"AFTERWARD"

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Brilliant Suaday Sermon Dy Rev. J. H. Lockwood.

piclares that the Whole Enigma of Life is Sclved at Once When You Hold the Keyword.

BROOKLYN, N. Y.—The Rev. J. H. Lockwood, pastor of the Naugatuek (Conn.) M. E. Church, preached Sunday morning in Grace M. E. Church in the absence of the pastor, the Rev. Dr. John E. Adams. Mr. Lockwood is well and favorably known in Brooklyn and on Long Island, where he has held several pastorates. He was born and educated in Brooklyn and studied law before he entered the ministry. He had the distinction of being last year the only clerical member of the Connecticut Legislature. He took for the subject of his sermon, "Atterward" His text was from Hebrews, xii:2: "Now no chastening, but the present seemeth to be joyous, but trievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness anto them which are exercised thereby." Mr. Lockwood said:

Let us consider the single word "After-

Mr. Lockwood said:
Let us consider the single word "Afterward" as our text. If you grasp that word and its rich content of comfort you will have caught the whole message of the sertion, and you will possess a most valuable solvent for life's perplexing, and often distressing problems.

hon, and you will possess a most valuable solvent for life's perplexing, and often distressing. Problems.

Human life is a mysterious enir. a that has successfully baffled the efforts persistently made by the profoundest thinkers of our race for its solution. "What is life?" is the still puzzing question of questions. As the biologists and their fellow scientists have not succeeded in telline us just what that elusive thing we call physical life is, neither have poets, prophets, philosophers, nor even chilanthro "its been able to tell us adequately what real life is.

Here is this strange thing we call life, with its many and varied phenomena, and the more profoundly and comprehensively we study it the more confused it leaves us. There are experiences positively joyous and experiences positively painful, and there are experiences partially joyous and partially painful, and we look at this great mass of life's complex drta and are quite baffled to know the meaning of it all. Still, with our hearts, as well as with our heads, we ask again the irrepressible interrogative. "What is life?"

Are we, indeed, only a lot of animals—high class animals, to be sure, but only ani-

we ask again the irrepressible interrogative. "What is life?"

Are we, indeed, only a lot of animals—high class animals, to be sure, but only animals, nevertheless, sprume from the primeval mud and risen to our present intellectual and moral evaluation and gorv by painful step and slow, only to be plowed under shortly in the great cosmis agriculture to serve as soil for some future crop, a little finer grained than we? From mud to mud—that is the program of evolution. Or, on the other hand, is it some splendid, sweening plan which we are in, working out for us, the immeortal participants, a far more excreding and eternal weight of glory that shall thrill the soul forever? Have we been but blind and studid workers at the loom of time, weaving an imaginary fabric that really had no evistence, even as "one that beateth the air." or are we actually engaged in some real work of marvelous design, whose pattern we see not clearly and in all its comprehensive details, but which our Master Workman knoweth well?

Let us look at the three proffered explanations of tife. First, there is the doleful and distressing answer of philosophic pessimism which assures us that things are surely growing worse all the time, the world is rolling down hill and there are no brakes that can be amilied. The world now is better than it will ever be hereafter. If you like that view, accent it. No, we must not say it so, Not, do you like it, but is it true? That is the way to p. it; for, pleasant or repusant, we must accept what is true. But this view cannot possibly be true unless the proposition on which it is based is also true, the proposition of the fool who said in his heart, "There is no God."

the fool who said in his heart, "There is no God."

And in the second place we have the answer of philosophic optimism, which asserts that things are steadily getting better; that, whereas life to-day is far better than it was 1000 or 10,000 years ago, it will be far better 1000 or 10,000 years hence. But this prevalent theory is scarcely any improvement on the other, except to the superficial thinker, for it makes no provision for the perpetuation of personality. Where will you and I be when those far off improvements of our race arrive? This materialistic philosophy offers us of the present no immortality, and hence no opportunity for the adjustment of life's present agaring injustices. I am glad to believe that the race that shall be resident here 1000 years from now will be a better race. But I would like to be in existence somewhere, too, when the better day dawns. And even if I could rise to the superb unselfishness like unto that which noets sometimes sing when, temporarily, they happen to be in just that mood, and could say I selfishness like unto that which nocts sometimes sing when, temporarily, they happen to be in just that mood, and could say I was content to live and die and cease te exist here or anywhere eise if only, as a result of my having lived a while, future generations might by lifted a little higher; still, one must feel that that pretty and after all, rather morbidly sentimental scheme does not satisfy the imperative demands of our souls that wrongs shall be adecuately righted, that innocent sufferers shall be compensated and that outraged helpiessness shall be avenged.

Now comes Christianity, with its ample answer. It admits all the facts, the apparent injustices of the present, the prosperity of the unrighteous, the triumphing of the wicked, and, on the other hand, the suffering and the seeming defeats of God's heroes and saints in the fierce, hot contest of life; and then it speaks one blessed word, "Afterward!" and we can be patient.

After we have beerd that divine word we can see the wicked spread himself like a green bay tree, and still we "rest in the Lord and wait patiently for Him, and we refuse to fret ourselves because of him who prospereth in his ways, because of the man who bringeth wicked devices to rass."

