BROOKLYN, N. Y.—Sunday morning in the Hanson Place M. E. Church, the Rev Dr. Charles L. Goodell preached on "A Sure Method With Don'nt." The text was taken from Daniel v: 16, "And I have heard of thee that thou canet make jazer pretations and dissolve donbts." Dr Goodell said:

pretations and dissolve doubts." Dr Goodell said:

If Daniel were alive to day, with his ability to dissolve doubts unimperied and unimpeached, he would be the busiest man of his time. And yet sura is ne more an age of doubt than any other which preceded it. There was infidelity a hundred years ago in our suiversities and a flippant skepticism among educated people which is now quite outgrown, but it will always remain true that every generation must write its swa doubts. The generation is made us of the individual and the great questions of the woulder personal questions. They must be wrought out for the most part by individual stress and struggle. There are places of doubt that receive greater einplasis than others at a given time. In one generation a destin philosophy seems to generation a detain philosophy scene to forc. The generation now passing has fought out the great hattles of evolution and we may fairly say that its theory is in no way a menace to the Christian faith. There have been hot battles on the field of biblical criticism. Positions once he'd by the two great forces have been uneven untenable and the orthodox warty by giving up what could not be defended has made its position stronger than ever before.

made its position stronger than ever before.

The doubts to which I wish to refer and which I would be glad to scatter as spectures of the night are not so much of the theoretical as of the practical sort. They are the kind which make stout men weak, which paralyze great upward movements in society, and cut the nerve of personal describes.

devotion.

It is not strange or unreasonable that
we should have doubts. We begin life
knowing nothing. We journey in the
land of the auknown at every step. We and of the auknows at every tee. We investigate and experiment and operation. Little by little with material brompt from the unknown we build the structure which we call knowledge, and in doing this we form a habit which maters us. It will not let us rest. Life has become a great interrogation point, and our journey a worage of discovery. We sail intevery beckening bay. One is a fair harbor and nothine beyond; another a stretch of sandhar and shoal and we are feeting another proves to be the mouth of a rest river un whose tide we so to verticus discoveries in a delectable country. The man who thinks sannet ston his thinking. Often he is mockell by it and pitllessly punished, like some adventurous mountain climber, but climb he must though he fail in his quest.

"That low man seeks a little thing," do,

"That low man seeks a little thing do, Sees it and does it; This high man with a great thing to Dies ere he knews it."

It is no wender, then, that we are driven to doubt, for life is too short to know

all.

It is not to be wondered at that one doubts concern themselves chiefly with religious truth. In the very nature of things religious truth is supernatural. It is not so much contrary to, as beyond, our senses. Its principles are not like the axioms of mathematics. The whole field of religion is beyond the realm of the senses and of scientific rules; therefore, it is to be wondered at least of all when we find that in this field speculation and doubt run riot.

that in this field speculation and doubt run riot.

There is another fact to be considered which Horace Bushnell states admirably:

"Our faculty is itself in disorder. A broken or bent telescone will not see anything rightly. So a mind wrenched from its true lines of action, discolored and smirched by evil, will not see truly, but will not a blurred, misshapen look on everything. Truths will only be as good as errors and doubte as natural as they."

In view of all this, let us have done with abusing those who doubt. Doubt properly pursued is only knowledge in the raw, and Dr. Parks was right when he said: "Infidelity is the ultimate result of checking the desire for expanded knowledge." Let us frankly tell our young people that doubt is not a final condition save to a dishoncet mind. Through the doubt of to-day they will some to the knowledge of to-morrow, and let us also remind them

of to-morrow, and let us also remind them that what they hold as the truth to-morrow should have great expansive power, so that coming days will give more light and add to the proportions of the truth.

"I have heard of thee that thou canet make interpretations and dissolve doubts." was the King's greeting to the Hebrew This same Daniel had stood before the King's father when be, too, was sore burdened with mystery. He did not claim for his own unsided wisdom the power to settle doubts, but stoutly and honestly owned the source of his power, saying: "There is a God in heaven that revealath secrets." It may be said truthfully that the only sure method for the solution of life's problems and the dissolving of its doubts is by entering into right relations with Him. If it is objected that one of the great doubts of life relates to His very existence the answer is. Every man is conscious of the great ethical imperative, I ought. This relates him to some great law, and hence to some great law, and hence to some great law, giver. It would not seem to be a very enalted prayer, "Oh God, if there be a God, enlighten my soul, if I have a soul," and yet even a prayer like that, with an honest purpose to follow each faintest ray of light, would not be unavailing.

