"INCREASE OF FAITH" Sunday Sermon By the Rev. Dr. Quincy

Ewing.

Shows How This Becomes the Prayer of Cu Souls When the World's Fer Lixities Bear Down Upon Us.

were taught not to have their brethren, nor to bear grudge against the children of their people, but to love their neighbor as themselves; and they may have felt that there was no need for them to bear this old teaching over again from the lips of the Master; that He was but wasting time in telling them what they already knew so well. time in telli knew so well.

So their request. Increase our faith may have meant, "Tell us something that we do not already know-something hid from the prophets and wise men of old times; tell us something, show us something, do someis something, show us something, do something which will make us surer that you are indeed the Messiah we and our fathers have looked for; that our hope in You is not misplaced; that You are truly the promised Deliverer. Make us more certain that we were justified in breaking away from the authority of the Scribes and Pharisces, in forsaking all to follow You. Do not be simply repeating to us what we may read ourselves in an ancient book; say something, do something, reveal some-thing which will certify our faith in You as the Messiah."

us the Messiah." Or the request may have had a profound-er import and been uttered in a tone of seli-distrist, of unfeigned humility and supplication. Suddenly while Jesus was

er import and been uttered in a tone of self-distrust, of unfeigned humility and supplication. Suddenly while Jesus was specking there may have awakened in the soils of His hearers the accusing conscious-ness that, though they had known for so long the divine law of duty toward their neighbors, yet never had they or their fathers been able to live un to it, to real-ize in their human life the divine ideal, and necospanying the consciousness of past failure may have been the reflection that never should they be able to realize that divine ideal, to exnel from their human hearts all hatreds, all resentments, all con-tempts, all unforgivingness and look upon their fellow-men with the steady Christ-vision of redemptive charity. And so their request may have meant. "Open wider our spiritual eyes, that we may see with You; lead us, draw us up to Your spiritual height; let us share with You Your vision of God and man; let us drink from the invisible fountain of Your vast strength and goodness; let us know the secret of Your Christiness, that we may rise to full sympathy with You would have it builded." But whatever may have hean the character of the disciples' re-quest, whether of impatient criticism of humble speculation in the words that came from their lips. Increase our faith. "How invitably that becomes the prayer of our souls at times when the infinite oroblems and perplexities of this problematical, per-plexing world bear down upon us and threaten to weigh us down: when we are forced to give ourselves to reflection upon the long and cruel and, apparently, unend-ing suffering of good and evil; the suffering of unnumbered millions; the vast failures of justice and triumnba of injustice; the trage defeat of right and victories of wrong; the hitter battles of uplifting truth for meconition by the baind and heart of of instice and triumnhs of injustice; the tragic defeat of right and victories of wrong; the bitter battles of uplifting truth for recognition by the mind and heart of humanity: the nainful, questionable pro-gress of indubitable good everywhere upon earth; and, so reflecting, are tempted to erv out in loud desnair, or in danger of being mastered by that deep hopelessness which utters no sound and shows itself in no outward sign; hopeleseness, that a being mastered by that deep hopelessness which utters no sound and shows itself in no outward sign; hopelessness, that a deathless heart of good does, indeed, throb-on to victory in things cvil; honclessness, that the to-morrows of humanity will be gladder and nobler than its yesterdays; hopelessness, that the wrones we know will be done away, and the good we dream em-holv itse, in fact; honclessness, that our individual efforts, all that we can say, all that we can do, are not mere vain, tran-sient strivings against eternal fate, power-less, as the wings of insects fluttering in the storm, to effect any betterment of things that are! How much that prayer of the apostles, Increase our faith, may mean, then, to our individual souls! A si-lent, unsyllabled cry for reseme to the In-isible Power that made us and the world; a pleading with that Power Invisible, whose name we cannot then utter, whose attributes we besitate then to declare, that again we may be privileged to pray. "Our Father:" that arain we may feel ourselves His children; that real enough may be-come His presence in our lives, to banish from us all doubt that the world intelligi-u is 'unit as gave 'andifigurum to' go His keeping; all suspacion, that any throned and crowned power of inonity can swing this carth ourside the circle of His Fath-ters, purpose and His Father's love. and crowned power of inionity can swing this carth outside the circle of His Fath-er's purpose and His Father's love. But it is not only in times of sorrow, sad-ness, perplexity that the request of the apostles should be our prayer, for that re-quest of theirs points to an eternal and universal need of the human soul, the need to day, tomorrow and forever of a firmer graup of God, a clearer vision of His pur-poses, a deeper reading of His will, in or-the way divine. Perhaps from the stand-point of the need of some of us it is more prover, deeper reading of His will, in or-the way divine. Perhaps from the stand-point of the need of some of us it is more prover. The case our faith." in the sea-sons of our greatest joy than in the days of our deepest angure h, more necessary at times when the world shines bright about a more the need of some of us it is more prover. The case our faith." in the sea-ons of our greatest joy than in the days of on perplexity and no misgiving, and dis-posed to be thoroughly satisfied with our-sis and we are conscious of the burden of no perplexity and no misgiving and dis-posed to be thoroughly satisfied with our-sis they are: for then, it may be, we are in greatest danger of forgetting God, of grow-up of Him, of crowding Him out of our life, with eyes and care blind and deaf to there with we are the sites of days personal dependence. Much the stress of days personal dependence which food at all, however far we put him from us, however grimly we deny our blin from us, however grimly we deny our which do the god far from us, all out of the himk God far from us, all out of the himk God far from us, all out of the him K God far from us, all out of the him k God far from us, all out of the him k God far from us, all out of the him k on need Him; as if the world blo himk God at all, however far we put him from us, however grimly we deny our blo the way were faith in His wisdom we without His presence. The weith on the gate tences all the him the some particular dogma-clearer the faith of our deeper need is that faith which means steadying vision of the di-time unseen and the divine eternal; pro-found consciouances from moment to mo-ment of what the poet has called "the dierg below the deep and the height beyond the height;" nobler conviction within as, be coming ever more ineradicable and uncom-menthle, that the real value of things is a spiritual value. their real meaning a spirit-al meaning, their real meaning a spirit-al meaning, their real end a spiritual end. This is the faith unon which depends ulti-mately our strengthening and saving: the faith which our Bibles, our devotions were meant to inspire, and which, if they do not imente, they are but as sounding brass and a tinkling cymbal. This is the faith we could be pray for, kneeling in our pews op Sundays, or bing at our work on week days_instrume.of. figuity, to geo

