@35; do young, good to choice, 14@16; do do, rough and staggy, 13@14; do spring, 28@32; do winter, 18@22. Ducks, fancy large, 15@16; do do, small, 13@14; do muscovey and mongrels, 14@15. Geese, Western, each, 40@60. Guinea fowl, each

So, likewise, in regard to the drinking customs. Every person in the habit of using intoxicating liquors, however moder-ately, has been a nather in the drinking system of his country, and his fellow men-lave been induced to give it credit for virtues which it does not possess on the ground of his connection with it, so that when he becomes an abstainer it is not summer to relieve him from all moral re-roansibility for the acid second to the second second

snowshillity for the evils resulting to so-cate from that system with which he has crassed to have connection, but he must proclaim to the world the fact that he has ers. Then, if we are to be Christians at all, we should be trustful Christians, for how done so, and by signing the pledge he pro-chims to the world that he no longer shares in the guilt of intemperance prowe should be trustful Christians, for how is our lot better than others if we may not cast down our care at the feet of Him who has borne it for us, and what is our joy that we have a Father if we may not come to Him for everything? And in this life of trusting it is not meant that we should neelect any of our duties, only that we should "first be eager about His kinedom and about what He thinks is right," and after that we have a right to go singing and trusting on our way.-New York Mail and Express.

could not last without it. Government rests on the piedge. Not the highest officer in the land will be trust-ed unless he is nledged. The people exact an oath from him. The President of the United States, in taking office, is com-pelled to say, "I do solemnly swear," etc. And not less is every Senator and Repre-sentative, and official of whatever grade, a pledged man. Law rests on the piedge. In

And not less is every Senitor and Repre-sentative, and official of whatever grade, a pledged man. Law rests on the pledge. In all our rours, the judges, attorneys and jurors are pledged men. And each witness has to lay his hand on the Bible, and take an oath to testify the truth. Moreover, each state, county, municinal or town officer, high or low, in assuming his functions, is compelled by law to take the prescribed oath. And the custom is not objected to. And yet we hear men say. "I don't believe in eledging?" Business, too, resits on the pledge. The notes and other written and oral agree-ments which men pass between themselves are simply bledges. And without these, business could not be prescribed to take it in the matters referred to the pledge is regarded as indispensable, how rean it be esteemed lightly in the matter of temperance? And if men do not besitate to take it in the cases mentioned, why should they refuse to pledge, as we have seen, is uninternet and essential condition to all the success may, to the very exist-ments of how, to all established forms of social order, to all virtue between the secutive of hav, to all established forms of social order, to all virtue between the seens, it to he use of all the more trive please of law, to all the morality and supe-please of the pressuity of the family, to the prevalence of all the morality and supe-ring observed and the write the please of the serve of social order, to all wirtue between the servel. In the order the morality and supe-tion excellence and purity, and to every ex-ited phase of Christian eivilization. De-

SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE.

The Rev. James B. Dunn, D.D., General

Abstainers to Sign the Pledge.

Secretary of the National Temperance Society, Shows Why It is the Duty of

God takes no delight in chaos or confu-sion. His works are ordered according to a divine purpose. Not only His works of creation, which move in the harmony of a perfect plan, but those of redemption and grace. St. Paul according to the ter-

proce pain, but those of redemption and grace. St. Paul asserts that His manifold mail purpose which He curposed in Christ Jens our Lord'. And if God manifests His gory in the accomplishment of His purpose in nature and in grace, and if Christ's lite was lived in the light of a no-ble purpose, how essential is it for us to move onward in accordance with well de-fined plans, under the inspirator, aye, computation of some aim in Hie, that shall give to live demittieness and conserve. Sufficient accordance with well de-fined plans, under the inspirator, aye, on the demittieness and conserve. Sufficient accordance with well de-fined plans, under the inspirator, and give to live demittieness and conserve. Sufficient accordance with well de-fined plans, ander the inspirator, and give to live demittieness and conserve. Sufficient accordance was not to the routine tasks of his Hit. Weas What is the meaning of your existence? If every plasare and every task made sub-spream notive of your being. Annel in his present motive of your being. Annel in a his ming and ending. We have faile and present dive of your being and and it the meaning of your existence? We have face of thing, but not gotten at their hid-den means, and Hw ak the reason at plans and ending. We have faile because no present dive of your being in used and plants and ending and basely. We have half whing, we have been hanging forever in the balance, and so we have been dosing our grop on lite. A man purpose his his heart so is and the balance, and so we have been dosing our grop on lite. A man purpose we have been dosing owned, a living motionless, thus do far word, a living motionless, thus and thing of beauty because a thing of life. There an ignoble purpose even, say Dr. Petter an ignoble purpose even, who con-fises and slaughter, but breathing, than whing a baseliter, but breathing, than athing of beauty because a thing of life. There an ignoble purpose even, say Dr. Petter an ignoble purpose even, who con-fises and alkuphter, but breathing, tha