In the matter of dissolving religious doubts, the ultimate purpose is everything. No man ever comes to the truth by being simply curious. Speculation for speculation's sake leads mowhere. The mind is filled with conflicting arguments. It is a poor cause which has not something planable about it, and so the mind chasce it is of from sophistry to sophistry, from controversy to controversy, darkening counsel and ecoming out nowhere.

The first thing for an honest seeker after truth to do is to piedce himself to habide by the truth as he finds it. To pay fast and longe with one considers the condition of French more also when his life was one long rebelling against Him? Why should he not cry "after us the deluge" when conscious tha nothing but an unfathomable sea cou

Refore you seek a w further for the disawing of your doubts, ask yourself honstly the question: "Am I unalterably
two over to right doing? Am I ready to
hey the voice within me as steadfastly
a Sourates obeyed his daemon, even
hough it should cross my purposes and
or as hitter hears."
It will be easy to believe in immortality
when we try to live a life that is good
noted to last forever. We shall not
leabt the fatherhood of God when we

give ourselves to the practice of the bretherhood of man.

Our doubts trouble us and thereby prove that doubt is not a state of equilibrium; we must move on toward the light. Activa is the "annees for doubt. If any man will de God's will be shall know His doctrine. Do you doubt the hower of prayer? To whom do you think the reality of that matter is revealed? Curtainly not the men who never prays. Full yourself as heat you can in the attitude of brayer and listen. You will then be able to know whether God talks back. You have sait in the new for years and you have heard sermons without number on the great fundamentals.

ter. You will then be able to know whether God talks back. You have ant in the pew for years and you have heard sermons without number on the great fendamentals of the Christian faith. To some of them you have given intellectual assent, and yet you find yourself in doubt and uncertaints. Why is it thus with you? There can be but one answer. You have thrown yourself in holy surrender at the feet of the truth you have known. It costs something to do that. I pity the man who had no Bethel in his life; no piece where he has faced God and duty and said. "I will to the divine "you oneh!" Panished his Damascus, Luther his Erfurt. Weekey his Aldersgate, and Brahnell, lecturing to the students of Yale, said: "There is a story lodged in the little bedreon of one of these dormitories which I or. God His recording areel may note, allowing it never to be lost."

Do not be impatient with your doubt, only be sure that you are moving toward the light, you do see. Not what we are, but what we are become and whither we go—these are the great things about which we should be concerned.

The fruit of the tree of faith may be olucked too seno and it is then valueless it takes a full season to ripen the best of nature's products and there are some things in faith which only years and frest and storm will bring to meturity.

It has been said that one of the greatest talents in religious discovery is the finding how to hear up questions without being anxious about them, Look at them any and then as they hang and by and by, when you turn some couner of thought, you will be delighted and assonished to see you mall mallers who always kent some and the total area in the pooket still incomplete. After weeks or someths the problems by him. He would work on one awhile and put it wask in his pocket still incomplete. After weeks or someths the problems by him. He would work on one awhile and put it wask in his pocket still incomplete. After weeks or some thought enough to have any loubte. They care may also be impatient. I expect to carry some sever thought amongsteen the state of the several laws man of the several laws man of the several laws man of the several laws the several laws man of the several laws man of the several laws to the several

they are revealed are not chiefly intellectual. With the heart man believeth unterigiteoueness.

Doubt which is in moral earnest is a servant of God to bring the truth. It has preceded all great reforms in the individual and in the community. A faith which has been forged out through the awful heat of doubt is the only kind that becomes an anchor to the soul. It is worth going through the flery furnace to find "the form of the Fourth."

The conviction which honest doubt leads to is the conviction which has shaken the world. Do not scorn any man, and least of all the truth he holds. Keep the integrity of your mind. Think honestly, think seriously, for life's questions are solemn questions.

Do not be obstinate and refuse to own a new truth which contradicts some position you once held. Above all things realize that the truth is the only thing that will ree you from an ovil life. The verdict of the ages and the verdict of the facts is that the truth is to be sought in a personality and not in a theory, and no one has arisen to dispute His words who said, "I am the truth." It is to Him that I ask you to come. Well may you say to Him: "I have heard of Thee that Thou canas make interpretations and dissolve doubts."

What Hetter?

It is not, of course, the highest argument for Christianity, but it is always well to ask one wato is refusing Christ what substitute he has for Him. Upon what is he relying to escape from his sins? What sure comfort has he for his sorrows? What evidence has he of immortality? Whence has he wanned certainty as to the character of God? What unbolds him in his work in the world? Where cose he find power to conquer temptation? Often, if man can be made to see his poverty, he will seek the true riches.

The first hour of the morning is the rudder of the day. It is a blessed baptism which gives the first waking thoughts into the bosom of God.—Henry Ward Beecher.