and reet below the earth, y deeps and he yound the earthly heights, and when we pray Gol to increase for us this fund-mental faith, be tempted to dictate to God how He shall answer us or when. We may want one answer: He may know that we need another. We may choose to have our answer in full all ast once. He may shoose to give us but the first selfable of it inday, and to prolong the giving of it through the years of a lifetime, reflars any distribution of the second distribution of the advant one fundamental condition, through the secons of eternity. We may indertake in our wisdom to impose condi-tions when do that we imagine He most utilit if He would answer our prayer, for-petting the one fundamental condition, but we must impose unon ourselves hon st eagements to hear the higher voices that may call to us from day to day, and to show them when they do; howest stravely to beat back the unb-by temptations that been the dore to do the duties that throug a hourly, momently, and in their toing altimately illumine any darkness the or an enter.

ion' can enter! The prayer of the anosties was arswered hardly as they expected certainly it might be, but answered revertheless and to a de-pres of richness that they were not able all as once to faithem; answered for them, as it has been through the area for all their successors by right of spiritual inher-itance; for them as for him, creat and good spoalle unto us of our modern time, who walked through the fires of sacrifice and rame in and out here amore us for a score t can enter!

anosh for them actor him, treat and good apostle unito us of our modern time, what and good smalled through the fires of sacrifice and sume in and out here among us for a score of years, fighting his could fisht, his fight of good, his fight for God and man, whose words are vital eet within these wills, and hevond them where men small the Eng-lish tangue: answered. I say, that wraver for them of the earlier time, for him of this lator, not by any flashing miracle of word or deed; not by any flashing miracle of word or deed; not by any startling revela-tion of a new beavens and a new earth; not by any suddenness of divine destrue-tion and reconstruction; nay, but be and through, a gradual moving sammatby with the permoses of the Redeeming Mas-ter; by and through the destrue, widen ing stonement of their scoles and bis; by and through their effort to live the life that worshiped His, and sufferies and end what should here true witness to a Ches. And thus only is it that God can fulfill for any of us the rever, forcease are faith. The eternal Father of our spirit we meet their deseave yearning for larger faith, for clearer vision, only through and by the human experiences. He has made possible for us from day to day, the tip of short, of siturgies to live. The readment to dWa will reveals it; the sceling to re-differt, of siturgies to live. The readment to dWa will reveals it; the sceling to re-differt, or strong day to day, the tip of short, of siturgies to live. The readment possible for us from day to day, the tip of short, of siturgies to live. The readment of dwar, are not as the true to day, the tip of short, of siturgies to live. The readment to dwi will reveals it; the sceling to re-differt, shall be noble enough to meating another once, hereines the meating point of our actual earth and our northlist efforts shall be noble enough to meatally con-ummation. heroic enough to prophesy a heaven'y con ammation

Growing Faith.

Growing Failb. Growth is characteristic of all life. It is an evidence of health and increasing strength. Every soul is here as a child nto God's kingdom. D must begin, and all beginnings are small. In our judgements of others we ought to remember this fact. One has no right to expect from a child that which belongs to manbood. When Abraham was first called into God's service be came as has every one since. His failb that which belongs to manipool. When Abruham was first called into God's service he came as has very one since. It is faith was untried and his growth inst beem. God promised bim greet things which he besitated to believe. When told that his descendants were to be as unmerges as the stars be stagered at the thought. All possed like a dream before him. The ra-triarch was stentical. "Lord, how shall I snow that I shall inherit it?" God's word was not sufficient. He wished some evi-dence that would suppad to him positive knowledge. He wished to know. Years ifter that man staggered not at the com-mand of God when told to slay his own. The difference was not in the quality of of his faith. It was the same man farther off slaws apply in mineriple allie to all. Abraham's experience becomes in a measure a part of our own. A living faith indives all things. Abraham's vision of the important, It served him for the manent and the became a recollection. But his atom that grew the brighter. Here lies the itronest evidence of our accentions with you. The vine Lives because of its attach-ment to the tree. It draws its life from the stronger, your sacrifice more withing' These re your assurances of streater things wyond.—Presbyterian Journal.

Doing What We Can.

Doing What We Can. Doing what we have the power to do is yur highest privilege and duty. We often eel that, if we had more money, or more affuence, or more power, we could do yomething worth doine, but, as it is, our possibilities are sadly limited, and we can have no hope of greatly koncering God, or helping our fellows. Yet the one woman in the world whow noise stands highest n the world whose nome stands highest ubove her fellows for what she did in her fay and ceneration was not a woman of reat wealth or of special power. Of her it s said simply, "She hath done what she sould." She may have thought that her uphere and abilities were limited, but God dessed her simple doing with His blessing and with her ever-growing fame. All that God would have us do is to do what we an. That much we ought to be ready to lo gladly.-Sunday-School Times.