bave thrown away a like. I feel sometimes as if there were nothing remaining to me worth living for. I am an unhappy man." The necessity, therefore, d purpose in life is apparent. And the question we are asking this morning is a permanent one: What am I making the supreme purpose of my kie? The Roman made martial ex-ploit and supreme physical provers the de-uderatum of existence. He was trained in the gymnasia; he sought to develop his podily powers to the utmost. And so he became a subradid animal. His legions were unconquistable, but his moral nature was wand conquist without character. The apolitosis of Greece was aesthouted. She windbished her hit on philosophy and art. She gave them to the world, but periated in the signing. Her set and her, philosophy

A Help in Trouble.

Happy is the man who has made God is scringe and strength. No real harm can over overtake him. He has a refuge to is refuge and screngen. No real name an iver overtake him. He has a refuge to shich he can flee in every hour of tempta-ion or trial and sorrow, a refuge never fail-ing. No matter what the peril, or what he grief, he flies to God and all is caim ind reat. God is aufficient for anything that can arise. And our refuge is always hear at hand, a very present help in rouble. The Israelite had often to flee a ong way to his city of refuge, but ours is liways close at hand; in a moment we are here. Happy also is the man who can say, 'God is my strength.'' If He is indeed our trength we shall win every battle that we ight. Our enemies may be too strong for is, but they are not too strong for Him, 'there is nothing too hard for us, if He s our strongth. The trouble is that we any the fit our strength while all the ime we are trusting in our own strength.' ing we are trusting in our own strength. If He is our refuge and strength, not only m word and in tongue, but in deed and in truth, then we shall never fear under any ircumstances, not even though the earth be removed, and though the mountains be arried into the midst of the sea.

Had Heard of It-Somewhere.

Senator "Tom" Platt was fingering gilt-edged book that had come to him in the mail. He seemed so much interested in it that Senator Quay sked what he was reading.

"This," explained the New York boss," as he turned the pages slowly, 'is a reprint of a curious volume much thought of by William Penn and his followers, but which I am told is scarcely known among their descendants."

"And what is it called?" asked the Pennsylvania statesman.

Platt tossed it on Quay's desk. It was the Bible.

Whistling Language. The aborigines of the Malabar Is lands employ a perfect whistling lan guage by means of which they can communicate with each other over long distances. A stranger wandering over the islands is frequently sur prised to hear from a hilltop the sound of food whistling, which is quickly re peated on the next hill, and so is carried from summit to summit until it dios away in the distance.

Recognized Him.

A professor in the Harvard Law school has a memory which plays him false on all matters except points of law. He cannot remember his men When the school opened last fall . student who prides himself on his rep utation with the instructors and makes himself felt by wise questions in the class room, approached the professor and heid out his hand.

The professor healt ted for a mo ment over the man's name and finally got it out in trimuph.

The student was highly elated and a few minutes after said with proud satisfaction to the professor's secre tary:

"The old boy seems to be getting his memory back. He hesitated only a minute before he called me by name. Pretty good after a three months' vacation, isn't it?"

"Why," replied the secretary, "it's funny he hesitated when I had just told him your name. He saw you coming across the hall and asked me who you were."-Youth's Companion

The Most Valuable Medal. The most valuable medal in exist ence is the Blake victory medal, struck in 1683. It is of gold, ova! in shape and its original cost WHS \$1.500.

wrong principle. It is notable that the most eminent characters so largely feel the limitations of human nature. A Faraday, an Agassie, a Virchow assures us that we have touched the fringes of God's great garment of truth. A Goethe, a Hugo, or a Gladstone makes us under stand that the race is in the kinder-garten of its existence. How self-forgetting are great souls, how magnani-mous, how lifted above the puny stage of prejudice, jealousy, carping criti-cism, and innuendo. Miss Willard ar-rived at a Western hotel ill, but she said "Let her come up," to the request of a young lady reporter asking an interview. Scarcely had the conversa tion opened when Miss Willard said. "Why, dearie, how tired you look! Take my chair, child," "And 1-well," said the reporter, when she sent the flowers to Miss Willard's funeral, "nobody had called me 'dearle' for so long, nobody had called me 'child.' that I, homesick, overworked, discour aged-well, I put my head on Frances Willard's shoulder and cried it all