Got His Trousers in Duty Free. Among the passengers of a steam-ship just in from England was a ciergyman, whose intention it was to take up his permanent residence here. Dur ing the examination of his baggage which included surplices, stoles, and other non-dutiable church vestments. the question arose whether the revto pay duty for the numerous pairs of trousers which he was importing. Said the customs officer:

"I am sorry to say, sir, that you must pay duty on these trousers; only the apparel you make use of during divine service can be admitted free of

Whereupon the quick-witted clergy-man exclaimed:

"Come, come, my dear man! You surely don't expect me to officiate in church without my trousers!"

So the apparel in question w

Has Hewspaper of 1800.

H. J. McNally of Burlington, Vt., has an interesting souvenir in the way of a newspaper printed Saturday, Jan. 4, 1800. The periodical, besides giving the congressional news of that time publishes an account of the burlar of George Washington.

SABBATH SCHOOL THE

International Lesson Comments For January 10.

Subject: The Preaching of John the Bantist, Matt. Hi., 1-12 - Golden Text, Matt. Hi., 2 -Memory Verses, 4-6-Commentary on the Day's Lesson.

I. A call to repearance (vs. 1-t). "In those days." The time is defined in Leke 3: 1. It was a time of meral dear-su. All Israel had become a barron wildersess. The Roman emperor was despote and cruel. Herod and Pilate were little better. The priesthood was filled with corrupt men, and even Calaphas the high priest, was coarse and brutal. Under such leaders the people had sunk into a very low and degraded moral condition. It had been four immered wears since they had heard prophetic warnings, when suddenly John appeared upon the scene. John the Baptist." So named by Mark and Luke and by Josephus, who mentions his great influence and speaks of the crowds that flocked to hear him preach. "Preaching." Heralding, a word suggestian the proclamation of a king. John was a great reformer. "In the wilderness." "John preached in the wild, thinly inhabited region lying west of the Jordan and the Dead Sea as in parth. habited region lying west of the Jordan and the Dead Sea as far north as Enoutwo-thirds of the way to the Sea of Garlee, and on both sides of the lower Jordan."

2. "Repent ye." Repentance includes. 2. "Repent ye." Repentance includes.
1. Conviction. 2. Contrition. 3. Confession. 4. Reformation. and leads to conversion. John, Jesus. Peter and Paul all preached repentance. "Kingdom of Heaven." As Jesus is the Meswigh, that is, the Anointed, the King, so His gospel is a law and His dispensation a kingdom of God in the New Testament mean one and the same thing and generally have reference to the spiritual kingdom which Christ sets up in the hearts of His followers. "At hand." The Jews expected a great national deliverer. The meaning here is that the deliverer. The meaning here is that the coming of the Messiah to begin His domin ion on earth, under the Christian economy

3. "Esaiss." The Greek form for Isaian. The reference here is to Isaiah 40: 3-5; also see Luke 3: 4-6. "The Voice." The prophecy draws attention to the work rather than to the worker. The voice of the prophet was loud and distinct. "Preparer." The idea is taken from the practice. "Factor monarchs, who, whenever they

adhered to the written law of Moses, but refused to give much weight to tradition. They did not believe in a future life, any gels or spirits. "Said unto them." The inter leading religious sects at that time were the Phariseas. Sadducees and Essense, and he handled them with terrible severity. He came into the forest of "had laws, absolute customs, social inequalities, religious bigotries," licentiousness and insemperance, swinging his goapel ax and raying, "Reform! Repent ye brood of vipers." The reformer was thorough. There was no compromising with the worldly influences around him. "Generation of vipers." "Brood" of vipers. This denotes persons deceitful and malicious. 9. "Think not to my," etc. The natural impulse of the unregenerate heart is to seek out excuses and subterfuges when the conscience is touched. John shatters two common errors: The first, that baptism would be sufficient to turn the wrath of God away, and second, that because they are children of Abraham, therefore they are safe. "These atones." Undoubtedly a reference to the calling of the Gentiles. Out of these hard, unregenerate hearts God is able to make hearts of flesh and children of Abraham. 10. "The ax is laid." "There is an allusion here to a woodman, who, having marked a tree for excision, lays his ax at its roots, while he lays off his outer garment, in order that he may wield more powerful blows. The Jewish nation is the tree, and the Romans the ax, which, by the just judgments of God, was speedly to cut it down."

IV. John points to Christ (vs. 11, 12). II. "Unto repentance." John was a repentance preacher. This was "a haptism requiring and representing an inward spiritual change." He that cometh. The oreaching of John was preparing the minds of the people for the coming of the Messiah, life raptism will effect what mine is powerless to do. "Not worthy." John shows his greatness by his self-absencent. 12. "Whose fan." The fan, or the instrument for the purging, is the gospal. "Floor." His church. "Wheat." True believers. "Garner."