The whole puzzling enigma of his is solved at once when you hold the keyword, and that word is the single word of the text, "Afterward!"

text, "Afterward!"
That is to say, you can get no satisfactory explanation of this strange and somewhat feverish thing we call life, unless you think of what is to follow. A noted American think of what is to follow. what feverish thing we call life, unless you think of what is to follow. A noted American orator, in a famous sentence of his, has told us that we have no lamp with which to guide our feet in the future except the experience of the past. He contended, and rightly, too, that we cannot properly estimate the future unless we base our judgment on the experience of the past. Now we may go on and supplement Patrick Henry's familiar dictum by saying that we have no lamp to reveal the meaning of the present, except the light of the future. "Afterward" is the word that explains the mysterious disciplinings and chastenings of the present. If you will grasp that word with firm, athletic grip, it will settle for you all these difficult problems that so frequently confront your soul and disturb your heart.

When you come to some terrific experience in life that all but shatters the very foundations of faith—when your soul falls stricken and wounded on life's cruel bat lefield—a thousand arrows of temptation piercing the spirit and many a sword of sorrow thrust through the heart—so that all you can do is to cry in agony and terror, "My God, my God, hast Thou forsaken me?" Then above the tumult of grief and the roar of the black billows, may God send some ministering angel of memory to whisper with soothing voice this one word, "afterward;" and the soft, sweet beauty of it shall solace your aching heart and the peace of God shall once more flood your soul.

If you look at the lives of the great and

If you look at the lives of the great and real heroes of our race you will find they mind mighty power from the inspiration of the future. They kent one eye on the "fifterward." Moses "had respect unto the recompense of the reward. I and yould calmly lay that wonderful head of has on the block and pour out his life on the high altar of martyrdom because of the power of the "afterward" in his soul. Even Jesus "endured the cross and despised the shame for the joy that was set before Him." And, my brethren, if we run with patience the race that is set before us, we must keep looking forward, looking unto Jesus, the Captain of our salvation, who was made perfect through suffering. This seems to be the divine order—first the dark, then the light; first the cross, then the crown. And that cross terminants.

substitute a max "g," you have one tender and gentle word "discipling." That is really what the present chastenings mean—you are being made a disciple—you are taking Christ's yoke u-non you and learning of Him as He has invited you to do. You are entering into the fellowship of His sufferings. But, "beloved, if we suffer with Him, we shall also reign with Him—afterward!"

Him, we shall also reign with Him—afterward!"

After all, how blank and dull, and sadly monotonous life would be without its crises of pain. The problem of pain—how it has vexed us and how pain has pained us, and yet how it has enriched us! As many a spice plant gives forth its most fragrant perfume only when bruised and crushed, so a human heart does its best for other human hearts after some softening grief has visited it. Martineau said: "A world without a contingency or an agony could have no hero and no saint. There is no epic of the certainties and no livric without the surprise of sorrow and the sigh of fear. Whatever touches and ennobles us in the lives and voices of the past is a divine birth from human doubt and pain."

The scuiptors have a maxim to the effect that "all that is not status must be

past is a divine birth from human doubt and pain."

The scuiptors have a maxim to the effect that "all that is not statue must be hewn away." At first our lives are like a rough and quite meaningless block of marble, with many a too sharp angle and many a blemish. And as Michael Angelo said of tae stone thrown on the rubbish heap: "I see an angel there and I must get him out." so God sees the best there is in you and He is determined to bring 1 out, even if He must needs use chisel and mallet. And now the blows are struck, the chisel cuts deep, the chips fly. "The more the marble wastes the more the statue grows." Thus continues the divine sculptor His work and labor of love, until there stands forth, afterward, a glorious soul of majestic dimensions and Christike beauty.

"Tis the Master who holds the chisel, and day by day
He is chipping whatever environs the form away.

That radge His skilful cutting the form

That under His skilful cutting the form

may be Wrought silently out into beauty, of such degree Of faultless and full perfection, that angel eyes Shall gaze on the finished product with

Shall gaze on the husbed product with new surprise,

That even His matchless patience could grave His own

Features upon such fractured and stubborn stone."

Features upon such fractured and stubborn stone."

There is, unfortunately, another side to this proposition. For the wicked as well as for the righteous there is an "afterward." Over that melancholy scene I would gladly draw the curtain of complete silence. I would fain hold my peace and speak not at all of the wretched sequel which in the very nature of things must be theirs who hurl defiance at God's benevolent laws for the souls of men.

Just as the tears of the righteous now shall afterward be transmuted into eternal gems, sparkling forever in the light of heaven, so the very pems of the wicked, the tawdry tinsel and trinkets and toys that now seem so bright and attractive, will be found, afterward, to be but the perishable accessories of a mad nightmare of revelry and rioting. The empty, idle fallacies with which they sported here, killing time and killing sonis, shall afterward become whips that lash them forever, scorpions whose sting is eternal, tears that are never wiped away, but which unceasingly sea'd and scarify the soul like biting acids eating the heart forever.

For the devil's dunc the inevitable order is just that—now a little temporary pleasure, just enough to hait the soul successfully; and afterward, desolation and anguish indescribable.

So, to sum it all up—what kind of an afterward are you soing to have? That depends on what kind of a present you are having. Would you not prefer to suffer afflictions with God's people and afterward have glory unspeakable than to enjoy the pleasures of sin for a season, and afterward ward suffer the inevitable aftermath of despair? Say "yes" to that proposition, and I will say "Amen."