THE SABBATH SCHOOL International Lesson Comments' For April 26.

Subject: Paul's Journey to Jerusalem, Ac a xxi., 3-13-Golden Text, Acts xxi., 14-Memory Verses, II, 12-Commentary on the Day's Lesson.

3. "Landed at Tyre." At Patara Paul found, in a vessel bound over the open sea to the sea the sea to the sea the sea to the s

he should change his purpose to proceed thither. 5, 6. "Brought us." "Here is a heantiful and impressive picture of the harmony of Christian communion and the strength of Christian affection." "And prayed." As at Miletus, so here, they pray before they separate. The meeting and parting of Christians should be seasons of prayer and praise. "Taken our leave." While fare-wells are sorrowial occasions, yet among Christians they are illuminated with a glo-rious nope.

weils are sorrowini occasions, yet among Christians they are illuminated with a glorious nope.
T. "Finished our course." By the same vessel that sailed southward thirty miles to Ptolemais, the modern Acre. Here the sea voyage ended. At Ptolemais Paul remained one day with the brethren, and the next day traveled by land the remaining thirty six miles to Carsarea.
S. "Philip." After a silence of twenty years, following upon Philip's ministry in Samaria and to the Ethiopian treasurer (Acts 8: 5-40), we meet him at Caesarea, which had ever since been his home. This seaport, built by Herod the Great, and named in honor of Angustus Caesar, was fifty miles northwest from Jerualem, and was the residence of the Roman governors of the province of Jadea. "One of the seven." One of the seven deacons appointed at the same time with Stephen (chap. 6: 5). He should be distinguished from Philip the aposte.

ed at the same time with Steplen (chap. 6: 5). He should be distinguished from Philip the apostle. 9. "Four daughters—did prophesy." The house of the evangelist Philip became, in consequence of the fulliment of the pro-phecy in Joel 2: 28, the honored central point of the Christian congregation of Cassaver. His four daughters, who had received the gift of prophecy and of inter-pretation, furnish new and clear evidence that all believers alke enjoy the privileges of Christianity, and even the carlier in-stances of the prophetess Miriam. Deborah, etc., prove that there is no difference in the kingdom of grace between male and fe-mule To prophecy is to speak "to edifica-tion and exhoriation and comfort" (J Cor. 14: 3). Where these young women preached, "whether to women only, or in private houses, or to public assembles," private houses, or to public assembles," we do not know. The statements of the New Testament clearly show that God calls women the same as men to preach His gos

pel. 10. "Many days." The Greek word for many means some or several. They re-mained longer than they at first intended. Paul's desire was to reach Jerussiem in time for the feast of the Pentecost, but he had arrived at Cresarca earlier than he ex-pected, and now had more than a week to spare, which time he spent at Caesarca. "Agabus." This prophet we have met be-fore (II: 27-30) as the foreteller of famine in the reign of Claudius. He comes now, from the interior hill country, to warn Paul of assault and arrest at Jeronalem. In imitation of the excessive symbolic act-ing sometimes employed by the ancient dewish prophets (Isa. 20: 2; Jer. 13: 1; Ezek 4: 1), this Christian prophet took Paul's girdle and with it bound his own hands and fact. Using the prophetic form of the Old Testament, "Thus saith the Lord," yet changing it to suit the new dis-pensation of the Spirit, he effects the Holy Ghost as explicitly announcing Paul's cap-ture and imprisonment in Jerusalem. This prediction was fulfilled not many days af-ter. had arrived at Caesaren earlier than he ex-

II. "Girdle." The loose, flowing robes worn in Eastern countries are bound worn in Eastern countries are bound about the waist with a sash or girdle. Girdles were quite large and made of linea or leath-er. "So shall the Jews," etc. This pro-phecy was not fulfilled in the letter, but while the Romans actually put the apostle in chains they did it at the instigation of the Jews. "Shall deliver him," etc. This prophesy was strictly fulfilled in every par-ticular. At Jerusalem Faul was delivered into the hands of the Roman soldiers and was sent back to Caesarea a prisoner. He remained in prison at Caesarea about two

CHRISTIAN ENDEAVOR TOPICS.

April 26 .- "An Evening With Arctic Missions. Job xxxviil. 22, 23 29, 30. Daily Readings.

April 20. God in the Northland, Ps cxlvii. 16, 17. April 21. The snow obeys his will. Job xxxvii. 6-10.

April 22. The North people his, Ps. XCV. 7, 8; c, 3 God King of the oarth. April 23.

Ps. clii, 18-22. April 24. Sun of the sunless, Pa-Ixxxiv, 11, 12.

April 25. Salvation for all. Rom x. 11-15.

April 26. An evening with Arctic missions. Job. xxxviii. 22, 23, 29, 30. Scripture Verses.—"The uttermost parts of the earth." Ps. exxxix, 7-12; II. 7, 8; Isa. xxiv. 14-16; Ps. lxv. 1-8. Lesson Thoughts.

The barren, frozen North is the creation of God just as truly as are the people from pole to pole of the earth

The Arctic regions have been con sidered worth costly exploring expe ditions; but Arctic missions have been more successful even as they have been more important and less costly The exploration of new lands and the discovery of the North pole are not to be compared in value with the finding of a lost soul.

Selections.

Their sufferings and struggles untold Dr. Grenfell tells the story of a dy ing Eskimo who for a fortnight had been in terrible agony. The doctor asked the poor fellow whether the pain was unbearable. He answered simply "It is nothing to what my Savior bore in the Garden for me." His last words were singing Zinzendorf's beautiful hymn-

Jesus still lead on.

Till our rest be won; And, although the way be cheerless, We will follow calm and fearless; Guide us by thy hand To our fatherland."