In order to save 28 cents an Italian woman of Ashland Heights, West Man syunk, Pa., carried a 100-pound bals of hay, a bag containing two bushess of oats and a 24-pound sack of flow in two trips from a Manayunk flour and feed store to her home, more than

a mile away, chiefly up a steep hill.

On the first trip she placed the bale of hay on her head and walked off. On the second trip she placed the bag of pats on her head and carried the sach or flour under her left arm. Her hus band owns a horse and cart, but was too busy doing hauling to go to the store, and his wife chose to carry the feed home rather than pay 23 cents

Cape Cod Oysters Popular.
Cape Cod oysters are gradually finding their way into the Connecticut market, where, for years, the home product has had little or no competition. A New London firm has planted 1,000 acres of oyster ground on Cape Cod.

CHRISTIAN ENDEAVOR TOPICS.

January 10 -- What Are Some Tests of Repentance?"-Luke 3:8-14; Ps. 51:1-17.

Scripture Verses-Job, 11:13, 14; Isaiah 1:18-18: Psz. 19:7; John 6:44; Psz. 78:34-48; Matt. 3:1, 2; 4:17; Acts 2:38; James 4:8-10; Ps. 88:7.
Lesson Thoughts.

As living faith bears fruit in good works, so true repentance will mani-rest itself in conversion, or a turn-ing away from the old things of unright-cousness toward the new things of rightcousness and truth,

It is not for the value of deeds law ful and right that men may save his soul alive, so much as it is for the spirit they spring from—a penitent hatred of past wrong-doing and an earnest desire to follow the all-rightcous One.

If we put off repentance another day, we have a day more to repent of,

and a day less to repent in. A bruised reed is an expressive emblem of the soul, broken and contrite on account of sin, weeping and mourn ing for transgression. Christ will not break it, that is, will not be haughty unforgiving and cruel; he will heal it, and give it strength.

Conversion is no repairing of the old building, but it takes all down, and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness; but with the true convert, holiness is woven into all is powers, principles and practice. The sincere Christian is quite a new fabric-from the foundation to the top stone all new. He is a new man, a new creature.

Repentance and conversion must be complete. If a ship have three leaks, and two be stopped, the third will sink the ship. If a man bave two severe wounds, and cures one, the neg-

lected one will kill him. Prayer-In deep sorrow for our many sins we approach thee, O gra-cious Father. We confess that we have erred and strayed from thy ways like lost sheep. We have followed too much the desires of our own hearts, and have reglected our duties and transgressed thy holy laws. Continue transgressed thy holy laws. Continue to be merciful to us, for the sake of Jesus Christ our Saviour; and by the influence of the Holy Spirit enable us so to hate sin that we may turn from it and offend thee no more. Now, pardon our sins, and save us for Jesus' inke, Amen.

RAM'S HORN BLASTS.



HERE is no greatness with His ETROP.

Faith makes the infinite definite. You cannot earry religio religion as a The secular sont

wingless bird. The sermonthat is preached down never lifts up. No man can keep a joy he keeps it

to himself. Power without prudence is the cause of many a wreck. Some preaching is as effective as

blowing through a sieve. It is hard not to drift when you have nothing to tie to. Religion is not a scheme for getting

on the blind side of God. God never honors the check of faith that is not endorsed by works. God has given voice to His love in

Character is the only basis of classification. God cannot use a conditional couse-

A summer resort is seldom a refuge for the soul.

Faith is always correct, but it can never be formal, Oppressors of the poor are depresors of the people.

Faith finds new friends whenever it listens to the Father. The world has found no gospel outside of the Gospels. When man is measured by money

God is gauged by gain. The best labor union is when men work together with God. A catalogue of the hypocrisies of others is not a key to Heaven.

Reason makes a good guide but a poor god. Our faith may fail, but His faith-

fulness will not. The world will never be won by warmed up piety.

Petatoes Grew Above Ground It is stated that scientists have produced tomstoes and potatoes on the same stalk-potatoes in the ground and the tomatoes on the vine on top. In the garden of Mrs. F. J. Ault, above Nisbet, Penn., where she had planted some "stray beauties," one of the vines, without any manipulation from the hands of scientists, was found hanging full of potatoes from the ground to the top, there being about a dozen of them, and they were as red as a tomato could be. The same stalk had also its full quota of potatoes in the ground.-New York

Railroad Ties of Leather.

designed to take the place of sleepers made of wood, is attracting attention in railroad circles.