The spread tail of the peacock, the strut of the turkey gobbler, are some way suggested by self-conceit; the ob-stinate and self-centered attitude of the swine, by prejudice; while only the fang and poison bag of the serpent will do for jealousy. And as for slan der and the besmirching of good names, perhaps the fittest likeness would be the buzz and sting of waspe and the mud-doubings of their nests "So after he had washed their feet and had taken his garments, and was set down again, he said unto them. Know ye what I have done to you? Ye calle me Master and Lord; and ye say well; for so I am. . . . I have given you an example, that ye should do as I have done to you." (John 13. 12-15.)

Hawaii Postmaster Resigns.

Since David Kaphokohoakimohoke weonah resigned his office as postmaster at Keokea, island of Maul, Hawaii, the fourth assistant postmaster general has been unable to find any one to take the office. David of the un-pronounceable name has been holding down the office ever since Hawaii was made a territory, but some time ago he got more lucrative employment on a sugar plantation at \$3 a month and left the government service, where he

received \$24 a year. Mr. Kaphokohoakimohokeweonah is said to be a lineal descendant of the famous King Kalitapokamikokiwealo-ha, who, tradition tells, was "very fond of missionaries."

shares in the guilt of intemperance pro-duced by the drinking system, and will be no longer responsible for the evil which

So, likewise, in regard to the drinking

duced by the drinking system, and will be no longer responsible for the evil which such systems may inflict upon society. In other words, he advertises out. The point of the second system and will be not systems may inflict upon society. In other words, he advertises out. The point of the system and system and those stand who are pledged temperance men and women in any community? They are not weak and puerile, but, on the con-trary, they are the true, the heroic, the strong, in the poblest sense. They have consistent in pledeing themselves to total and perpetual abstinence: they are in keep-ing with the truest philosophy and the most established and universally practiced graving established and universally practiced graving and his moral sussion, and circu-late intelligence, advocate and use the order. Return to the old ideas and the order increase. But a former genera-tion was well righ saved. How? Temper-ance was prescled in the pulnit, in the lec-ture room, in the family, in the school room on the increase. But a former genera-tion was well righ saved. How? Temper-ane was prescled in the pulnit, in the lec-ture room, in the family, in the school room on the vayside, by papers, books, tracts and lecturers, and at the same time whilten and resp and women by thousands and by it were keps from falling back to or that be selved that one in four of the multitudes who formerly signed the pledge. The head best were the new four falling back to or the way then, restore the pledge? Re-ter it.

terri it. We say, then, restore the pledge! Re-tore the pledge! It is a mighty help. "Keer the flag flying and the lamp of God bright.

And my word for thine, it shall end in the right." -New York American.

The Crusade in Brief. *

The illegal liquor dealers of Bangor. Me have just had to pay \$28,000 in fines. If you have been content with hell's reign of drink here surely you will be happy in the drunkard's hell there.

A total abstinence association in Berlin has been establishing halls where laborers can hold their meetings without resorting to saloons or being obliged to order intoxi-cating drinks. The halls are to be offered

of 7579 summary convictions to the entred free to workingmen. Of 7579 summary convictions to the city jail of Pittsburg, Pa., during 1902, nearly every one was treated for alcoholism. One hundred and nine suffered from delirium tremens, and seven died of it.

The Sultan has forbidden Mohammedans from frequenting taverns, imposing fines and dismissal for infractions of this law. He makes no objections to their getting drunk in their own houses, but forbids them access to dram shops.

Santa Monica, Cal., closed all her saloons last year. As a result her bank deposits have increased \$46,000 during a period of three months, as against the same three months under license, while the arrests for drunkenness have fallen off eighty per sent.

rent. In Russia the consumption of brandy is about six quarts per head per annum. A terms item from Woonsocket, S. D., states that farmers go there for twenty-five miles around, in preference to going to Huron and other license towns, uscause they say they can find better goods, at low-er prices than in liquor towns. New build-ings are going up, and prosperity rules in all walks of life.

all walks of life. According to the report of the work-house directors of Zanesville. Ohio, for 1902, out of 468 prisoners received at that institution. 222 were sentenced for drunk-enness alone. The report shows further-more that a large part of the remaining sentences were for crimes and misdemean-ors connected with saloons or the use of strong drink.