Although the conditions of life are to hard and conducive to lawlessness. and although vices which hide their reads in the more settled portions of country stalk unashamed here, yet the great mass of the mining popu-lation of Alaska will compare well with any community in the East in point of intelligence, education, mor-ality, and vital Christianity. . . . But the only safeguard of many a precious life from vast moral loss is the gospel of Jesus Christ, and with the van of every army rushing to the gold fields should march the soldier of the cross. There is no neople so degraded, so dull and stupid, that the gospel cannot reach and redeem them, and there is no country so dreary, no land so desclate, no people so repulsive, that devoted followers of Christ will not go to them.

Suggested Hymns.

Preach the gospel, sound it forth. Speed away, speed away on your mission. Hark: the voice of Jesus crying.

The morning light is breaking. From Greenland's icy mountains. Trusting in the Lord, thy God.

EPWORTH LEAGUE MEETING TOPIC"

April 26 .- Missions to Foreigners in Our Owe Land (Jonah 3. 1-10: Matt. 25. 35-40).

The United States has an unparalleled destiny as a mission nation. It has been a missionary of liberty, of popular government, of invention, of the el ficiency of human labor to accomplish results, of free schools and a free press. Our own land is the center to which peoples from all other parts of the earth gather, so that mission work may be done for them, not by going abroad, but by evangelizing them where they are in this country.

The Woman's Home Missionary Society is doing a work that touches out foreign population at many points Through its immigrant home agencies

at New York, Boston, and Philadelphia 910 steamers were met, with their thousands of forcign passengers, to

whom were extended Christian care

and counsel as they entered the por-tals of a new land. The Presbyterian

Church has missions about as exten-sive as those of our own Church among the Chinose and Japanese of

the Pacific coast, 44 churches formed of European recoles, through ten states, and, under their Woman's Board of Home Missions, four schools

The American Missionary Associa tion of the Congregatinal church has a very interesting work among the peo

ple of China and Japan upon our West-

ern shore. The Baptist Church has

widely extended and varied agencies

the Scandinavians and French Canadians in 1849, and the Chinese in 1870

The six largest cities of the United

States-those of 500,000 inhabitants and over-Baltimore. Boston, Chicago,

New York, Philadelphia, and St. Louis -contain, with their environs, 11,125, 000 people-one seventh of our entire population. While our total foreign-born are about 10,000,000, or thirteenper cent, of our whole population

New York city is thirty-seven per cent. foreign born, Boston thirty-five per

cent., Chicago thirty-four per cent The problem of reaching the foreign ers in our land is largely a city prob

One most valuable lesson learned by

the Presbyterians in Philadelphia in

1902 was that the foreign population

can be effectively reached by tent and oper-air evanrelistic services. At Starr Gordon Park night after night

from a thousand to twelve or fifteen

hundred people, sometimes twenty-five hundred, of all classes, by sermon, stereopticon, music, could be held for an hour, and during the summer over

four hundred conversions resulted

Our Marcy Home, in Chicago, in the

midst of a foreign population, is also

proving that it can do its best work.

even in reaching Jewish children and

young people, not by avoiding or veil-

ing the truth about Christ, but by

faithfully and loving giving the full

Spread of Marconi's System.

The attorney of the Marconi com

pany, in London, has stated that they

expect shortly to encircle the earth

with wireless messages, and hoped to

apply his system to heating, to trac-

tion lines and to publishing daily news

light of his Gospel.

DaDers.

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lom.

among foreigners in Chicago

THE GREAT DESTROYER, THE RELIGIOUS LIFE

Self-Plix-Robs Life of All Its Horo-

There's a wideness in God's mercy Like the wideness of the sea; There's a kindness in His justice, Which is more than liberty.

There is welcome for the sinner

For the love of God is broader Than the measure of man's mind; And the heart of the Elernal Is most wonderfully kind.

There is heading in His blood.

If our love were but more simple, We should take Him at His word;

And our lives would be all sunshine

Don't Pity Yourself.

Sympathy is a very beautiful thing when tept where it belongs. We cannot have so much sympathy with those who need t. But there is one person whose need of it is more than doubtful, and that per-on is more individual out the ter-

a is one's individual self. Pity is akin love, and self-pity is so close a rela-c of self-love that we are wise if we limitely refuse to let it enter the doors

Yet at some time in every life it seeks

In the sweetness of our Lord. -F. W. Faber.

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

SOME STARTLING FACTS ABOUT READING FOR THE QUIET HOUR THE VICE OF INTEMPERANCE. WHEN THE SOUL INVITES ITSELF.

Whisky's Terrible History is Written in Poem: The Mercy of God-The Spare o the Misery and Shame and Ruin of a Hundred Generations - Strong Drink the Cause of Most of the Murders,

the Cause of Most of the Murders. Time, last Monday afternoon: place, a room in a New York tenement house: dramatis personae, a man, a woman, four little children, and an invisible monster, to be later on materialized and unmasked. The woman is in bed, holding close to herself her two-day-old babe. The three children, all sick with scallet tover, are in another be l in the same room. The door opens and in comes the man, the husband of the woman and the father of the four little children. He looks wild! His eyes are bloodshot! His face is swollen! Under his eyes are great puffs! He shakes like a leaf in the wind! A moment be stands trembling in his

A moment he stands trembling in his

A moment be stands trembing in his shoes, and then he cries out to the little woman with the tiny babe on her arm: "Money! Give me some money!" "I have none," answers the woman; "you know I have none." The wild-looking man curses! He raved about the room like a madman! The mother and the three sick children tremble with fare!

with fear! "Money! I say, money!" cries the man once more. "You know I have none," the