F. W. Dunnell of West Warren Mass., is the inventor. In the manu facture of his crosstie, which weight 125 pounds, the scrap leather from shoe shops is taken into a disintegra tor, ground fine, subjected to a re-fining process and molded. The tension of the molding machine

can be so regulated that ties hard enough to take a spike or ties through which a spike cannot be driven can be

Carving 1,000 Years Old Found.

A remarkable piece of antique In
dian carving, which must be nearly s thousand years old, was dug up in naking an excavation in the center of making an excavation in the center of Vancouver, B. C. The carving is of brown sandstone, and the work must have been done with a sharp piece of fint or slate. It is in two sections one being a bowl and the other a bear's head. It was found under the decayed stump of an immense cedar tree, and may have been placed there before the tree began to grow and just before Columbus had any thought of Macovering America.

The Junday Horeakfast Table

I find no fuler's skill can show How Heaven doth wash so white the snow; What miracle of pure new birth Hath glorified these drops of earth.

I only know the upper air Hath wrought this change that moves a prayer; A holier secret angels know, How sonly are made more white than

Though once in clouds of thunder born, Though sunken deep in lands forlorn, Yet may the skies their gift reclaim. And write thereon this white new name.

snow.

All moveless, changeless, lies the clod, But spirit comes and goes, of God. Though we have lain so dark, so low, The heavens can make us white as snow —Carl Spencer.

When Bed Time Comes.

When Bed Time Comes.

On a Santa Fe train going out of Kansas City one night recently was a mother and her brood of five, four girls and one hoy. They had left Illinois the day before, and were on their way to "the new country" where her husband and father has a claim which is the new home. The oldest girl appears to be about fifteen, and from that age down to the only hoy, a chubby little fellow about four. Their dress and manner showed that they had not been reared in the midst of luxury and opuline, but with all they were model children and scrupulously clean. The mother was thin and bony, her face slick and shone from much washing and hag gard from the long trip and the care of her precious little flock, for there were twenty-four hours yet beyond the journey's end.

It was after hed time when the state to

twenty-four hours yet beyond the journey's end.
It was after bed time when the train
left Kansas City, and the younger ones
were soon yawning and searcely able to
keep awate. In fact, the pet of the family
had closed his eyes and was fast approaching "shut eye town," while the next eldest tugged at him while she looked appealing at her mother with an expression that
was pitiful. He mustn't go to sleep yet!
The others began whispering among themselves and then to the mother, as if something exciting had happened or would happen soon, all of which attracted the attention of other passengers, who sat in
wonderment as they tried to divine the
cause of so much whispering and such
strenuous efforts to keep the least one
awake.

Presently the cause of the ney's end.

awake.

Presently the cause of this excitement was made plain; it was bed time and they had not said their prayers. Quietly, modestly, without ostentation, yes, even timidly, the mother and her children knelt together at the long seat at the end of the

idly, the mother and her children knelt together at the long seat at the end of the car, the baby lowing his head with the rest and rubbing with chubby hands his eves that would lardly stay open, while the evening prayers were said.

Just for a moment, and then they arose, the children were made as comfortable as possible for the night, and soon all but the mother were askep, while the moistical eyes and quivering lips of the other passengers, the traveling men with their

tened eyes and quivering lips of the other passengers, the traveling men with their graps, the politician with his schemes, the business man with his worries, paid a silent hit mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

Here, oh, you teachers of theology, is a sermon greater than you ever preached! Here, oh, ye choirs, is an anthem sweeter than you ever sang!

Here, oh you teachers of theology, is a sermon greater than you ever preached! Here, ye host of Israel, quarreling over creeds and doctrines and torn with strife and envy, is a leason more powerful than you ever taught.

God save the mother and her brood, bring them to their home in safety, and to their last home in peace.

Seeds That Will Grow.

There is nothing that will make a man contract like the consciousness of a mean act.—United Presbyterian. act. United Presbyterian.

Indulgence in any vice is but a holding out of the hands for manacles. Sin first allures; afterwards it compela.—
Wellspring.
Christianity, a wise man has said, is for use, or it is nothing. It means

Christianity, a wise man has said, is for use, or it is nothing." It means the deepaning life of goodness in the heart.—Alexander Gordon.

If my dreams of doing something splendid and rising to something great are dead and gone, I will take hold with a will at what I know I can do still to a good purpose, and then let the eternal love which is watching for me take care of the rest.—Robert Collyer.

A man who lives entirely to himself becomes at last obnoxious to himself. I helieve it is the law of God that self-centredness ends in self-consciousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.—J. H. Jowett.

