ISHOOKLYN, N. Y.—Dr. Reese F. Alsop, rector of St. Ann's Church on the Heights, preached Sunday morning on "Commercialism." He took his text from St. Luke si:15: "Man's life consisteth not in the abundance of the things which he pos-

Dr. Alsop said:

I heard lately from a brilliant speaker an address on "Commercialism." To the surprise of all, it was a panegyric rather than a diatribe. His argument was that commercial, that is, business activity, the industrial epoch in which we live and whose push we feel, engenders certain useful and even moral qualities, such as thrift, underlying all accumulations of capital; truth telling, which is essential to successful trading; trust, without which the vast credit system of the day could not exist; the sense of responsibility shown in the honesty of the great army of clerks and place holders, among whom breaches of trust, defaults and the like are comparatively rare, the percentage of the honest being surprisingly high. At the same time our Civil War and the Boer War have shown that the commercial spirit did not extinguish heroism and liberality. Witness the gifts of rich men to education and charities.

shown that the commercial spirit did not extinguish heroism and liberality. Witness the gifts of rich men to education and charities.

Now that is all true, and yet there is a bad flavor about the word commercialism. It has another cannotation. Is it not a matter of emphasis? Jesus says, "Seek ye first the kingdom of God." He says again, "What will a man give in exchange for his life?" What are men exchanging their life, with all its possibilities of symmetrical development, for? What are they seeking first? Is it not too largely material success? St. Paul says: "Having food and raiment we have enough." The feeling of to-day scorns such moderation. A modest competence is nowadays nothing accounted of. To make a living is not enough; to achieve comfort for self and family is a small thing; men aim and toil and struggle for more dazzling prizes—a success that makes a noise and is talked of; that glitters and dazzles the eye.

This is commercialism as I understand it; the measuring of success by the standard of the market place, the sinking of other aims in the eager rush after gain. There are high things possible for man. Uniture of body, mind, growth in moral and spiritual attainments, expansion in faculty and usefulness. There are magnificent careers open to him in science, in art, in literature, in philanthropic service. Over against all these stands the spirit of the age and cries follow me. The ideal is a man who turns everything to gold that he touches; a man who gets and holds and then goes on to get more and hold more.

Two conversations lately overheard illustrate the point. Dr. Rainsford, of St. George's Church, walking down a New York avenue, overheard the talk of three or four university men before him. Looking upon the gleatning equipages and splendid dresses flitting by, one said to another: "I tell you, boys, it is money that goes in this town is it not?" The belief that it is money that ought to go—are evidences of an almost universal sentiment.

"Who is building that magnificent house." said one

our generation.

Agassiz's splendid reply to the lecture bureau, "I have no time to make money," sounds like a piece of insanity. Gordon's refusal to accept reward from the Chinese Emperor for his help in the Tai Ping rebellion sounds like a piece of Quixotism. The "simple life," as lived by Thoreau in the woods, as pictured by Wagner, sums only an idylic dream. The pursuit of learning for learning is sake, the service of man with no itch for reward, the quiet, unostentatious sacrifice of personal interest for the good of others, these are reputiated as folly. The maddening crowd's ignoble strife is what makes itself heard, It draws like the song of the siren. Like the suction of a vast maelstrom, it seizes men and draws them in. By and by, dizited by the fierce whirl, they forget the high things and are content to be simply money-makers. That is what I understand by commercialism; the thrusting into the front place of merely material success. It is a corruption of the spirit in which life is livid. It is a low, wrong motive. It brings in and holds before the soul a false standard of value. It misconceives what is the real success of life. It subordinates the man to his possessions. It is a radical corruption of the idea!—an absolute reversal of what our text says. Commercialism deciares and persuades that man's life does consist in the abundance of the things which he possesses. Therefore, it urges let him love supremely those things; let him aim at them, follow after them, sink his very life in them. Let him for them forego, if needs be, mental culture, artistic development, moral elevation, spiritual activity and all that goes to make a full development, moral elevation, spiritual activity and all that goes to make a full development, moral elevation, spiritual activity and all that goes to make a full development, moral elevation, spiritual activity and all that goes to make a full development, moral elevation, spiritual activity and all that goes to make a full development, moral elevation, spiritual activ

how this spirit tends to invade and even to dominate every sphere of numan activity. We read of commercialism in politics, in art, in literature, in education, in the so-cial world, even in religion, and though we may not have a distinct definition ready we have a fairly clear idea of what is meant. The place holder in nation or city or State whose main thought is what he can make and not what he can do; the artist who listens not to the voice of his ideals but to the bids of the market, and paints or carves simply for the money to be got; the suthor who writes simply what will asell and forgets the truth for which he ought to stand and the service in the way of instruction, or comfort, or amusement which he might minister to his fellows, is such one tainted with commercialism. It has crept even into our universities, tempting boards of trustees and faculties to bow too subserviently to those who can furnish and womants, tempting the young man to was form; courses that calitivate the mind

to those which prepare for business. Our theatres have felt the influence, and think more of pieces which will draw than of those which will elevate as well as amuse and recreate those who see and hear.