"Money! I say, money!" cries the man once more. "You know I have none." the wife again replies. The man whips out a pistol, and, aiming at the woman with the little babe in her arms, fires, once, twice, three times! The wife's mother, hearing the noise, rushes in and the still smoking weapon is turned on her! Screaming, she at-tracts the attention of the police, and the man is arrested—as he stands waving his revolver and cursing, while he gazes at the form of his wife on the floor! It is a terrible picture. It is difficult for us to look upon it as having been an actual occurrence. A devil, a fiend, might have shot at that

Yet at some time in every life it seeks entrance. There is no lot where, in youth even, there is not some opportunity for self-pity. 'I am poor.' I am discour-aged.' 'I an msunderstood.' 'I am slighted,' 'I am overworked,' there is no end to the whispers that self-pity makes in our ears. If we yield to these sugges-tions, however, we soon begin to feel that the situation gets worse every day. We ind our courage waning, our despondency growing and all possibility of cheer and victory receding in the distance. Sympathy for self is a paralyzing and fatal sympathy. Unlike the sympathy of a wise friend, it brings no new point of view and suggests no fresh plan of campaign. A man who sympathizes with himself always has an over-production of griev-ances. If he undertook to explain some of has minor miseries to even him boot friend there might access used the tual occurrence. A devil, a fiend, might have shot at that

A devi, a head, might have shot at that poor, weak woman with the little bit of a babe in her arms; and such devil or fiend, having done so, might have stood over the prostrate form and cursed it as the life ebbed away. But how could a human being commit such a deed?

such a deed? It was not a human being who did that deed. It was the work of the invisible monster we spoke of—which monster we now drag into the light and call by its

now drag into the light and call by its true name-whisky. It was whisky that did that deed. The man had been drunk for four straight weeks; and when he went into that room where his wife and children were he was not a man, but a demon. The whisky had dehumanized him. It had destroyed his love for his family, wiped out his tenderness of heart, killed his humanity, and left rampant in him only the mad, senseless ravings of the drink crazed maniae.

ances. If he undertook to explain some of his minor miseries to even his best friend they might seem small, but self treats them respectfully and sympathizes unfail-ingly. Let the habit of self-pity he once established, and happiness is gone forever and a day. The timest tromb a becomes a thing to broad upon. Health of sont is gone and soreness of spirit has taken its place, until at last the self-sympathizet becomes one of those miserable persons who proclaims: "Nobody has such a hard time as I have." the mad, senseless ravings of the drink crazed maniae. He did not see the mother, he did not see the little two-day-old habe upon the mother's arm—he simply shot at the thing which, according to his disordered fancy, stood between him and the fire-water for which he thirsted!

which he thirsted! We have told the story in the fewest, plainest words possible, and but little else remains for us to do. The man who drinks whishy, even though he may drink it in what he calls moderation, cannot say that he will not yet become the murderer of his own flesh and blood. It will namelle

and blood. It will naturally occur to the reader that it is a story that is likely to be re-peated in any home where whisky is al-lowed to enter. Men are pretty nearly alke the world over. Whisky is the same sort of thing everywhere, and everywhere its effects are identical.

Identical. It is an enemy with which you can take no chances. It has no honor and no heart. Cold-blooded as the grave and venomous as hell, its tactics are always the same: First, to tempt, then to deceive, and finally to destere

Whisky is the one thing with which no

Decomes one of those missrable persons who proclaims: "Nobody has such a hard time as I have."
When we get to saying that, we are down in the pit of folly and selfishness that will is harder. No soul that makes that will is harder or noble or deserving of unch sympathy. When we are truly look about us not set or guess the crushing burden a ther souls are bearing with patience and without complaint, we shall be ashamed of such out complaint, we shall be ashamed of such out of know what its possibilities really are not know that its possibilities are also be and the source of self-pity and not be cought in the snare of self-pity and not avoid it the better.
The brave life never sits down to brood, ther's need, shifting its burden as well to the an and to a com rade's load, trudging steadfastly forward to though rain and shine, and sure to get to the coal in the end. It takes self-denain, one self-pity, as a guide, and for him who as fallow, though all fall secons against to most the coal in the end. It takes self-denain and shine, and sure to get to the coal in the end. It takes self-denain and shine, and for him who as fallow, though all fall secons against to most whole and the secons against to most the coal in the secons. Whisky is the one thing with which ho one can afford to experiment. Experiment? There is no experiment about it? We know what it will do with us if we fool with it? Its terrible history is written in the misery and shame and ruin of a hundred generations? "No man, having put his hand to the plaw, and looking back, is fit for the lang-op of God." We learn from this saving

The great world-poet knew well what he the about when he made one of his char-ters exclaim: "O, thou invisible spirit of wine, if thou

o, thou invisite spirit of while, it how hast no other name to be known by, let us call thee devil!" A devil it is, pure and simple, gloating over the wrecks it makes, laughing in flendish glee above the ruin it works! Rum has no conscience. The sanctitier

atives. He must have all our heart, none. No doubt we are to honor fath and mother, and love all around us. E when love to Christ and love to relativ come in collision, Christ must have to preference. We must be ready, hi Abraham, if needs be, to come out fre kindred and father's house for Chris-

COMMERCIAL REVIEW.

General Trade Conditions.

R. G. Dun & Company's "Weekly Review of Trade" says: "Aside from prevalence of strikes and possibility of further interruption to industrial activity next month on to industrial activity next month on this account, the business outlook is most gratifying. Despite some unfav-orable weather been heavy, and jobbing activity in Summer fabrics indicates expectation of a vigorous consumption as the season advances. There is less complains regarding deliveries due to better traffic facilities. Railway earnings in March increased 13.8 per cent. com-pared with last year, and 24.1 per cent

compared with 1001. "In the textile industries there are still adverse factors, notably the labor controversies at cotton mills. Beyond a moderate revival of export purchases for China, there is no increase in the sales of cotton goods, both sellers and buyers awaiting some more definite in-formation as to the future.