Some persons are always looking for the dark things of life, and of course they find what they are looking for. Others are always looking for the bright things, and they find them. Bishop Nicholson, of Milwaukce, relates that during the first years of his ministry parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was much discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn Bridge, then building. A man, covered with dirt, was working on the abutments. "That's pretty dirty work you are engaged in." said the bishop. "Well, yes," answered the laborer, "but somehow we don't think of the dirt, but of the beauty which is to come out of our work." "It was the lesson I needed," says the bishop, "and I went back to Philadelphia the better for it." It is a lesson which we all need. Happy, indeed, will be those who learn and apply it.—N. W. which we all need. Happy, indeed, will be those who learn and apply it, -N. W. Christian Advocate.

God has a place for each one of us, and a work for each one of us. God does not expect us to fill more than our own place, or to do more than our own work; but each one of us is important in his or her own sphere. All the offerings of the wealthy in the courts of the temple of Jerusalem were well in their time and amount. But the poor widow, who had only her two mites, should not have felt that her gift was unimportant. It seemed as if Jesus sat watching and waiting for that little off-ring; and the story of her doing her part has been told the world over in the centuries since then, as a lesson and as an inspiration. Even though our part is but a little one, God, as it were, watches and waits for th.t.—Sunday School Times. Our Part Essential.

School Times. The Larger Life.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it, all of which may be the very re on why we should not do it. There is no station of life, and no place of one's home, where, if he want to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life.—Phillips Brooks.

Daily Duties. I cannot say that the true part of a man, in relation to God, seems to me to be, to give all that is claimed, and claim nothing that is not given. And I profoundly believe that whoever will cheerfully surrender himself to the daily duty and the prayer of faith will not long be left in the shadows, but will emerge into a light which he knows to be divine.—James Martineau.

James Martineau. Sharpening Her Teeth. Mrs. Samuel Sloane Chauncey, whose engagement to Lord Rosebery is rumored, was Miss Alice Carr of Louisville in her youth. Her sister, who was Miss Grace Carr, Is married

to Lord Newborough. Lady Newborough sometimes tells a story about a Louisville maid servant employed by her family in her childhood. The maid, fresh from the eld country, was very green. One day a guest of the family, a young wom-an, was late for dinner, yet she was

in her room. "Go to her room," someone said to the maid, "knock at her door, and find out why she doesn't come down-

The maid departed, and in a little while returned. "The lady'll be down in a moment, ma'm. She's just sharpenin' her teeth," she said.

Not Worried About Wall Street. With sixty-five bushels of oats and fty-five bushels of barley to the acre. at as high as a man's head and corn silking out the last of July, no one need have any kick coming on south Dakota.—Huron (S. D.) Journal-World. SABBATH SCHOOL

International Lesson Comments November 29.

Subject: David's Charge to Solomon, I Chron. xxvlil., 1.10 - Golden Text, Prov. HL, 5-Memory Verses, 9, 10-Commentary on the Day's Lesson.

1. The assembly of princes (vs. 14). 1, 2. "And David assembled," etc. This refers to the persons whose names and offices are mentioned in the preceding chapter. An assembly convened consisting of the princes of tribes, captains and subordinate officers of the army, stewards of the royal household and nobles of the land. The nation was well represented, and the occasion was solemn and important. "Stood up." He was now very old and chiefly confined to his bed, and while he was addressing his son Solomon he continued on the bed, but when all the principal nobles of his kingdom came before him he received strength to arise and address them standing. "My brethren." Although David is their superior and speaks with dignity and authority, yet his spirit is humble and affectionate. "I had in mine heart." David had intended to build the temple, until God denied him the privilege and promised him a son who should build it. "To build an house." David had accomplished nearly all of his heart's desire as to his kingdom. He had found it small and left it great. He found it chaos, and left it finely organized. He found religion at a low ebb, and left there was one great work on which he had set his heart which he could not accomplish, and that was the rearing of a temple worthy of the religion of the true God, and which should hold up the name of the true God before the nations, and make permanent in his own nation the principles and teachings of the divine religion.

3, 4. "A man of war." The wars of

ligion.

3, 4. "A man of war." The wars of David were not carried on against God's will. In many cases they were expressly ordered by Jehovah, and often called the will. In many cases they were expressly ordered by Jehovah, and often called the "wars of the Lord." In order to establish Israel in Canaan, wars and bloodshed could not be avoided. Yet this was not in harmony with the symbolism of peace and quiet which were to be embodied in the house of Jehovah. Hence it could not be done by David in his time. "David is not blamed for his great wars. They were necessary wars, not wars of azgression, but defensive wars, to keep the enemies of true religion from destroying the nation and the religion it represented; or they were executive wars for the necessary ounsidement of the religion of the reservant took up his time, so that he con'd not do well the other task, for which his victories prepared the way. 2. They unfitted him for the best doing of the great work of neace. This required a different kind of ability and a different training. 3. It was fitting that the terms of the great work of neace. This required a different kind of ability and a different training. 3. It was fitting that the terms of the true God for all the world should be a temple of peace. It was intended to proceain neace, to bring peace, to teach peace to individua's and to nations. Its victories were to be victories of neace; into it was to come the Prince of Peace, proclaiming "beace on carth, good will to men." Chose me. "See I Sam, Fi-132. Notice the different steps mentioned here. David refers to the tribe, the family and the individual. One after another was set aside and at last he was chosen.