Yea, it is conceivable that even the cauch may not escape. The ministry that sets gain above usefulness has caught the contagion. "Put me into the priesthood that I may eat a piece of bread!" So cried one of old. The very thought was a desecration. The ministry that is sought for the sake of "the pieces of bread!" for a livelihood, whether it be large or small, is a ministry not to God, not to those among whom it is exercised, but to the man that holds it. The clergy who are in orders chiefly for what they can win in the way of comfort, or respectability or income are unfit for their place. They serve not God or their fellows, but themselves. And so the church whose chief aim is a large pew rental and a fashionable congregation—forgetting the while that the Master's boast was that to the poor the gospel was preached, is tarred with the same stick.

Yes, commercialism is in the air. It the spirit that now works—that stealthily penetrals every disartment of moders of the church was a content of the spirit that now works—that stealthily penetrals every disartment of moders as

Yes, commercialism is in the air. It the spirit that now works—that stealthily penetrates every department of modern activity, always seeking to make gain the dominant motive. There is no line of work, dominant motive. There is no line of work, no business, no profession safe against its insidious influence. It invades law and medicine, even divinity, as we have seen. It is felt in halls of legislation and seats of government. Yea, it pervades even society, making the fine raiment and the gold ring and the large bank account more pownt to open doors than gentle birth and fine breeding.

How are we to resist this influence—escape this spirit? Just as we resist the contagion of an epidemic, the depression of a malaria, by fortifying the powers of life. A man in whom the tide of life is tull and strong will walk unscathed through the plague laden air. The health that is in him resists the disease that rushes upon him. The bacteria that floats into throat or lung, or stomach finds no nidus and

plague laden air. The health that is in him resists the disease that rushes upon him. The bacteria that floats into throat or lung, or stomach finds no nidus and dies. It must be thus, then, that we escape the spiritual danger. Fortify the life within. Remember that life is more than meat; that the kingdom of God and His righteousness are infinitely worthy of our seeking. Do not forget the possibilities of your life, what you can make of it in the way of growth, what you can make of it in the way of growth, what you can make of it in the way of usefulness. Keep your eye on the Master. In Him see what you may be—in Him see what you may do. Yea, not only keep your eye on Him, but keep in living touch with Him, that the tides of His life may flew into your soul, and carry you on and up to the measure of the stature of the perfect man in Christ Jesus.

Finally, my brethren, "whatsoever things are dovely, whatsoever things are just, whatsoever things are of overly, whatsoever things are of good report, think on these things." Turn your thought and your eyes away from the dazzling bait of the age. Escape its snare. Seek first the kingdom of God. Determine to be a man, mentally, morally, spiritually; determine to be a brother to your fellow man, and do for him a brother's part; determine to be a child of the heavenly Yather and chey His will, so far as you know it; resolve that in you the splendid possibilities hidden in the gift of life shall be realized, and you shall have learned how to use this world without abusing it. Then commerce business, success shall minister to yoa but not enslave you; shall embellish your life but not absorb it; shall bring you, prerhance, an abundance of things to possess, but leave the while strong and pre within you the life of God. Then shall you in very deed possess the abundance of the things which are yours. Let them once get the better of you, climb into the throne of your heart and life, and then they possess you and you are their slave and their victim; nailed and incoffined in

Living in Hope.

Living in Hope.

The habit of living in the future should make us glad and contident. We should not keep the contemplation of another state of existence to make us sorrowful, nor allow the transiency of this present to shade our joys. Our hope should make us buoyant, and keep us tirm. It is an anchor of the soui. All men live by hope, even when it is fixed upon the changing and uncertain thing; of this world. But the hopes of men who have not their hearts fixed upon God try to grapple themselves on the cloud wrack that roils along the flanks of the mountains; while our hopes pierce within that veil, and lay hold of the Rock of Ages that towers above the flying vapors. Let us then be strong, for our future is not a dim peradeenture, nor a vague dream, nor a fancy of our own, nor a wish turning itself into a vision, but it is made and certified by Him who is the God of all the past and of all the present. It is built upon His of all the present. It is built upon His word, and the brightest hope of all its brightness is the enjoyment of more of His presence, and the nossession of more of His likeness. That hope is certain, Therefore, let us live in it.—The Rev. Alexander MacLaren.

The Poer Man's Day,

In all our towns, and throughout too large a portion of our country districts, the Sabbath rest is violated and the worlarge a portion of our country districts, the Sabbath rest is violated and the worship which was the consequence and condition of this rest is abandoned. At the same time the soul is deprived of its nourishment and the body of its repose. The poor man and the workingman are delivered up, unprotected, to the every day increasing influence of error and evil. Thus the profanation of the day has become the ruin of the moral and physical health of the people, at the same time that it is the ruin of the family and of religious liberty. The Sabbath is emphatically the poor man's and the working man's day. And there is no surer way to break down the health, as well as me morals and religion of the people, than to break down the Sabbath. To say nothing of the Divine law, on mere worldly grounds it is plain that nothing is more conductive to the health, intelligence, comfort and independence of the working classes and to our prosperity as a people than our Christian American Sabbath.—Count Montalembert.