"Wool has been fairly steady since e month opened, but none of the March decline is recovered. New business is small at eastern shoe fac-tories, but this is seasonable and no apprehension is felt. Moreover, current shipments are much heavier than a year ago, and activity is assured for than least two months after work begins on Fall contracts. Domestic hides have lost part of the recent recovery, and imported skins are also somewhat cheaper.

Staple products develop irregularity as the season advances, and specula-tion has again become a prominent factor. Failures this week numbered 197 in the United States, against 198 last year, and 15 in Canada, compared with 10 a year ago."

LATEST QUOTATIONS.

Flour-Spring clear, \$3.15@3.20; best Patent, \$4.70; choice Family, \$3.95; Wheat-New York No. 2, 801/c; Philadelphia No. 2, 78@781/c; Balti-

No. 2, 80c. Corn-New York, No. 2, 51½c; Phil-acelphia No. 2, 48½@48½c; Baltimore No. 2, 50c. Oats-New York, No. 2, 391/4c; Phil-

adelphia, No. 2, 43c; Baltimore, No. 2,

421/c, Hay-No. 1 timothy, \$19.50@20.00; No. 2 timothy, \$18.50@19.00; No. 3 timothy \$15.00@17.00. Fruits and Vegetables.-We quote: Cabbage-Danish, large, per ton, \$12.00 (214.00; new Florida, per brl, \$1.50@ 2.00; Charleston, per brl, \$2.25@275. PotatoesMaryland and Pennsylvania, per bu, 55@60c; Eastern, per bu, \$5@ 00. Egg plant, Florida, per orange box, \$2.50@ joo. Onions-Yellow, per bux, \$2.50@ joo. Onions-Yellow, per bu, 50@ boc, red, per bu, 40@ 50. Celery, Florida, per case, \$2,50°3,00. Apples Florida, per case, \$2,50°3,00. Apples -Eastern, good to choice, per brl, \$1.40°2.00; Western, good to choice, per brl, \$1.25°1.75; No. 2, all kinds, 50°275. Sweet potatoes—Potomac, yel-low, per brl, \$2.73°3.00; North Car-low, per brl, \$2.73°3.00; North Car-Jow, per off. \$2.750(3.00); North Car-olina, yellow, \$2.50(3.00); Eastern Shore, yellow, \$2.50(3.00); Eastern Shore, yellow, \$2.50(3.00); Yams, \$1.50 (01.75; Tomatoes, Florida, per car-rier, \$1.50(4.00). Asparagus, per bunch, 15(0.30c). Strawberries per qt, ro@20c. Cukes, Florida, per box, \$4.50(6.00). Spring onions per too \$200(6.00).

Cukes, Florida, per box, \$4,50@5.co. Spring onions, per 100, 50@50c. Butter-Separator, 30@31; Gathered cream, 29@30; Prints, 1-lb, 29@30; Rolls, 2-lb, 29@30c; Dairy pts. Md., Pa., Va., 280/29c. Eggs-Choice Maryland and Penn-tylvania 14@1415c; Virginia and West-ern 1315c; duck eggs 24@25c. Jobbing prices is to the higher.

prices 1/2 to 1c higher. Cheese-Large. 60-lbs. 141/2@141/2c; do. 30-lbs. 141/2@1456; 23-lbs. 141/2@ 1414

Live Poultry-Turkeys, hens, choice, -@10c; do young toms, choice, -@14; do old do, 129(13) Chickens, hens, heavy to medium. -@14c; do old toosters, each 30/0.35; do young, good to choice, 14/0.16; do do, rough and to choice, 14@16; do do, rough and staggy, 13@14; do spring, 28@32; do winter, 18/0.22. Ducks, fancy large, 15/0/16: do do, small, 13/0/14: do muscolarge, cy and mongrels, 14/215. Geese, Westrrn, each, 40/4/60. Guinea fowl, each, -(25.

Provisions and Hog Products-Bulk Provisions and Hog Products-Bulk clear rib sides, tre; bulk clear sides, tria: bulk shoulders, to; bulk fat backs, 18 lbs. and under, 10; bulk bellies, 11; bulk ham butts, to; bacon clear rib sides, 1134; clear sides, 18; bacon shoullers, 1012; sugar-cured breasts, small, (2: sugar-cured shoulders, blade cuts, (2) sugar-cured shoulders, blade cuts, 1015; sugar-cured shoulders, narrow, 1015; sugar-cured shoulders, extra broad, 1115; sugar-cured California hams, 1015; sugar-cured California hams, 1015; sugar-cured California and uncanvased and uncanvased, 12 lbs and over, 1335; hams, canvased and uncanvased, 15 lbs and over, 13; hams, skinned, 14; refined lard, second-hand tubs, 1035; refined lard, half-bar-role and ham tubs, 1045; totacing tod els and new tubs, 1014; tierces lard,

Land of the wintry wind and cold. Ice-locked is thy breast; the bravest

and best, Shrouded in snow, lie silent at rest

Christian Faith.

Christian Faith. "Sun of my soul, Thou Saviour dear." is a line that ought to be said every hour of a Christian's life. Some good people are the prey of natural desnondent tempera-ner's. Such need a double supply of grace and must pray for it. The worries of busi-ness or household care, the loss of sleep or the derangement of the bodily machin-rr, put such Christian folk under a cloud rery often. To-day they sing like larks, fo-morrow the barometer goes down and hey are in the dumps acain. Such neople should look after their hould health as a miritual duty. Moreover they should keep heir Christian faith where it will not be exposed to every east wind or drenehed to leath by every shower that falls.