II. Solomon des'ared sucressor (vs. 7.9), 5, 6. "Many sons." See ohan, 3-1.9. "Solomon." The meanine is "neaceful." He was so called because his reign was to be a peaceful one, and a so hearned, being neoullary, associated in prophecy with Davids greater Son in whom the tirone of his kingdom should be established for ever. "He was to be a figure

time laws of government that had fixed the standard for others. The fundamental principles must be observed, else all the structure would be lacking.

III. David's charge to Solomon (vs. 9, 30.) 9. "Know thou." Become thoroughly acqueinted with God. "Of thy Father." God had been true to David and sustained and kept him for many years. "Serve Him." etc. We can serve God acceptably only as we have a perfect heart and a willing mind. "Cast thee off." The Lord is no respector of persons, and Solomon the king would have no favor shown him if he failed to obey the Lord. He would fare no better than the poorest subject in dust kingdom. "Take heed now." Notice. B. The anxiety of David for the moral and spiritual welfare of his son. David cared first for character, and next for circumstances. He believed that if the heart were right with God things would of themselves go right with men. 2. The willingness of Solomon to receive such counsels. How different was his spirit from that of Adonijah (I Kings 1-5). Though young, high soirited, of princely rank, and already anonited king, he bows to listen to his aged father. Lessons of reverence for age and respect to parents are to be drawn from this.

ALL DOUBTS CLEARED UP.

Applicant's Command of Epithets Pro-

claimed Him a Sallor. As is generally known, "seamen's eturn" tickets are issued by most railways at seapert towns to sallore at reduced rates; but when, the other day, a somewhat stylishly-dressed roung man demanded one to Birming ham, the booking-clerk at the South ern seaport town demurred.

"Seamen's returns are only issued o sailors," he snapped. "Well, I'm a sailor," was the reply "I have only your word for that,"

"How are you to know it?" came the answer "Why, you leather-necked swivel-eyed son of a sea-cook, if you feel my starboard boom running foul of your headlights, you'll know I've been doing more than sit on a stool and bleating all my life, and you'll haul in on your jaw-tackle a bit."

The stationmaster had been stand ing near by.
"Give him a ticket," he said; "he'r
a sailor,"—London Answera. CHRISTIAN ENDEAVOR TOPICS.

November 29-"A Mission Study of India." Z:ch. 8:1-8.

Daily Readings .- A land of famines. Joel 2:18-20; A gracious prephecy. Micah 7:16-20; Returning to God, Zech. 1:1-6; Pardon promised, Isa. 1:13-23; Plenty and peace, Jer. 31:3-9; From the east country, Matt. 2:1-12.

These mission subjects will yield us the best profit if we give them careful study. For this we need literature, and it will be a profitable investment for every society to own at least the beginning of a good missionary li-brary. The following list of standard works on India, and also the selected paragraphs are from "Evenings with Missions," a special program prepared for the United Society of C. D. The Indian Empire, Sir W. W. Hun-

ter. Modern India, Sir Geo, Campbell, India, Sir John Strachey. A Brief History of the Indian Peoples, Hunter India, Past and Present, J. Samuelson. The Parsis, Dhosabbhai. The Re-ligions of India, Barth. Religious Thought and Life in India, Williams. Indian Caste, Wilson, Buddhism, Davids. A hand-book of India and British Burma, Published by Philips & Hunt, New York. India, Hunt & Eaton, Publishers, also of Six Years in India and The Conversion of India. The Country and People of India,

Harpers, N. Y.
"Though some few of the Hill Tribes have adopted some of the Hindu gods, the religion of these rude people continue in the main as it was ages ago.—demonolatry. They have no gods but worship evil spirits. The only motive for worship is fear, and the only god to worship is one who is bent on their destruction."

"Brahamanism is the original religion of India, Braham after whom

ligion of India. Brahm, after whom the religion is named, is the chief god of all. Great as he is, the people do not pray to him, because he is in a deep sleep from which by and by he will awake and speak to his own peo-

"The religion of Mohammed was introduced into India by military force . At the present time there is about one Mohammedan to five Hindus. * * There is no harmony of feeling between the two great religions, and the more orthodox a Mohammedan becomes, the wider the gulf becomes that separates him from every other form of idolatrous worship. It is far more difficult to persuade a Mohammedan to give up his religion than to persade a Hindu to give up his; probably because there is so much that is true mixed up with what is false." "Dr. Pierson says in his Crisis of Missions that when God entered In-

very heart of Oriental paganism." EPWORTH LEAGUE MEETING TOPICS

dia with Christian missions, he was driving an entering wedge into the

November 29-The Use of Prayer .- Luke 10. 2: Heb. 4. 16: James 4. 8; Col. L 9.

The Scripture lessons here selected Illustrate four kinds of prayer: Contrition, Supplication, Cooperation, Intercession. James would have the sinner trust God sufficiently to come near to him in penitence, with the as-surance, "He will draw nigh to you." And it is usually an easy thing for the sinner to be leve. If he has any confidence whatever in the Gospel he knows that all its previsions are part of God's effort to bring men to himself, and when God and a sinner meet

there is salvation.
In the first plan of God there was no intention of expecting man to meet God's requirements without divine help. Much less does our Father expect us now to sustain ourselves alone. Christ himself lived in an atmosphere of prayer. The day's needs and the day's revelation of weakness drive us to the throne of grace, with confession of our need, and supplication for the help we cannot provide for ourselves. Jesus urges this form of prayer strong-ly on his disciples. "Ask," "seek," "knock"-"how much more shall your Father which is in heaven give good things to them that ask him?"

