"FOOTMEN AND HORSES" An Interesting Sunday Sermon By Rev.

Howard Duffield. Every Man Hears at Times In His Soul a Re

sounding Cry Which Beckons Him to His Highest Destiny.

NEW YORK CITY. - Dr. Howard Duf-field, pastor of the Old First Presbyterian Church, Fith avenue and Twelfth street, presched Sunday on "Footmen and Horses." He took his text from Jeremiah xii:5. Dr. Duffield said: It is healthful for us to test our hopes to-morrow. Squarely, individually and im-mediately let us face the challenge of Jer-emy, the prophet. "If those runnest with the footmen, and they have wearied they, then how cannot thou contend with horses."

the footmen, and they have wearied thee, then how canst thou contend with horses?" Let us first study the pursuit of happiness. The pursuit of happiness is intense and universal and rightful. The pursuit of happiness has enlisted the unwearied energy of the most of men throughout all time. Pleasure surely cannot be a very flard problem to solve. Certainly it can be no difficult thing to win hauniness. Beaus and proper to solve. Certainly it can be no difficult thing to win happiness. Brave and bonny is this pleasure house of an earth in which we live. Dazding bright is this Vamity Fair of a world in which the lot of mortals is cast. Its booths are most lot of mortals is east. Its booths are most alluring. Its wares are most seductive skillini are its traders, and eager faced iss throngs of buyers. Behold the shimmer-ing flash of its genns and the rich rustle of its soft silks! Hearken to the sweet notes of its music and the golden chink of its coin! Lend your ear to the thythmic beat of its dance and the ghalsome rapture of its revel. Mark the gleam of its flashing eyes! Heed the spell of its silvery laugh-ter! The idea that this world is not a minister, of happiness is hermit logic; is minister of happiness is hermit logic; is the crabbed fruit of cloistered seclusion; is the crabbed fruit of cloistered seclusion: is the barsh inference of Puritame prejudice. The siren voices of the world are ever summoning men to a wealth of pleasures— pleasures of the palate, pleasures of the passions, pleasures of the intellect. The blaring trumpets of the world are ever beralding the triumph of its votaries as growned with laurels and classing the brimming cum of its satisfierding me and

crowned with laurels and classing the brimming cup of its satisfaction, one and another ascends the throne of its dominion. Very well, point me out the happy ones. Those smile wreathed lips repress a rising sigh. Those laughter-lighted eyes but mask a wearied heart. The glitter is tinsel. The trappings are fustian. The ornament is stucco. The mirth is hollow hearted. Do you not know that those men who have filled all of fortune's coffers are the most stucco. The mirth is hollow hearted. Do you not know that those men who have filled all of fortune's coffers are the most brain wearied and heart burdened of the children of the earth, in their effort to fill one more? Have you never learned that the man who has climbed the thrane is smitten with heart sciences because there is some Naboth's vineyard unpossessed? Has it never been took you that a man may wear the jeweled tokens of a king's favor and yet writhe under the pang of disap-pointment because some beggar Mordecau stands in the palace gate? If not, let me put in evidence the testimony of competent put in evidence the testimony of competent witnesses. Listen to that pampered pet of fortune, bedecked with the insignia of English nobility, and standing upon the pinnacle of earth-given happiness. In the swiftest swing of pleasure's whirlpool, in the very heyday of life, upon his thirty-nixth birthday. Lord Byron wrote:

"My days are in the vellow leaf,

The flowers and fruits of love are gone, The worm, the canker and the grief Are mine alone."