Home Thoughts.

High thinking chizels the features into be beauty of a pure and refined expression. The tone of the mind assuredly reveals it-elf on the face. If our thoughts are kind, enerous and forgiving, our faces will un-onsciously reveal the sweetness of these intues. Into a kind heart God pours His ight, which radiates on the face and makes t fair and pleasing. t fait and pleasing.

Christian Joy.

Christian joy is an experience of great lepth and solemnity. It never overlooks that sadness and sternness of life; it is never shallow or unreflecting; it is re-trained, tender, sympathetic, confident. We know it when we see it in the face of iny whom we love; it helps us.-R. J. Uampbell.

Making a Lawn.

The lawn should be the first care in any home-ground, says Country Life in America. All effective planting of shrubs and plants has relation to this foundation. Homelikeness depends also upon it. Grass will grow any where, to be sure, but mere grass doer not make a lawn. You must have a sod; and this sod must grow better every year. This means good and deep preparation of the land in the begin ning, rich soil, fertilizing each year, re-sowing and mending where the sod becomes thin. Usually we water out lawns too much, making the grass shallow-rooted and causing it to fail early. Every inducement should be made for the grass roots to go down

Effective Sermon

Rev. Dr. Floyd W. Tomkins, at a preachers' meeting, told this story on preachers' meeting, toid this story on himself: "I preached a sermon recent-ly on swearing and the extent of the habit," said he. "A few days since a man wrote me under his own name and said that he agreed with my ser-mon, adding that, 'Now every time I want to swear I say Floyd Tomki' " instead."

The Mania Telescard and solver and the set of the se

The Manila Telegraph Cable.

Manifa telegraph cables is that com pleted between San Francisco and Honolulu, in which the sea bed is precipitous, with valleys 31,600 feet deep. The next two sections, ex tending to Guam, will cross plains of mud at a depth of about 18,000 feet, while the last section is over a series of mountains.

Woman Given Public Office

A curious recognition of the right of women to hold public office has, with little gallantry, been made in Pike county, Pa. Porter township has so few voters that Mrs. Sarah Miller was placed on the Democratio ticket for school director, there be ing no other available candidate, one Democrat being the nominee for three local offices.

Strange Freak of Nature.

A woman named Blondel, living at Honfleur, France, recontly gave birth to a female child with extremities like those of a monkey. The hands and feet have only four fingers and toes respectively, but instead of nails they have long claws, while the skin hangs like a bag. It is not expected that the child will live

fiendish glee above the ruin it works! Rum has no conscience. The sanctitier of life find no favor in its eyes. It has no veneration for the kindnesses that make life beautiful. Commanders have been known to fill their soldiers with whisky just before tak-ing them into battle. Why? Because they knew that the whisky would inflame their passions, deaden the natural kindness of their hearts, and so enable them to kill their fellows with the better grace. better grace. The effects of the stuff are degrading and

brutalizing. It makes no difference how noble one may be to begin with, it is within the power of alcohol to make a murderer of

him. A large percentage of the murders com-mitted in the world are inspired by strong drink.

mitted in the world are inspired by strong drink. Crazed by rum men do things of which they would be oute incapable if sober and in their right minds. Of course this is an old story, a very old one; but in the presence of a tragedy like the one we are now considering we cannot resist the temptation to tell the old story just one time more. We love the young men. Apart from the fact that in them lies the hope for the future of our country, we are interested in them for themselves alone. And because this is so we say to him: For God's sale, for the sale of your mother's love, if she is alive, of her mem-ory if she is dead, and for the sake of all that you hope to be in this world-let which y alone.—New York American. Anti Drink Crusade.

for reaching the foreign population of the United States, opening with the Welch in 1836, the Germans in 1846.

Anti-Drink Crusade.

Anti-Drink Crusade. In Denmark a curious method is now adopted for the purpose of oreventing per-sons from setting drank. The police have simply notified the saloonkeepers through-out the country that those among them who at any time sell liquor to persons who are intoxicated will not only be held re-sponsible for any damage which the drunk ards may do to persons or property, but will also be obliged to pay for sending them home in carriages as well as for medical at tendance, if necessary. In every case it is the saloonkeeper in-whose place the intoxicated person has pro-cured the last glass of liquor who is held responsible, and for this reason most of the saloonkeepers are now taking very good care not to furnish drink to any one who shows the slightest signs of intoxication.

The Crusade in Brief.

The first member of the first temperance society in the United States, Warren L. Wheaton, has just died at the old home-stead in Wheaton, IJ. at the age of nine-type tests

ty-one years. The liquor oligarchy of Brussels have is-sued a secret eircular, calling for combined and vigorous action against all anti-alco holic societies in the country.

The British linacy commission reports that the cause of insanity average 218 per cent, of the whole number for males and 9.5 per cent. in females in England.

The commission on alcoholism appointed nearly two years ago has, through Dr. Laborne, made a report to the British Parliament to the effect that national in-temperance must cease if national bank-ruptcy is to be averted.

Only a clear brain can think God's thought after Him. Only a steady hand can glorify the divine Carpenter. Only a heart unburned by artificial stimulants can be loyal in its love to Christ and hu-manity --Frances E. Willard.

The largest shipment of beer ever sent to the Orient from any one point was shipped from Milwaukee on December 11. It consisted of forty-seven carloads, con-taining 1,000,000 bottles. The cargo goes to Hong Kong and Manila. Verily the beer trade follows the flag.