You need not break the glasses of a telescone or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well.—H. W. Beecher.

to hide the light of God's countenance. Little faults can do it just as well.—H. W. Beecher. Beecher.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are is God's providential arrangement—God's doing, though it may be man's misdoing. Life is a series of mistakes, and he is not the best Christian who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

Dr. Arnold's Daily Prayer.

O Lord, I have a busy world around me. Eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keen their work Thine, that, as through The natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times then my mind cannot conscienously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake! Amen.

The Rudder of the Day.

Let the day have a blessed bartism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.—Henry Ward Beccher.

Echo in the Heart.

A word of sin—of haurhtiness and ungodly joy, of pride, of fullness of temporal things, of cruelty, of uncleanliness of heart, of strife and of warring against all that is good; and a divine voice saying: "Blessed are the poor, the sad, the meek, the faithful who still long for righteousness: the merciful, the peacemakers, and all who are persecuted for My sake. Rejoice and be glad, for your reward is in heaven." And all who hear the Voice, and find its echo in their hearts, take up life with renewed hope and strength and courage. The blessings always stand good. Is the responsive echo in our hearts which makes them stand good for us?—Cora S. Day.

Forced Into Happiness. Seymour, Conn. has a bachelors club, the members of which draw lots once a year to see who will get mar-ried, and the one getting the red ticket must marry within a year or pay the wedding expenses of the next victim steerntly W. F. Kerstin was chosen as the unwilling sacrifice, and all the members of the club thought he would refuse to pay the penaity, but a few days ago he disappeared and now an mouncements of his wedding at Madison, N. Y., have been received by his

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Who Will Sign?-An Instance Showing That Two Drinks a Day May Send a Man Raving to a Drunkard' Grave-A Terrible Warning.

Sign the pledge! Who will sign? Mike no more delay; Wait not till to morrow; better sign to-day. Sign the piedge right early! Offer no

Stopping short of duty never is of use.
For a million piedges we have set our plow.
You can lend a good hand; lend it here and now!
For the sake of others, for your own sake For the wide world's welfare come with

us combine. See the drink curse raging! Join to stem By your wise example, by love's gentle Parents, answer quickly to your country's

call, Christians, for this service Christ requires you all! And this sacred crusade; hear the voice Divine, Let each say with fervor, "I will make it

Then in years to follow we shall thanking "hat we helped the people to be pledged

-Dawson Burns.

A Sure Way to Escape.

A sure Way to Escape.

A man whose widow testifies that he was never drunk in his life died in a New York hospital the other day of delirium termens, the doctors declare. His habit was to take two drinks of whisky daily, one is the morning and the other at night. He was not robust physically, and these two drinks, stendily repeated every twenty-four hours for some thirty years, finally ileaholized his tissues, undermined his nervous strength and killed him.

Laymen have scoffed at the doctors for holding that two drinks a day can do one any harm, much less send him raving to a drunkard's grave, but the doctors stand their ground, and come back at the moderate drinkers in a way to alarm these comfortably self-indulgent and casy-minded pursons. Men so eminent in their prefession as Drs. Shrady, Danforth, Somerset and Bailey assert that those wine cannot drink in moderation, but lose control of themselves whenever they touch alcohol are really in less danger than those who seldom or never drink to excess, but in the declared timelers. section or never drink to excess, but im-bibe steadily—the strong-willed tipplers, who "carry their liquor like gentlemen" and pride themselves on being able to "take it or leave it alone." Dr. Shrady puts it thus:

the discommanae, the latter has the better chance of a good old age. It is just the difference between the flame which burns difference between the flame which burns itself out quickly and is done with, and the smoldering fire which slowly but sure ly eats into the vital organs, produces degeneration of the arteries and brings on a premature old age. It is not so much the quantity of about a man drinks as

and women, too, who on social occasions take wine without injury to themselves. And it is also true that there are multitudes so organized nervously that they are in no danger of becoming drankards, though they like a bottle of claret with their dinner and a glass of something stronger on occasion.

their dinner and a glass of something stronger on occasion.

But the safe course for the young man who has his way to make in the world is to eschew druking altogether. He may be among the fortunate upon whom alcohol can take no hold, but then again he way have the ubysical and nervoes site. hol can take no hold, but then again he may have the physical and nervous sueceptibility which makes it unsafe to trifle with the tempter. If he resolves to be a total abstainer he will be completely insured against the penil which strews the shores of life with wrecks.

If you don't drink you can't possibly become a drankard.—Editorial in the New York American. York American.

Test Your Appetite. A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger: it's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to morrow morning," suggested the friend. assure you there's no cause for

alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a great danger; and fear that I shall before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promiss a week ago. I thank you for your timely suggestion."

suggestion."
"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how ir sidiously that habit had factened on me, and resolved to turn square about and never touch another drop. The swearing off has pulled me down reverely, but I am gaining, and mean to keep the upper hand after this. Strong drink will never catch me in his net again."—Church Life.