At first sight it seems strange that we should be asked to pray God to furnish laborers for his own work. Will he not do it of his own accord? Surely, but he must have our aid. more we pray for laborers the more we shall be willing that our prayers shall be answered. Answer to such a prayer may mean a special call to us, or to our church, or to our friends. Our prayer provides in our hearts congenial soll in which Gol may plant the seeds of his purposes. He sends the laborers, and he only. But our prayers make the sending possible.

We are but just beginning to understand the need and power of intercessory prayer. And yet how much there is of it in the New Testament! prayed for Peter and for all the disciples. Stephen prayed for his murderers. Paul's prayers for his converts, especially his great prayer for the saints at Ephesus, are rich mines of thought and faith and love. Interclessory prayer is available to everyone. It needs neither strength, nor eloquence, nor special opportunity, nor genlus, nor learning. Only love and faith and strong desire; and the humblest can have these qualifications.



Manhood that of the things that ways on the make forgets to make.

A man does not have to go to Heaven by freight simply because he cannot express himself in meeting. The preacher can never be sure of is uncertain of his own intention.

There are too many praying, "Lead us not into temptation" while they are looking at the pictures in the devil's The devil of drink is having a hard time sitting up nights to think out new names and fetching advertisements for

small details as teiling the truth and dealing honestly God is going to let

If Sunday does not open a door into higher things it is apt to be a trap into lower. The clearest thought in the pulpit will not cover up crooked tracks amongst the people.

The Co Tunday Threakfast Table

There is No Unbellef. There is no unbelier:
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief! Whoever says when clouds are in the sky: "Be patient, heart, light breaketh by and

Trusts the Most High. There is no unbelief! Whoever sees 'neath winter's field of snow The silent harvest of the future grow, God's power must know.

There is no unbelief! Whoever lies down on his couch to sleep, Content to lock each sense in slumber deep, Knows God will keep.

There is no unbelief!
Whoever says: "To-morrow," "the unknows,"
"The future," trusts that power alone
He dares disown.

There is no unbelief! The heart that looks on when dear eye-And dares to live when life has only woes, God's comfort knows.

There is no unbelief! For thus by day and night unconsciously,
The heart lives by that faith the lips deny,
God knoweth why.

-Lizzie York Case, in Detroit Free Press.

De Calm.

Dec Calm.

Does fretting make us the least more prudent? Does anxiety make us the least more industrious? On the contrary, wrote Charles Kingsley, I know nothing which cripples a man more and hinders his working manfully than anxiety. Look at the worst case of all—a man who is melancholy and fancies that all is going wrong with him and that he must be ruined and has a mind full of all sorts of dark and hopeless fancies. Does he work any the more or try to escape one of these dangers which he fancies are hanging over him? So far from it, he gives himself up to them without a struggle; he sits moping, helpless and useless and says: "There is no use in struggling. If it will come, it must come." He has lost spirit for work, and lost the mind for work, too. His mind is so full of these dark fears that he cannot turn it to laying any prudent plan to escape from the coarse than the cannot turn it to laying any prudent plan to escape from the vector the vector than the cannot turn it to laying any prudent plan to escape from the vector the vector the vector to the vector the vector than the cannot turn it to laying any prudent plan to escape from the vector the vector than the vector th

come." He has lost spirit for work, and lost the mind for work, too. His mind is so full of these dark fears that he cannot turn it to laying any prudent plan to escape from the very thing he dreads.

And so, in a less degree, with the people who fret and are anxious. They may be in a great bustle, but they do not get their work done. They run hither and thither, trying this and that, but leaving everything half done to fly off to something else. Ot else they spend time anprolitably in dreaming and expecting and complaining which might be spent profitably in working. And they are always and to lose their heads and their tempers just when they need them most; to do in their hurry the very last thing which they ought to have done; to try so many roads that they choose the wrong road from mere confusion and run with open cyes into the very pit which they have been afraid of falling into. As we sometimes say, they will go all through the wood to cut a straight stick and bring out a crooked one at last. Even in a mere worldly way, the men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came, and so found the truth of this old proverb, that "good times and bad times and all times pass over." Nine-tenths of the mistakes we make in life come from forgetting the fear of God and the law of God and saying not: "I will do what is right." but "I will do what will profit me: I will do what I like." If we would say to ourselves manfuliy all our lives through, "I will learn the will of God and do it whatever it cost me," we should find in our old see that God's Holy Spirit was indeed a guide and a comforter, able and willing to lead us into all truth which was needful for us. "We should find St. Paul had spoken the truth when he said that godiness has the promise of this life, as well as that which is to come.

Right Leading and Right Follo

Right Leading and Right Following. If we set a good example we well may imitate it. But we are not to be always imitate it. But we are not to be always remembering what has been done successfully. What can be done we should consider. God has set before us great principles for our imitation and guidance. Lord Bacon says: "Set it down to thyself, as well to create good precedents as to follow them." It is well to tread in the steps of those who have gone the right way before us. It is even better to tread in the way that shall lead others aright, as they are influenced by us. Are we leading aright, as we seek to follow right precedents?—Sunday-School Times.