The past is dead and has no resurrection, The past is dead and has no resurrection, but the future is endowed with such a life that it lives to us even in anticipation. The past is, in many things, the foe of mankind; the future is, in all things, our friend. For the past there is no hope; for the future there is both hope and fruition. The past is the text book of tyrants; the future is the Bible of the free. Those who are solely governed by the past stand like Lot's wife, crystallized in the act of look-ing backward, and forever incapable of ooking forward.—H. Kirk White.

The Year. Beautiful is the year in its coming and in its going—rost beautiful and blessed because it is always "the year of our Lord."—Lucy Larcom.

How to Make Halos. Make a saturated solution of alum. that is, dissolve in a small quantity of water as much alum as the water will take up and spread a few drops of it over a small piece of window glass. You will find that the solution will

soon crystalize.

Now hold the smooth side of the glass close to your eye and look through it at the sun or a gas jet, and you will see three halos at differ ent distances from the light. The one nearest the light will be whitish; the next one will be partly colored, third will be large and highly colored. The halos are caused by the refrac-

tion of the light by the alum crystals, just as a halo around the moon is caused by the refraction of the light by the ice particles in the upper air

The coldest place on earth inhabited by man is Verkhoyansk, above the Arctic circle, in northeastern Siberia The thermometer there drops to 96 degres below zero in January, but sometimes rises to 86 degrees above zero in the shade in July, dropping, however, to the freezing point on warmest summer nights.

THE SABBATH SCHOOL

International Lesson Comments For January 31.

Subject: Jesus Calls Four Disciples, Luke v., I-II - Golden Text, John vill., 31-Memory Verses, 4-6-Commentary on the Day's Lesson.

I. Jesus teaching the acon'e (vs. 1.2).—

I. "The people pressed." Leaving Nazareth our Lord went to Carernaum and nerhans abode in the house of Peter. The power of His preaching drew crowds, which pressed upon Him as He was wa's ing along the white beach which forms the margin of Lake Gennesaret. "To hear! There was a good prespect for a glorious revival of religion. There were times in the life of our Lord when thousands were anxious to hear Him, for the common people heard Him gladly. "Lake of Gennesaret." The most sacred sheet of water which this earth contains. Called also the Sea of Galilee, the Sea of Therins, and in the Old Testament the Sea of Chinneroth (Josh, 12:3). It is a clear, sweet lake about twelve miles long and five head with the Jordan River flowing through it. Its fish were valuable. In Christ's time it was covered with a fleet of 4000 vesses from fishing boats to ships of war. This was the region of the early labors of our Lord. Here He performed some of Hismost wonderful miracles; here He we ceted His disciples. But at the present time all is desolate around Galilee, and the devolution will increase until the agreesive nower of Christ's good carries Christianity te Jesus teaching the people (vs. 140.-

of the ships. The ship of Jarres and John anneared to be at some distance ay. "Prayed Him." Asked Him. Jesus in a familiar manner takes possession of Peter's boat and makes it His onlpit wide He speaks to the people. "Sat down." The common vosture of Jewish teachers. Compart Matt. 5:1. "Taught" It is probable that this was a small hav on the cove, and that when He was in the boat the people on the shore stood round Him in the form of an amphithearre. No doubt the lake was still so that His voice was undisturbed. In such a situation He could be easily heard, and no spectacle could be more beautiful than the Son of God sneaking to the poor, is morant and attentive multitudes assembled on the shore.

H. "The draught of fishes (vs. 4-7). 4. "Launch out." Christ forgot His own weariness and only seemed to remember the disappointment of His followers in toiling all night in vain. This verse has often been used to illustrate the fact that Christ would have us leave the shore of selfishness, worldiness and sin and hanch out into the depth of His nets for the taking of fish. 5. "Master." This is the first time that the word here translated Master is used in the New Testament, and it is used only by Lake. The other evangelists call Him Robbi or Lord. Note how familiarly Peter addresses Jesus. "Toiled all night." Peter savs this to show how onlikely it was that they would catch anything, and it is no doubt reported by Lake to cause the miracle to appear all the more striking. There were certain kinds of ishing always carried on at night. "At Thy word." No doubt Peter was weary and somewhat discouraged, but he had faith snough in Christ to lead him to go at the firection of his divine Master.

6. "Their net brake." "Their nets were breaking."—R. V. There was such a multitude of fishes that a snap in some weak part of the net warned them that they must have assistance or lose the entire "catch." The miracle was an acted parable, of which the significance is explained in Matthew 13:47. "This breaking net is xplained by St. A

boats would hardly hold as much as the nets. Trench refers to a shoal of mackerel, at Brighton, in 1808, so great that the net rould not be brought in, and fishes and net remained in the sea together. By this vast draught of fishes Christ intended, 1. To show His dominion in the seas as well as on the dry land (Psa. 8:8). 2. To routing the doctrine He had just preached, 3. To give those who were to be His ambassadors to the world a specimen of the success they might expect.