Greatly Reduces Drunkenness.

Greatly Reduces Drunkenness.

A certain Justice of the Peace of East Poughkeepsie, N. Y., requires all drunks brought before him to sign the following total abstimence pledge: "I. — having been convicted before —, Justice af the Peace, of public intoxication, in order to obtain a suspension of sentence, do hereby pledge myself to abstain from intoxicating liquors for a period of one year from the date hereof; and in case I should be arrested and convicted of intoxication within that period, I request said Justice, in order to save me from utter ruin, to impose upon me the full penalty of the law, to wil, sax months in the Albany Ponitentiary." It is stated that this unique method has greatly reduced drunk-cances in the town.

Made a Demon of Him.

"Lock me up, please; put me where I can't get any more whisky; it makes a demon of me," said John Jackson, as he hurried into the central station, in Cleveland, Ohio. "Anything to get me away from the liquor demon. I've had enough. Red lights twinkle all around me. Hundreds of voices call to me. I see all sorts of things."

A Temperance Revival.

The Illinois Citizenship League has put to test a new method of anti-license work in saloon towns, and found it very successful in creating sentiment. It is called a "Temperance Revival," and consists of a series of meetings, at least four, and a children's meeting. At these meetings the people are asked to come forward and sign the pledge to the effect that they will do all in their power to prevent the sale of intoxicating and malt liquor in their own town, except for medicinal and mechanical purposes. On each signer a bit of red ribbon is pinned; also, on the cuildren at their meeting, when they promise to help.

The question of wages and of justice to the laboring man absorbs wide attention; but who will dispute that if all the money that is spent by the working classes in "treating" each other to alcoholic beverages were saved there would be thousands of better furnished homes, better clad wives and better fed children?

COMMERCIAL REVIEW.

General Trade Conditions.

R. G. Dun & Co.'s weekly review of trade says: Holiday conditions perplants are stopping for inventories and repairs, in many cases the extent of idleness being considerably greater than for the corresponding season in recent preceding years. There has been a liberal volume of business in holiday goods, but reports are somewhat conflicting in comparison with 1602. An encouraging sign is the improvement in encouraging sign is the improvement in

Collections.

Ealway traffic was not seriously impeded by recent storms, owing to better methods of operation, and earnings thus far reported for December exceed last year's by six per cent. Agreetion as to wage reductions, except in the case of coal-mining, and several idle piants have fixed the date for resuming work.

Few labor disputes are in progress.

and steel producers look for much new business early next month.

Engagements of gold were checked by a sharp recovery in foreign ex-thange, although receipts have raised treasury gold holdings far above all previous records, and money is unusually casy for the season.

Owing to the decrease in speculation,

bank exchanges for the week were 16.7 per cent, smaller than a year ago at New York, while at other leading cities

there was a gain of 5 per cent.
Leading interests in the iron and steel industry brought more stability to the situation by deciding against any further reductions in quotations, and there are numerous indications that prospective purchasers don't intend to felay placing contracts beyond the sea-ion of inventories and repairs.

LATEST MARKET QUOTATIONS.

Four-Spring clear, \$3.85@4.05; best Patent \$5.25; choice Family \$4.35. Wheat-New York No. 2, 80%c; Philadelphia No. 2, 86%@87c; Balti-nore No. 2, 82%.

Corn—New York, No. 2, 501/2c; Phil-idelphia No. 2, 481/4@4834; Baltimore No. 2, 48c o. 2, 48c, Oats-New York No. 2, 4014c; Phil-

idelphia No. 2, 41@42c; Baltimore No. Hay—No. I timothy, large bales, —@15.00; No. I timothy, small sales, \$—@15.00; No. 2 timothy, —@14.00; No. 3 timothy, \$12.00@

13.00. 3.00.
Green Fruits and Vegetables.—Apples—Western Maryland and Pennsylania, packed, per brl \$1.50@2.25.
Beets—Native, per bunch 11/2@2c.
Broccoli—Native, per box 20@25c. Cabsage—New York, per ton, domestic, 20@25; do, New York State, per ton, Danish \$30@35. Cranberries—Cape Cod, per brl \$6.00@7.50; do, per box \$1.75@ 1.25. Celery—New York State, per 1.25. Celery—New York State, per fozen 30@50; do, native, per bunch 3@4. Carrots—Native, per bunch 1@1%c. Grapes—Concords, per 5-lb basket 13@ 14c; do, Catawba, per 5-lb basket 13@ 14c. Horseradish—Native, per bushel box \$1.25@1.50. Kale—Native, per bushel box 20@25c. Onions—Maryland and Pennsylvania, yellow, per eu 55@65c. Pumpkins—Native, each 3@4c. Spin-ach—Native, per bushel box 75@90c. String beans—Florida, per box \$2.75@ 3.00. Turnips-Native, per bushel box