Brooding Over Mistakes,

Ironing Over Misnes.

True Heroism.

True Heroism. Heroism is largely based upon two quali-ties-truthfulness and unselfisiness, a read-iness to put one's own pleasure aside for that of others, to be courteous to all, kind to those younger than yourself, help to your parents, even if that helpfulness de-mands some slight sacrifice of your own placeaure. You must remember that these two qualities are true signs of Christian heroism. If one is to be a true Christian, one must be a Christian hero. True hero-ism is inseparable from true Christianity, and as a step toward the former 1 would urge most strongly and urgenty the prac-tice of the latter-G A Henty. gree.

Into a Tunnel.

When Senator Depew was well un der way with his anti-statehood speech he encountered Senator Bate of Ten nessee, who went off on an extended discussion of some tople suggested by what the New Yorker had said. Mr

Depew waited and waited, and at sat down.

"The president of the New Yor? Central," suggested a facetious Sens tor in an undertone, which was, never theless, sudible all around, "has rur into a dark tunnel."—Washingtor into a Post.

-@25. Provisions and Hog Productsclear rib sides, IIC; bulk clear 111/4; bulk shoulders, 10; bulk fat backs 18 lbs. and under, 10; bulk bellies, 11. bulk ham butts, 10; bacon clear rib sides, 1134; clear sides, 12; bacon shoul ders, 101/2; sugar-cured breasts, small 12; sugar-cured shoulders, blade cuts 101/2; sugar-cured shoulders, narrow 101/2; sugar-cured shoulders, extra broad, 111/4; sugar-cured California hams, 101/4, canvased and uncapvased hams, 10%, canvased and uncanvased 12 lbs and over, 13%; hams, canvased and uncanvased, 15 lbs and over, 13 hams, skinned, 14; refined lard, second hand tubs, 10%; refined lard, half-bar rels and new tubs, 1014; tierces lard 101

Hides—Heavy steers, association and salters, late kill, 60-lbs and up, clost selections, 10@101/c; cows and light steers, 8(a,81/2.

Live Stock.

Live Stock. Chicago—Cattle—Good to prime steers \$4,90@5.60; poor to medium \$4,00@4,75; stockers and feeders, \$2.7; @4,75; cows \$1.60@2.90; bulls \$2.50@ 4.80; canners \$1.60@2.90; bulls \$2.50@ 4.40; calves \$3,50@7.35; Texas fe steers \$4,00@4.50. Hogs—Receipts to day 18,000 head; tomorrow 15,000; left over 3.500 head; tomorrow 15,000; left day 18,000 head; tomorrow 15,000; left over 3500; average steady; mixed and butchers' \$7.15@7.35; good to choice heavy \$7.45@7.65; rough heavy \$7.208 7.45; light \$6.00@7.30; bulk of salet \$7.20@7.45. Sheep—Receipts 12,000 head. Sheep and lambs steady to 15 lower; good to choice wethers \$5.508 6.65; fair to choice mixed \$4.50@5.50; native lambs \$5.50@7.50.

6.65; fair to choice mixed \$4.50@5.50 native lambs \$5.50@7.50. East Liberty, Pa.—Cattle higher choice \$5.50@5.60; prime \$5.35@5.45 good \$4.90@5.10. Hogs strong; prime heavy \$7.70@7.75; mediums \$7.65@7.76 heavy Yorkers \$7.55@7.60; light York ers \$7.30@7.40; pigs \$7.20@7.30; rought \$6.50@7.10. Sheep higher. Best weth ers \$6.40@6.65; culls and common \$2.5 @4.75; choice lambs \$7.75@8.00; vet calves \$7.00@7.50.

SCIENCE AND INDUSTRY.

The deaths from pneumonia in Chi-cago have averaged over 500 a month this year.

One hundred and thirty kinds of wild flowers are found near Nome, Alaska The art of glyptics, engraving of precious stones, is being revived in France.

Thermometers used by physicisti show a change of a millioneth of a de-

In spite of recent disturbances the Transvaal exported \$35,232,915 of gold in 1902.

More poisonous snakes are found if Arizona than in any other part of the United States.

The error of an astronomical chro-nometer is rarely greater than two one hundredths of a second.

A North American rattlesnake takes to the Museum of Paris refused al food for twenty-six months. It is said that nine-tenths of the per-ple of New York city live in tent-ments. Bank deposits have increased 85 per cent in ten versus

cent. in ten years, The export of automobiles is about

\$1,000,000 a year,

man.