III. The disciples astonished (vs. 8, 9). 8. "Saw." It seems that it was not till Peter saw the boats beginning to sink that

S. "Saw." It seems that it was not till Peter saw the boats beginning to sink that he realized the greatness of the miracle. 'Fell down." The common posture of a supplicant. In amazement he tell at the feet of Jesus trembling and afraid. He no doubt had a knowledge of many of the miracles which Christ had performed, but none had so directly touched himself as this one. "Depart from Me." Peter saw that the same knowledge and power that could pervade the depths of the sea could pervade the depths of his human heart and know its secret sins. "A sinful man." Peter saw himself a very sinful creature. When we get near Christ we will see that in our unregenerate state we are without

when we get hear Christ we will see that in our unregenerate state we are without moral beauty or holiness. 9. "Was astonished." Was amazed. Humanity stands "amazed" before the power of God.

IV. Forsaken all for Christ (vs. 10, 11).

10. "Sons of Zebedee." The children and wife of Zebedee are often referred to, but wife of Zebedee are often referred to, but in this transaction only do we meet with Zebedee himself (Matt. 4:21). "Fear net." He calmed their fears and stilled all their troubled feelings. "From henceforth." Hereafter. "Catch men." Literally, thou shalt be catching alive. This seems to imply the contrast between the fish that lay glittering these in dead heaps and men who should be exptured not for death, but for life.

11. "Ships to land." They drew them up on the beach for a final abandonment. "Forsook all." Although it was not much which they had to leave, yet it was all they had, even all their living. "Followed Him." They returned again to their occupation as fishermen after the crucifixion, and were again called to abandon it and devote themselves by a second miraculous description as the second miraculous description are second miraculous description and description are second miraculous description and the second miraculous description are second miraculous description and description and description are second miraculous description are second miraculous description and description are second miraculous description and description are second miraculous description and description are second miraculous description are

devote themselves by a second miraculous draught of fishes and by the direct precept of Jesus. After Pentecost they never re-sumed their former secular calling.

Smallest Backboned Creature. The smallest backboned animal ir the world is a fish. It has been dis covered recently in Buhl, a mountain lake in the island of Luzon, in the Philippines. The tiny creature has two names out of all proportion to its size. The one given it by the natives is sinarapan, and doubtless has some significance in the language of the Bicols, the natives living in the lake region. The scientific name is mys tichthys Luzonensis, and means the smallest fish inhabiting Luzon.

The largest of the species measure smallest not more than one-fifth of an inch. It would take about six thou sand of them to weigh a pound. For tunately for the fishmonger of Luzon the sinarapan is not sold by the dozen or even by the hundred. They are measured by the quart.—New York Herald.

Tea Drinking in Australia. The Australians are the greates! tea drinkers in the world, annually consuming seven and three-quarters pounds per head. In England the con sumption is about six and three-quar-ters pounds per head, and in the United States only one pound two CHRISTIAN ENDEAVOR TOPICS.

January 31 ... "Every Christian Called to Be .. Missionary." Luke 24:14-19.

Scripture Verses-Isa, 52:7; John 75:16; Acts 13:1-3; Rom. 10:13-16; 2 Cor. 8:23; Col. 1:28, 29; Ps. 2:8; 22: 27, 28; Dan. 2:44; 7:13,

Lesson Thoughts.
"Among all nations * * Ye are witnesses." What a wonderful com-mission! What a mighty trust! The world is placed in our hands! What are we as individuals doing to fulfil this trust, to preach repentance and remission of sins?

We cannot witness for Christ abroad without "beginning at Jerusalem." A candle sends its rays to their upmost reach, but they all radiate from the central flame; so our interest in foreign missions will shine through the glow of our Christian in fluence at home,

Selections. If Christians like their Lord will be, All men will lose their doubts, and see How real is Christianity.

What do they see in you and me? What saves men? Not the blood of Christ alone; not all of these alone. Some believer is the link to connect with that atoning blood that witness-ing gospel, and that comforting Spirit, A witness in a court room is not

allowed to testify as to hearsay, nor to tell how So-and-so felt, and what So-and-so thinks about it. The command is always, "Stick to what you personally know." Unless, therefore, you have some vital Christian expertence, it is simply impossible for you to testify for Christ.

Many an effort may it cost us, many a heart-beat, many a fear.
But Thou knowest, and wilt
strengthen, and Thy help is always

near. Give us grace to follow fully, vanquishing our faithless shame. Feebly it may be, but truly, wit-

nessing for Thy dear name. Prayer—We praise Thee, O our father, for the honor of the great commission with which Thou hast entrusted us. As we have in our own hearts experienced the greatness of Thy saving love, may we in the spirit of the great Missionary who came to seek and to save the lost, be glad and active witnesses of these things unto the uttermost parts of the earth. Increase our influence for good in our own neighborhood, and make our lives increasingly useful for Thee; in Thy name we ask all. Amen

EPWORTH LEAGUE MEETING TOPICS. January 31-Christian Stewardship-(Mal. 3.