Perhaps the most difficult problem we have to solve in our Christian living is how rightly to correlate the duty of self-development and the duty of self-development we too often forget to devote ourselves, and when coming under the sway of sentiment of self-devotion we are spit to neglect our self-development. But sway of scattment of self-devotion we are ant to neglect our self-development. But self-neglect is not self-serrifice; self-waste is not self-devotion. The Great Benefac-tor of markind blessed the world not simp-ly by laying down His life, but through the richness of the life He laid down.— Thomas Anderson.

Faith and Faithfulness. Faith and Faithfulness.

Meanings of words are not accidental. Words, like pebbles by the roadside, are histories in themselves. The words "faith" and "faithfulness" seem different at first, as if the added syllables had changed the meaning of the original word. Faith is confidence in what cannot now be seen. Faithfulness is constancy in the falfillment of known duties. Yet what but faith can secure faithfulness? Being full of faith—faith in God and faith in men—makes it possible for us to be faithful in our daily work for God and for men.—Sunday-School Times.

Be Constant.

Be constant. O happy soul, be constant and of good courage; for, however intolerable thou art to thyself, yet thou will be protected, enriched and beloved by that greatest God, as if He had nothing else to do than to lead thee to perfection by the highest steps of love; and if thou dost not turn away, but perseverest constantly, know that thou offerest to God the most acceptable sacrifice.—Miguel de Molinos.

Thoughts For Me. 1. I must humbly repent of all my sins. 2. I must honestly confess my sins to

I must ask the Lord to forgive me and reaks me pure.

4. I must try to live a pure and he'y life,
5. I must do all I can to lead others
into the good and right way.

Spiritual Things Lag. Spiritual interests have not kept pace with the rapid development of the material, and things have been brought to higher perfection than have men.—The Rev. George H. Combs.

Tomdir-As a promoter Mrs. Catchem has that man Morgan beat a block.

Hojax-Why, how's that? Tomdix-Her daughter's hasband is worth half a millian, and the old lady arranged all the details of the merger.

A Wise Teacher At an examination of applicants as eachers before the Minnesota state board, one of them, when asked what kangaroo leather came from answered: "Kangaroo is produced in

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Two Glasses-For to the Human Race-Alcohol Has Carried on Its Work Throughout Centuries - Why Weaklings Are Born Into the World. There stood two glasses filled to the brim, On a rich man's table, rim to rim; One was ruddy and red as blood. And one as clear as the crystal flood.

Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other.
I can tell of banquet, and revel and mirth;
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight;
There I was king, for I ruled in might.
From the heads of kings I have torn the crown,

From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;
I have blasted many an honored name,
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste
That has made his future a barren waste;
Or than any army beneath the sky,
Far greater than any king am I.
I have made the arm of the driver fail
And sent the train from the iron rail;
I have made good ships go down at sea
And the shrielts of the lost were sweet to

me,
For they said, 'Behold, how great you be!
Fame, strength, wealth, genius before you
fall,
For your might and power are over all.'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine!"

Sand the water-glass: "I cannot boast
Of a king dethroned, or a murdered host;
But I can tell of a heart once sad
By my crystal drops made light and glad.
Of thirsts I've quenched, of brows I've
Taved;
Of hands I've cooled and souls I've saved;
I have leaped through the valley, dashed
down the mountain.

I have leaped through the valley, dashed down the mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky.
And everywhere gladdened the landscape and eye.
I have eased the hot forehead of fever and

I have eased the not foreneed of the pain;
I have made the parched meadows grow fertile with grain.
I can tell of the powerful wheel of the mill That ground out the flour and turned at

That ground out the nour and turked my will;
I can tell of mankind, debased by you,
That I lifted up and crowned anew.
I cheer. I help, I strengthen, and aid,
I gladden the heart of man and maid!
I set the chained wine-captive free.
And all are better for knowing me." These are the tales they told each other,

The class of wine and paler brother.
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

A Demoralizer.

A Demoralizer.

The use of alcoholic beverages is as old as civilization. The demoralization wrought by the heverage use of alcohol in various drinks is beyond computation. Its physiological effects upon the human body and the mind faculties are a decreased tissue-resistance resulting from alcoholic indigestion. It prevents oxidation and causes other nutritive disturbances. Though taken into the system in small quantities, it coagulates the pepsin and albumen of the food and destroys the solvent powers of the gastric juice. It also decreases the motor and the absorbing power of the stomach. It profoundly affects all the tissues of the body, and especially those which enter into the structure of the nervous system.

sues of the body, and especially those which enter into the structure of the nervous system.

Alcohol excites the mucous membrane of the stomach. The first to suffer are the brain cells by thickening of the tissues. Alcohol acts upon the blood, destroying the red corpuseles, or causing them to shrink. Healthy protoplasm is essential to healthy life, but alcohol produces disease. Persons who take no alcohol live longer, and can work harder, than those who do.

Alcoholic beverages produce disease and incite to crime. One form of heart disease is a result of alcoholism and produces exnaustion and irritation. Every vascular organ of the human body suffers from alcoholic effects if the use is continued. The constant use of alcoholic beverages will finally overthrow the most brilliant mind and all its powers, and arouse all the lower and violent passions.