Abraham, if needs be, to come out from kindred and father's house for Christ's sake. We must be propagit us up, if God rels us, and the path is plant. Such de-ride conduct may entail sore trials on our affections. It may wring our hearts to go continue to the opinious of those we love. But such conduct may sometimes be pos-tively necessary to our salvation, and with-out it, when it becomes necessary, we are undubtedly much changed since our Lord spoke these words. Not many are railed upon to make such real services for Christ's sake as when Christ was on earth. But the heart of man never changes. The difficulties of salvation are still very great. The atmosphere of the world is still very unfavorable to spiritual religion. There is all a need for thorough, unflinching, whole hearted decision if we would reach heaven. Let us earth at bothing less than this deci-sion. Let us be willing to do anything and sufficient size, --Our Young Folks.

Looking Back.

that it is impossible to serve God with a bivided heart. If we are looking back to mything in this world, we are not it to be disciples. Jesus will not share His throng with any one—no, not with our dearest rel-tives. He must have all our heart, or one. No doubt have all our heart, or

Making Men Believe in You.

You must win men's faith before you can do anything to make them wine of happy. Therefore it is that the mere amount of a mar's intellectual power on the mere degree of fruth in a man's doc

the mere degree of truth in a mans doc-tifte mere degree of truth in a mans doc-ter the never a compete test or assurance of the power he will have over other men. An unidel will make the whole world listen and fill men with his folly if he can only make men believe in him, while wisdom herself may cry sloud in the chief place of crowd go away as foolish as it came. If you really want to help your fellow men, you must not merely have in you what would do them good if they should and the trace can take it from you. The snow hust melt upon the mountain and come down in a spring torrent before its rachness can make the valey rich. And yet in every age there are cold, hard, unsymp-the locked-up fertility in them, and won-dering that they wisdom does not save the world.—Phillips Brooks.

Universal Gifts.

Universal Giffs. It is not rare gifts that make men happy. It is the common and simple and universal mits; it is health and the glance of sur-shine in the morning; it is fresh air; it is the friend, the lover; it is the kindlinesss that meets us on the journey; it may be only a word, a smile or a look. It is these and not any varity of blessing that are God's gentle art of making happy.-G. H. Morrison. Morrison.

Right Makes Might.

Let a man try faithfully, manfully, to be right, he will daily grow more and more right. It is the bottom of the condition on which all men have to cultivate themselves.

Diet of Mahometans.

It is a rule with Mahometans to be gin a meal with salt and finish with vinegar. If they begin with salt they will escape the contagion of 70 dis eases. If they finish with vinegas their worldly prosperity will continue to increase. The host is in etiquette bound to be the first to start eating and the last to step.

Queer Name for Rock Crystal. The East Indians called rock crys tal an unripe diamond.

Hides-Heavy steers, association and alters, late kill, 60-lbs and up, close selections, ro@tol/ic; cows and light iteers, 860.8%.

Live Stock.

Chicago – Cattle – Receipts 10,000 head, including 100 Texans; active and itrong, good to prime steers \$5,100 500; poor to medium \$4,000,4,80; itockers and feeders \$1,000,4,75; cows \$1,750,4,65; heilers \$2,500,5,00; canners \$1,750,4,65; heilers \$2,500,5,00; canners \$1,750,4,65; heilers \$2,500,2,00; canners \$1,750,4,65; heilers \$2,500,2,00; canners \$1,750,4,05; Texas led steers \$4,600 3,00. Hogs-Receipts today 20,000 head; tomorrow 18,000; left over 4000; steady to 5c lower; mixed and butchers 7,200,7,35; good to choice heavy \$7,40 7,60; rough heavy \$7,200,7,35; light \$0,850,7,20; hulk of sales \$7,150,7,40. Sheep-Receipts 12,000 head; sheep steady to 15c lower; lambs steady to 15c lower; good to choice wethers \$5,500 0,75; fair to choice mixed \$4,000,5,50. East Liberty-Cattle steady, choice, \$4,000,5,10. Hogs higher; primt heavies, \$7,800,7,85; mediums, \$7,7500 7,80; heavy Yorkers, \$7,500,7,70; light Yorkers, \$7,400,7,50; pigs, \$7,300,7,40. Chicago - Cattle - Receipts 10,000 7.80: heavy Yorkers, \$7.60(27.70; light 7.80: heavy Yorkers, \$7.60(27.70; light Yorkers, \$7.40(27.50; pigs, \$7.30(27.40) roughs, \$5.50(27.20; Sheep steady; best wethers, \$5.75(25.90; culls and common, \$2.50(23.50; Choice lambs, \$7.00(27.25) eal calves, \$6 50@7.00.

SCIENCE AND INDUSTRY.

Gelatin-stiffened jellies contain 95 per cent. water.

Over too,ooo acres in Nebraska ir planted in alfalfa.

Our sun at the distance of Arcturus would be invisible to us.

The greatest ranching country of the Canadian Northwest is Alberta.

There are 40,000 persons in the mu-nicipal service of New York city. In the United States one death in

every sixty-five is either murder of suicide.

The gensing farmers will form . trust.

Three pairs of Siamese twin fishes have been hatched at the New York

Aquarium. The production of wheat per acre is Canada is double that in the United States. The American Tobacco Company

The American Tobacco Company controls about 90 per cent. of the trade in cigarettes. The United States uses nearly a third more coffee than the rest of the world put together. More than a million dollars' worth is taken out of the copper mines at Butte, Mont., every week.

Origin of Tissue Paper. The filmsy paper called tissue pa-per was originally made to place be-tween tissue, cloth of gold or silver, to prevent its fraying or taralshing

The most hazardous section of the