10; 1 Cor. 16. 2) God as Creator of all is absolute owner of all. My powers of body and mind, my fellow men who work for me, everything I eat, drink, wear, every animal, all the supplies stored away in the substances and forces of nature-all are his. Upon this deep foundation of the absoulte proprietorship of God rests my particular obligation to pay part of his funds to the support of religion and benevolence. Gibbon made the generous giving of the early Christians to be one cause

of the swift, world-wide triumph of the Gospel.
One day when Martin Luther was completely out of money he was asked to help a worthy enterprise. He reflected a little and remembered that he had a beautiful medal of Joachim, elector of Brandenburg. He highly prized it, yet went at once to the drawer, opened it, and said, "What art thou doing there, Joachim? Come out and make thyself useful." Then he took out the medal and gave it,

Have we any idle Joachims which might be put to use for the Master's cause? As in war the soldier practically gives up all for his country, so God calls some men, under certain circumstances, actually to forsake all and follow Jesus. But "under ordinary circumstances men discharge their whole duty as citizens not by rendering life and fortune, but by paying only a fraction of their income as a tax for the support of the government. In like manner, God does not ordinarily exact from us all that we possess, but only a tithe of our income as a tax for the support of his

kingdom in the world." Has a Christian any more right to refuse to pay one tenth of his income specifically to religion and benevolence than to refuse one seventh of his How can I practically acktime? nowledge my stewardship with reference to my use of money if not by What shall be said to those who claim that giving by rule is legal and mechanical? Why not simply say? "Give all you can?" Is there any good reason for supposing the law of the tithe to be abrogated? Are the tithers you know cheerful or gloomy people? Do you know of a tither who says that he honestly believes that he has suffered any financial or other, by tithing? you tithe if you see it to be your duty? Do you really wish to know your duty? Have you ever studied God's word to find out your duty about this?

RAM'S HORN BLASTS



Glittering generalities are as likely to hurt the devil as tissue paper bullets.

you above the people today and lay you in a puddle tomorrow. People who cannot endure children in the home will find Heaven a very

When an avocation becomes a vocation it must prove itself to be a vir-

The man who is winging at iniquity

today will be working with it tomorrow. The men who can stop drinking when they get ready usually stop because there are no saloons in the grave.

Swallow on Lightning Rod. A peculiar sight at the farm of Linus W. Shaw of East Bridgewater. Mass., has attracted much attention. On the top of a chimney on his house there is a lightning rod, and on it, with one of the barbs piercing its body, is a chimney swallow, which either deliberately committed suicide in this extraordinary manner, or else missed its aim in trying to reach its The Stinday Breakfast

Table

If there had been no message left, no scroll
Of faithful yellowed pareliment to unroll
The life of Him who dwelt at Nazareth,
Who loved and died, and triumphed over

Who loved and diec, and triumphed over death.—
Should we be comfortless, and call this life A little space for pain and fruitless strice. For longings unfulfilled and grievings sore, With lastly death's undoing nothing more?

God's ways, we read, are past all finding Unscarchable; yet were there room to A life completing this, though there had

No ancient record left on stone or skin? For scanning close love's eyes, we needs must see Outshining from them—"Immortality." —Sunday-School Times.

A Rule For Happiness.

A Rule For Happiness.

Charles Kingsley, the famous preacher and author told how to find true joy in life, as follows

"Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, I have made one human being at least a little wise; or a little happier or a little better this day. You will find it easier than you think, and pleasanter. Easier, because if you wish to do God's work God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and a hopefulness about yourself and all around you, such as you never left before; and, over and above that, if you look for a reward in the life to come recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord.

"And how did He fuill that joy? By humbling Himself and taking the form of a slave and coming, not to be ministered to, but to minister and to give His whole life, even unto the death upon the cross, a ransom for many. Be sure that unless you take up His cross you will never reach the place where He is. If you wish to enter into the joy of your Lord, he sure that His joy is now, as it was in the Justea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.

How Little!

Speaking of the great number of open doors in foreign lands and the comparatively small efforts being put forth to war the world to Christ. George Darsie says:

"How little we have done, and are doing, compared with what we maght do? We have sent out men, but we could have sent ten where we have sent one. We have given money to support and equip the workers, but it has often been a dime, rather than a dollar. The drink bill of the United States is \$1,000,000,000 yearly. Its tobacco bill is \$600,000,000, Its candy bill is \$25,000,000. Even its chewing gum bill is \$25,000,000. But its bill for world-wide missions is a pitiful \$5,000,000! It is time for a great advance. The time is past when we should be satisfied with digging trenches, defending breastworks, or holding lotts, in view of the open doors which becken, of the success which has rewarded the efforts already made, of the nations which sit in darkness, of the certainty of final vectors, of the assurance (i His presence Who has promised Lo. L am with you alway, even unto the end of the world.

A Blessed Secret.

A Blessed severt.

It is a blessed severt, this of living by the day. Any one can carry his burden, however heavy until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely until the sun goes down. And this is all that life ever means to use just one little day. 'Do to day's duty light to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.' God gives us nights to slut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life casier, and give us one of the blessed secrets of brave, true holy living.

What was the secret of such a one's power? What had she done? Absolutely nothing; but radiant smiles, becoming good

power? What bud she done? Absolutely nothing; but radiant smales, becoming good humor, the fact of divining what every one tell and every one wanted, told that she had got out or self and learned to tainly of others.—F. W. Robertson.

Keeping Friends.

Keeping Friends.

Uriendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command. "Hold has that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A man who loses a friend for want of a letter now and then is like the man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of His friends and how watchfully He guarded their mutual friendship after He had selected them. The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sunday School Times.

The best thing in this world is a good man. The first thing that a human being should recognize about himself is that his character is his distinguishable teature. It is no, the amount of money, the amount of power, the amount of brains that a man has, but his character. Whatever fellow men may say, or do to the contrary, this is a fact, that what separates him from others. a fact, that what separates him from others and gives him his individuality, is his goodness or lack of goodness, according to its degree. Money, power and brains have their place and exert an influence in deciding a man's position and recognition, but the standard of ages, by which everyone is tried in character and in God's sight, which is the final and determined sight, men are what they are in wishes and purposes. It is not then too much to say that the supreme ambition of a person's life should be to secure a worthy character.

Your daily duties are part of your religious life just as much as your devotions.

—H. W. Beecher.

Her Cure For the Drink Habit. After a year's absence John Wiltberg, a well-to-do German farmer, suddenly reappeared at Hayton, Wis, and ended the mystery which attended his disappearance. He declares he has been kept a prisoner in his own home by his wife, who adopted this method as a last recourse to cure him of the craving for drink. He says he entirely cured.

In a company of Chicago gentlemen, the other week, a successful banker and capitalist declared that in his belief the time had come to prohibit the manufacture and ale of spirituous liquors.

Balloons are "in the air" at present, and consequently the cost of those aerial machines is interesting. The size generally favored by "aportamen" ranges from 27,000 to 45,000 cubic feet, the former costing in "coton caoutchoutee" £120, in Chinese silk £192, and in French silk £252; and he lutter £220, £315 and £384, according to the material used. These crices include the balloon complete and ready to be filled with cas.—Lon

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

'oem : Civilized (Republished by Request) - The Crnelest Deceiver is Strong Drink-It Makes a Multitude of Promises and Then Breaks Them.

"I used to roam in ignorance." The former heather said.

'I did a wildly heather dance,
With feathers in my head.
I used to fight in heather style
Unless my foe would run
But now I pot him at a mile,
For I possess a gun.

'Oh, it was terrible to see Me in my former state, But destiny looked after me And led the hand of fate. And led the hand of rate.
Until where once we sat and sang
Our prayers to the moon
The white man built a big shebang
That he calls a saloon.

"Enlightenment came here: she bore Krag-Jorgensen and Krupp-In one week's time I smoothly swors And played at seven ut: The kindly men who took my land Came from across the sea And said they'd take me by the hand And make a man of me.

"So now I'm not a savage man.

He said, and wisely smiled,
"With pagan eyes I do not scan
The desert and the wild.
I do not ramble any more
The wicked paths despised—
I blow the foam upon the floor,
And I've been civilized."—Chicago Tribune.

"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." Strong drink is the giant deceiver. It makes many promises and breaks them sill. It promises pleasures, but through a tinseled vestibule ushers into pain and misery. It promises good fellowship, but losses the respect of noble men and true women. It promises a boy manhood, but steals from him his manhood. It deludes one into thinking that he is "o'er all the ills of life victorious." but when sobriety comes again he finds himself less able than ever to cope with life's ills.

ever to cope with life's ills.

Shakespeare long ago told how it "puts an enemy into the mouth to steal away the brains." Men who are fooled by drink are

Shakespeare long ago told how it "puts an enemy into the mouth to steal away the brains." Men who are fooled by drink are not wise. On a summer evening a thick cloud of insects and moths circle about the night electric lights in the streets, but in the morning it will be found that the glamour of the light has slain thousands. The men and boys who circle about the saloon are as foolish as the moth and the fly. They are contracting a disease which, if not stopped in its inciniency, or later cured by scientific methods, means earthly ruin, and finally eternal death.

The United States is the second among the beer-producing countries of the world, and is striving hard for the "glorious" honor of first place. Senator Gallinger, in the United States Senate, quoted the words of a physician who had practiced thirty-five years in Toledo among beer drinkers. It, too, is a "mocker." It "daily becomes more and more the wretched man's master. It clogs his liver, rots his kidneys, causes his heart and arteries to decay, stupefies and starves his brain, loads his body with dropsical fluids, fastens upon him rheumatism, cryspelas and disgusting diseases, and drags him to his grave when other men are in their prime."

One recalls the story of the Dundee

other men are in their prime."

One recalls the story of the Dundee navy, who, one night after a regular visit to public house, had a frightful dream of a big fat rat coming for him, followed by two lean ones and an old blind one. He swore some evil was sure to come upon him. His wife could not help him to an interpretation. His bright boy, with the wisdom of Joseph, was ready, however. "The fat rat is the man who keeps the pub-

"The fat rat is the man who keeps the public house where ye gang sae aften, the two lean ones are me and me mither, and the blind one is yease!, father."

How many blind ones there are! They cannot, or will not, see the need of stopping until it is e'enmost too late. They peob-pooh the idea that they cannot stop when they "get ready" to do so. Then, when they become convinced that they really are unable to stop they pooh-pooh the suggestion that there is a cure for their disease. Others are not so blind with respect to the latter proposition. They hall with delight anything that promises their freedom from bondage. They accept and are award. Thousands live to day to tell are saved. Thousands live to-day to tell the story of their rescue from strong drink through the medium of scientific and spe-cial medical treatment, where all other means had failed again and again. Thousands live to-day

Would Bar Drinkers. Would Bar Drinkers.