Potatoes.-Maryland and Pennsylvania, good to choice, per bu 78@80c; New York, per bu 78@80. Sweet pota-toes—North Carolina, yellow, per brl \$2.00@2.40; Potomac, \$2.00@2.40; Eastern Shore, yellow, 75c@\$1.50; yams,

\$1.25@ 1.60. Provisions and Hog Products.-Bulle clear rib sides, 734c; bulk shoulders, 8; bellies, 834; bulk ham butts, 734; sugar-tured shoulders, blade cut, 9; sugar-cured California hams, 834; canvased and ancanvased hams to lbs and over, 13: refined lard, second-hand tubs, 814; reaned lard, half-barrels and new tubs.

83/4; tierces, lard, 83/4.
Poultry—Turkeys—Young, 7 lbs and over, —@153/4c; do. old, do. —@143/4; do, small and poor, 12@13. Chickens-Hens, medium to heavy, 10@10½c; do, hens, small and poor, 9@9½; do, old roosters, each 25@30; do, young, good to choice, per lb to@12; do, staggy, per lb —@10; do, do rough and poor, —@0. Ducks—White Pekings, 4 lbs and over, -@12c; do, mongreis, 3½ to 4 lbs, per lb 11@12. Geese-Western and South-

ern, each 60@75c.
Dressed Poultry.—Turkeys — Choice, per lb, -@16; do, medium to good, 13 @14. Chickens—Young, good to choice,
—@12c; do, mixed, old and young, —@
11; do, poor to medium, —@13. Geese
—Good to choice, per lb 10@13c.
Eggs.—Western Maryland and Penntylvania, sale. We quote: Western

Maryland and Pennsylvania, loss off, per dozen 30@-c; Eastern Shore, Maryland and Virginia, loss off, per dozen -@30; Southern, do, 27@28; storage, fancy, at mark, do, -@25.

Live Stock

Chicago.—Cattle—good to prime steers \$5.00@5.75; stockers and feeders \$1.75@3.90; cows \$1.50@3.90; heifers \$1.75@4.50; canners \$1.50@2.40; bulls \$1.50@4.35; calves \$2.00@5.75; Texas fed steers \$3.65@4.00. Hogs—Mixed and ted steers \$3.05/04.00. Hogs—Mixed and butchers' \$4.35/04.05; good to choice heavy \$4.55/04.02½; rough heavy \$4.30/04 450; light \$4.15/04.50; bulk of sales \$4.45/04.55. Sheep—Lambs steady; good to choice wethers, \$3.75/04.30; fair to thoice mixed \$3.00/03.75; native lambs \$4.00/03.75; fed Western yearlings

Pittsburg, Pa -- Cattle slow: Fittsburg, Pa—cattle store, 15.00@5.10; prime, 4.70@4.85; fair, \$3.00 @3.00. Hogs higher, prime heavy, \$4.70 f4.75; mediums, \$4.60@4.65; heavy Yorkers, \$4.55@4.60; light Yorkers, \$4.45 @450; pigs, \$4.35@4.40; roughs, \$3.00@ 115. Sheep firm; prime wethers, \$1.85@ 100; culls and common, \$1.25@2.00; thoice lambs, \$5.35@5.50; veal calves, \$7.00@7.50.

PERSONAL MENTION.

Rev. John K. Booton, the author of several works on the Scriptures, and an eloquent preacher, died on Sunday last

at Luray, Va.

J. Charles Arter, formerly of Cleve-land and at present a noted artist liv-ing abroad, has just received a commission from the Vatican to paint the por-trait of Pope Pius X.

Prof. Charles Eliot Norton, of Har-vard, has, as usual, extended a general invitation to Harvard students to come

to his home, Shady Hill, on Christmas

Rev. Dr. Marshall V. McDuffe, of East Orange, N. J., pastor of the Pros-pect Street Baptist Church, has re-signed and accepted a call to the Sev-enth Baptist Church, of Baltimore.

enth Baptist Church, of Baltimore.

General Young began his military earcer as a private in the Twelfth Younsylvania Infantry in 1861. When he retures in January he will be ancocceed by anoth r former private soldier. General Chaffee.

A gold chalice studded with leastly was this week presented to Archbishop Farley, of New Yora, by the Anguar Order of Hillands in houns of the international statements of the anguar the international statements of the international statements.