The unquestionable consequences of alcohol seen in hereditary law should alarm the physiological student of today. Statistical evidence is abundant showing the blighting effects of alcoholism in parents upon their children. Let us consider Morei's table of alcoholic neuropathic degeneration extending through four generations:

"First generation, immorality, alcoholic excess had brutal degradation. Second generation, hereditary drunkenness, maniacal attacks and general paralysis. Third

excess and brutal degradation. Second generation, hereditary drunkenness, maniacal attacks and general paralysis. Third generation, hypochondria, hypomid, maniacal attacks and general naralysis. Fourth generation, feeble intelligence, stupidity, attacks of mania."

From a careful observation extending over many years we believe this table of hereditary sequences to be approximately correct. A legacy of low and defective vitality, feeble powers of resistance and inability of adjustment follows. Untold numbers of children are born into this life weaklings, and go down under the fascinating power of appetite through lack of physical, mental and moral strength. Medical science, true to its mission, rejects alcoscience, true to its mission, rejects alco-holic depressants as 5 remedial agent to-day and treats the powerful destroyer as

day and treats the powerful destroyer as other dangerous poisons.

If for the next four or five generations our race would be absolutely free from alcohol and tobacco, we should see men and women with superior bodies and minds, with an increased limit of life reaching beyond a century—Charles H. St. John, M. D., in Union Signal.

Drink Changes Good Men Into Demons. Drink Changes Good Men Into Demons.

It is a broad statement to make, but I am fully convinced that ninety-flye per cent, of the crime committed can be traced to foundess for whisky. It leads men into all kinds of evil and changes a loving husband into a veritable demon. The crusade against whisky is a crusade for the preservation of the home and the nation.

—Statement by Magistrate F. Gaston Higginbotham, Lee Avenue Court, Brooklyn.

All Poverty is Due to Using Whisky. Whisky has ruined more good men, mechanics and skilled artisans, than the world can ever dream of. All the poverty is due to whisky. It is only rarely that a real case of distress is caused by uncontrollable circumstances. Artisans and rich men allies are all the statement of the controllable circumstances. controllable circumstances. Artisans and rich men alike would improve their con-ditions if they could avoid the time, money and energy they waste on whis-ky.—Statement by Magistrate Tighe, But-ler Street Court, Brooklyn.

The liquor traffic: Defice law. Wrecks lives. Ruins homes. Divides families. Destroys wealth. Breeds criminals. Produces poverty. Increases taxation.
Debauches politics.
Disqualifies laborers.
Repreciates property.
Corrupts legislatures.
Profanes the Sabbath. The traffic must be destroyed.

A Multiplicity of Salcons. A Multiplicity of Salaons.

Among a population of 7000 in a certain district in Birmingham, England, there are forty-five public houses, being one for every 155 persons (only eighty-eight of whom are over eighteen years of age), the average for the city being one to 243. Of the 7000, over 2500 persons have within a year claimed the attention of the authorities or charitable agencies.

Reports come from many towns in Olio and indiana, where calons were recently closed, that men are secretly made drunk and then turned loose in the streets to create the impression that mere liquor is used under the reign of prohibition that under that of license,—National Advo. are.

COMMERCIAL REVIEW,

General Trade Conditions.

R. G. Dun & Company's "Weekle Review of Trade" says: Readjustment of wages and abnormally warm weather are not calculated to stimulate distribution of merchandise, especially wearing apparel and fuel. Several other staple lines are quiet, as is usual at this season, yet the splendid profits of agricultural communities cannot fail to put large sums of money in circulation and provide a market for commodities. Prices of all staples are slightly higher than a month previous. Settlements of labor disputes in meat packing, lithographing and several minor industries are offset by new struggles in the building trades, street car lines and coal mines, while the cut in wages of iton workers and the court in wages of iton workers. iron workers and spinners may result in strikes. A hopeful event was the resumption of work at Montana copper mines, coke ovens and Western stock wards. Railway earnings for the first week of November were 48 per cent.

week of November were 48 per cent, larger than la.t year.

Bradstreet's says: Wheat, including flour, exports for the week ending November 12 aggregate 3,659,823 bushels, against 4,340,281 last week, 4,440,760 this week last year, 4,983,734 in 1901 and 4,062,020 in 1900. For nineteem weeks of the cereal year they aggregate 51,901,751 bushels, against 99,979,554 in 1902, 112,657,226 in 1901 and 67,446,258 in 1900. Corn exports for the week aggregate 1,688,282 bushels against 1,459,236 last week, 281,001 a year ago, 620,224 in 1901 and 3,976,914 in 1900. For nineteen weeks of the present cereal year they aggregate 21,590,959 bushels, 19ainst 2,144,799 in 1902, 16,583,550 in 1901 and 61,031,701 in 1900. 1901 and 61,031,701 in 1900.

LATEST MARKET QUOTATIONS.

Flour-Spring clear, \$3.85@4.05; best Patent \$5.25; choice Family \$4.35. Wheat—New York No. 2, 87c; Philadelphia No. 2, 831/4@831/2c; Baltimore

No. 2, 85c. Corn—New York, No. 2, 54c; Phila-delphia No. 2, 501/4@501/2; Baltimore No. 2, 54c. Oats-New York No. 2, 411/2; Phila-delphia No. 2, 421/2@43; Baltimore No.

delphia No. 2, 42½@43; Baltimore No. 2, 40½c.