Press dispatches are telling of a movement on the part of Findlay (Ohio) manufacturers, which, if carried out to its full purnose, will work a very radical reform A plan is on foot for an agreement among the manufacturers to form an organization barring from employment any and every man addicted to the use of intoxicating liquors. Manufacturers find themselves so annoved by drunken workmen that this step is likely to be taken for mutual self-protection. In this they will but follow the example of many large firms elsewhere, and of the railroads and an increasing number of great business establishments. It is reported that the owners of saloons in the neighborhood of these manufacturing plants in Findlay are greatly alarmed by the prospect of a much diminished trade.

Decidedly Advanced Ground.

F. J. Brune, pastor of the Catholic Church of Alton, Iowa, with a large and influential membership, preached a sermon to his people on a recent Sunday, taking decidedly advanced ground on the question of temperance. The priest declared tion of temperance. The priest declared that he was not a prohibitionist and had at some of their wedding feasts occasion-ally taken a glass of wine with the memat some of their wedding feasts occasionally taken a glass of wine with the members of his flock. "But I am getting decidedly tired," said the priest, "of being called upon to go out at night and prevent some drunken husband from abusing his family, and if any of you who deserve it find that you have been blacklisted at the saloons don't blame the saloonkeeper, for I did it myself. And in the future I shall decline all invitations to a social glass." decline all invitations to a social glass.

Beverages, liquor. New York, under the captain, "A Few Facts," notes the following:
"That we have not a few saloonkeepers in this State who are blind to the import-ance of keeping sober in their own places of business."
"That many saloonkeepers invite public criticism and put unanswerable arguments."

criticism and put unanswerable arguments in the mouths of the enemy by conduct-ing tough places and providing a place of retuge for bad characters."

In sixty years the annual per capits consumption of whisky has gradually decreased from two and a half to one and a fourth gallons. In forty years the consumption of beer has increased from less than two to more than seventeen gallom

A Sad Record of Intemperance. During the twenty years from 1882 to 1901 (the latest year for which statistics are published) the deaths from intemper ance in England and Wales have in creased sixty-six per cent, among males and 125 per cent, among females.

The Crusade in Brief.

In Athens, Ohio, a Mr. Davis has closed his saloon, and will open a meat market in the same place. Mr. Davis gave as a rea son for the change that the saloon is not a fit place in which to rear his children. In Liverpool, England, of 110 police cour, cases on one day seventy-five per cent were cases of drunkenness, about two thirds of which were women, and half the number were under twenty-five years of

COMMERCIAL REVIEW

General Trade Conditions.

R. G. Dun & Company's weekly review of trade says: Reports of improvement in the volume of business outnumber unfavorable despatches, afhough the situation is decidedly irregular. As the money market becomes easier there is better prospect of postponed work being resumed. All structural lines are largely dependent upon the ability of the railroads to bor-row money and the restoration of coa-fidence among investors. Only fair re-ports are received regarding the lead-ing manufacturing lines. Many trose and steel plants have resumed, but the preceding curtailment was very severe. Textile fabrics are as badly unsettled as ever, lower prices for new lines of applications are applied to the processing autowoolens proving a disagreeable sur-prise to the many small operators and speculators in cotton rendering for-ward contracts for goods an impossi-bility. Distribution of merchandise increases with more normal weather and clothing houses report liberal orders for Spring goods from salesmen at the West and South.

Bradstreet's reports the following exports: Wheat, including flour, exports for the week aggregate 2,771 215 bushels, against 3,360,323 last week 4.878.624 this week last year, 4.690, see in 1902, and 3,336,054 in 1901. Corn-exports for the week aggregate 977.763 bushels, against 1,240,590 last week, 2,304,612 a year ago, 298,093 in 1902, and 5,184,550 in 1901.

LATEST MARKET QUOTATIONS.

Flour—Spring clear, \$3.85@4.05; bes@ Patent 5.45; choice family \$4.35. Wheat—New York No. 2, 90c; Phil-adelphia No. 2, 881/4@80c; Baltimore

No. 2, 88@89c. Corn-New York, No. 2, 52c; Philadelphia No. 2, 43c; Baltimore No. 2, Oats-New York, No. 2, 42c; Phila-

delphia No. 2, 43c; Baltimore No. 2 43\\(^4\)4\(^4\)4\(\text{Hay}\)-No. 1 timothy, large bales, \(^-\)@16.00; do, do, small bales, \$16.00\(^2\)=; No. 2 timothy \$14.50@15.50.