Green Fruits and Vegetables.—Apples—Maryland and Virginia, per brl. iancy, \$1.00@1.25; do, fair to good, 75c@\$1.00. Beets—Native, per bunch, 1½@2c. Cabbage—Native, per 100. \$2.00@2.50; do, New York State, per ton. \$12.00@13.00. Cauliflower—New York, per brl or crate, \$1.50@2.25. Cranberries—Cape Cod, per brl \$7.00@18.00; do, per box \$1.75@2.00. Celery—New York State, per dozen 30@50c; do, native, per bunch 2½@3½. Carrots—Native, per bunch 1@1½. Grapes—Concords, per 5-lb basket 13@14c; rots—Native, per bunch 1@1½. Grapes—Concords, per 5-lb basket 13@14c; do, Niagara, do, 15@17; do, Catawba, do, 13@14; do, New York Salems, per basket 14@15. Horseradish—Native, per bushel box \$1.25@1.75. Lettuce—Native, per bushel box 30@20c. Kale—Native, per bushel box 15@20c. Lima beans—Native, per bushel box \$1.25@1.50. Onions—Maryland and Pennsylvania, yellow, per bu 50@60c. Oranges 1.50. Onions—Maryland and Pennsylvania, yellow, per bu 50@60c. Oranges
—Florida, per box, as to size, \$2.25@
3.00. Pumpkins—Native each 2½@3½c.
Quinces—New York State, per brl
\$4.00@5.co. String beans—Anne Arundel, per bu, green, \$1.00@1.25. Spinach—Native, per bushel box 30@40c.
Tomatoes—Anne Arundel, per ¾ basket 25@40c. Turnips—Native, per bushel box 20@25c.
Cheese—Large, 60 lbs, 12½@12¼c; do, 36 lbs, 125%@12¾; 24 lbs, 13@13½.
Potatoes.—White—Native, per bushel box 55@60c; do, Maryland and Pennsylvania, prime, per bu 60@63; do, do,

el box 55@60c; do, Maryland and Penn-sylvania, prime, per bu 60@63; do, do, seconds, per bu 50@55; do. New York, prime, per bu 63@65. Sweets—Yellows Maryland and Virginia, per brl \$1.00 @1.25; do, do, per flour barrel \$1.25@ 1.35; do, do, Anne Arundel, per brl \$1.15@1.25. Yams—Virginia, per brl 75@00c; do, Potomac, Maryland, per

rl 75@90. Live and Diessed Poultry.-Turkeys, young 7 pounds and over 13½@14c; do old, do, do 12@13; do small and poor 10@11. Chickens—Hens, heavy to medium, 10@101/2c; do, small and poor, 91/2@10; old roosters, each, 25@ 30; young, good to choice, 111/2@12; staggy 10@10½; do, rough and poor, -@0½. Ducks-White Pekings, 4 lbs and over, 12@12/4c; mongrels, 31/2 to 4 lbs, 11@12. Geese-Western and Southern, each, 50@70. Guinea fowls, each, 20@25c. Pigeons, old strong flyers per pair, 20@25c; do, young, do, do, 20@25. Dressed Poultry—Turkeys, choice, 14½15c; do, medium to good, 12½@13½. Ducks, good to choice, ta @13c. Chickens, young, good to choice 12@12½c; mixed, old and young, too 12; poor to medium g@10. Geese,

good to choice, 9@11c. Eggs.—Western Maryland and Penasylvania, loss off, per dozen, 28@-c; Eastern Shore (Maryland and Virginia), do do, -@27; Virginia, do do, -@27; West Virginia, do do, 26@-: Western, do do, -@27; Southern, do do, 24@25; storage, fancy, at mark, do do, 211/2@22; do. good to choice, at mark, do do, 20@21.

New York.-Dressed beef steady; city dressed native sides, extreme range, 6@9c per pound. Cables quoted American steers at 111/4c, top prices, dressed weight; refrigerator beef at slightly firmer; a bunch of rough mixed Jersey sold at \$5 per 100 pounds.

Chicago.—Cattle—Good to prime

steers, \$5@5.70; poor to medium, \$1.25 @4.75; stockers and feeders, \$1.75@1 4.25; cows, \$1.50@4; heiters, \$2@5; can-ners, \$1.50@2.40; bulls, \$1.75@4.25; calves, \$2@5.70; Texas-fed steers, \$2.75 @3.50; Western steers, \$3@4.50. Hogs -Receipts today, 10,000 head; tomor-row, 18,000; opened steady; closed roc lower; mixed and butchers \$4.60@5.05; good to choice heavy, \$4.65@5; rough heavy, \$4.20@4.60; light, \$4.45@5; bulk of sales, \$4.60@4.90.

INDUSTRIAL AND SCIENTIFIC NOTES. A child of nine should weigh sixty

A heavy dew is the sign of a southerly wind.

A big American shoe store is opened in Vienna.

Mexico produces more silver than

any other country.

A high grade of paper is now made from cotton seeds.

Chile exported 1,668,486 tons of mi-trate of soda last year.

A number of steam wagons are in use in London for heavy hauling. The sediment from strawboard mills kills fish by gluing up their gills.

The average weight of the negro The average Italian immigrant has

The potato crop of Germany er nearly ten times as great as that of the United States. Veins of tin oxide have been discovered in the Transvani which yield up

per cent. tin. The imports in hosiery from England have fallen in ten years from