Green Fruits and Vegetables.—Ap-ples—Western Maryland and Pennsylvania, packed, per brl \$1,50@2.50; do; New York, assorted, per brl \$2,25@2 3.00; do, do, Baldwins, per brl \$2,50@2 2,75; do, do, Kings, per brl \$3,00@3,50; Tallman Sweets, per brl \$2.25@2.50; do. New York Greenings. per bri \$2.25 @2.75; do, New York No. 2s, per bri 11.50@2.00. Beets—Native, per bunch 304c. Broccoli—Native, per box 35 @40. Cabbage—New York, per ton. domestic, \$30,00@40.00; do, New York State, per ton, Danish, \$40.00@45.00. Cranberries—Cape Cod, per bri \$7.00 @8.00; do, per box \$1.75@2.25. Celery 4@5c; do. native, per bunch, 3@4c. Carrots—Native, per bunch 1/4@25/c. Horseradish—Native, per bushel box, \$1.25@1.50. Lettuce—North Carolina. per basket 75c@\$1.25; do, Florida, per basket \$1.00@2.00. Kale—Native, per bushel box 35@40c; do, North Carolina, per brl \$1.00@1.25. Onions—New York and Western, yellow, per bu sow 25c; do, Western, red, per bu sow 25; do, Western, white, per bu sow 35; do, Oranges—Florida, per box, as to

size, \$2.65@2.83. Pumpkins-Native, each 3/24c.
Potatoes.—White — Eastern Shore, Maryland and Virginia, per bu 700, 75c; do, Maryland and Pennsylvania, 75c; do, Maryland and Pennsylvania, prime, per bu 75@80; do, do, seconds per bu 65@70; do, New York, prime, per bu, 80@85c. Sweets—Yellows, Maryland and Virginia, per brl \$1.50@2 2.50; do, Potomae, per brl \$2.75@3.00; do, North Carolina, per brl \$2.75@3.00. Yams-Virginia, per brl \$1.50@2.00. Provisions and Hog Products.—Bulle

lear rib sides, 744c; bulk shoulders, 14; bellies, 8 4; bulk ham butts, 744 on, clear rib sides, 81/2; sugar-cured breasts, small, 1014; sugar-cured shoulfornia hams, 854; canvased and uncanvased hams, 10 lbs. and over, 1252; refined lard, second-hand tubs, 734; refin-Live Poultry.—Turkeys—Choice hear

-@18c; do, young toms, choice, 16@ 18; do, old toms, -@16. Chickens-Hens, 12@14c; do, old roosters, each 25@30; do. young 14@16; do. young, rough and staggy, 12@14. Ducks-Fancy, large, 15c; do, small, 12@-; do, Muscovy and mongrels, 13@13/2. Geese-Western, each 65@75c. Guines

owl, each 25@30c. Dressed Poultry.—Turkeys — Hens, good to choice. 18@-c; do, hens and young toms, mixed, good to choice, and @17; do, young toms, good to choice, (17; do, old toms, good to choice, (16). Ducks-Good to choice, (16) -@16. Ducks-Good to choice, 14615 Chickens, young, good to choice, -@ 14c; do, mixed, old and young, 13@14s

do, poor to medium. —@12. Geese—Good to choice, 12@13c. Capons—Fancy, large. —@20; do, good to choice 18@10; do, slips and small, 15@17.
Egs.—Nearby, strictly fresh, 28@30; Eastern Shore, Maryland and Vicginia, 28@20; Virginia, 28@—; West ern, -@28; Southern, -@27; storage. fancy, at mark, -@26; do, good to choice, at mark, 236025.

Live Stock

Chicago - Cattle - Receipts to,ooc head; market slow; good to prime steers \$5.10@5.05; poor to medium \$1.50@4.90; stockers and feeders \$2.15 @4.25; cows \$2.00@4.25; heifers \$2.00 @475; canners \$2.00@2.40; bulls \$2.23 @475; calves 3.50@7.25. Hogs—Re-ceipts today 40,000 head; tomorrow 30,000; 5 to 10c higher; mixed and butchers', \$4.75@5.05; good to choice heavy, \$4.95@5.12%; rough heavy, \$4.65 @4.90; light, \$4.80@4.90; bulk of sales, \$4.75@4.90. Sheep-Receipts 15,000 head; sheep steady to too higher: lambs steady to toc higher; good to choice wethers \$4.10@4.50; fair to choice, mixed, \$3.25@4.00; native choice, mixed, lambs, \$4.00@6.35.

INDUSTRIAL AND SCIENTIFIC NOTES.

The majority of habitual criminals Canada has spent more than \$100,-

Canada has spent more than \$100,000,000 in canals.

Gold is being electrolytically refined
in the Philadelphia mint.

Almost 7 per cent, of the cost of
operating a railway is for coal.

Magazine advertising has developed
almost entirely within fifteen years.

Americans have between fifteen and
twenty million dollars invested in Korea. Five millions are in very rich. rea. Five n Five millions are in very rich

American railways carry twice as many tons of freight as they do passen-The Carnegie Institution has \$10,500 assets and a cash balance of

The United States now produces \$5 per cent of all the refined copper of the world.

The average annual dividend on the capital stock of American callways to 2 ft per cent.

An average of fourteen railway collisions a day is the record in the United States last year, as shown by the report of the Interstate Commerce Commerced the Interstate Commerce Commerced

The "No Drinks Between Meals" pledge brought forward by a West End of Lon-don vicer during a temperance mission it his church, secured only three signature in the course of a week, while over 12 ptop c signed the trial absoluters pledge