Recall the words of Chesterfield, who reduced the pursuit of happiness to a line art, and had taken every degree in the freemasonty of human pleasure: "I have been behind the scenes, I have seen all the coarse pulleys and the dirty ropes which move the gaudy machinery, and I have smelled the tallow candles which illumin-the the holdsy decorations to the asternic ate the hollow decorations to the astonis ment of an ignorant audiance." Listen to the peevish wall of Heine, that richly gifted poet, critic and master limker who wrote in his diary: "What lists it to me that at banquets my health is drunk out of golden goblets and in the best of wine, if I, mysel, separated from all the ivy of the if, separated from all the joy of th world, can only moisten my lips with the physician's potion? What lists it to me that enthusiastic youths and damsels crown my marble bust with laurels, when on my real head a blister is being clapped by my old sick nurse? What lists it to me the roses of Shiraz glow and smell r so sweetly? Alas, Shiraz is 600 miles thit never so sweetly? Anas, Shiraz is 600 mines from Rue l'Amsterdam, where I get noth-ing to smell in the melancholy solitude of my sick room but the aroma of warm poul-tices." Behold the trophes of the world are wetted with a rain of tears? The re-verberating plaudits which great the world's successes only wrive to waken the world's successes only wrive to waken the ing echo, "Vanity of vanity, it all is The works of earth are frail. Its jewels loss their fire. The luster of its gold will tarnish. Its garlands will wither and their tarnish. Its garlands will wither and their bloom and fragrance will vanish away. What shall that man do who cannot tense delight in the midst of his pleasures, when the lights of the revel begin to grow dim, and sorrow as with a harpy's hand, sweeps bare the banquet board, and amid the gathering shadows the ingers of destiny begin to write doom sentences upon the wall? What is that even to do who cannot wall? What is that even to do who cannot when he crosses the threshold of a long, long elernity? Do not blink the question. Meet its threast fairly. "If you cannot run with footmen how will you contend with

night give me any assurance that confined dust will rise resplendent in some resur-rection morning? What pupil of the most cultured Gamahiel can sit by my bedside in the hout when heart and flesh are failing and set one single star of hope aglow in the dark midnight that gathers around me? Just one star beam to bell me that beyond the cloud and darkness are the many man-sions of an eternal home, that yonder waits a father's welcome to love, and light and joy ineffable? Most majestic are the achievements of intellect. INTERNATIONAL LESSON COMMENTS Subject: Jesus Transfigured, Mark Ix., 2-

FOR APRIL 17.

13-Golden Text, Mark ix., 7-Memory Verses, 2-4-Commentary on the Day's

Lesson.

and joy ineffable? Most majestic are the achievements of intellect. Greek tragedy tells us how King Edipus at the close of life heard a cry-a strange, weird, imperious summons, far off, yet near, in some distant world, yet close at hand; a voice that drew like gravitation. So does every man, in virtue of that royal nature which allies him with heaven's throne, hear at times inst such a cry re-sounding from some distant sphere, even from that spirit realm which is his true fatherland, yet near, within his very soul, that beckoms him to his highest destiny. "Oh, soul of man, awake, awake, shake off the chains of spiritual slumber and sloth. Evenpe the earth bound life. Heav-en-bern and baseen aspiring, live for God!" The Hindoa palace echoed with that ery, and Budtha swept out to brood in the wi-derness depths over its mysterious mean-ing. Those a cents floated over the lind of Palas Athene, and in academy and por-tice there gathered groups of thinkers that souch to follow its leading a palae with that start of the there gathered groups of thinkers that souch to follow its leading a souch a souch and palas I. The Transfiguration (vs. 2, 3). 2. "Af-ter six days." That is, six days after the sayings of the last lesson. Lake says, "About eight days after." There were six foll days and the fractional days at the be-ginning and the end, making about eight. Electrishem supposes the great confession occurred on the Sabhath, and the trans-tioner of the solution of the Sabhath. occurred on the Sabhath, and the trans-iguration on the night after the Sabhath one week later. There is no intimation as to how the intervening week was spent. "Peter, and James, and John." These same apostles witnessed His agony in the garden. He took these three (1) because He needed witnesses to prove the fact when the time came to reveal His gory to the world, and (2) for the purpose of en-couraging and establishing them in the truths of His kingdom. "Into; mountain." The place of the transfiguration scene is unknown, but it was probably Mount Her-mon, not far from Caesares Philippi. This is the opinion of nearly all modern author of Pallas Athene, and in academy and por-tico there gathered groups of thinkers that sought to follow its leading as the wise men followed the Orient star. Every dweller in Christian lands hears that cry more plainly. It is borne to him in the quiet peacefulness of the Sabbath that whispers to his toil worn spirit of that rest that remaineth when the toil of this work aday world is done. It comes to him from mon, not far from Caesarea Philippi. This is the opinion of nearly all modern author-ities. "Was transfigured." Matthew says: "His face did shine as the sun." "It would sppear that the light shone out of Him from within; it was one blaze of dazzling, celestial glory; it was Himself glorified. The face of Moses had shone, but as the moon, with a borrowed, reflected light; but Christ's shone as the sun, with an in-nate, inherent light. May this not be a hint as to the appearance of our resurwhispers to his toil-worn spirit of that rest that remainsch when the toil of this work-aday world is done. It comes to hum from the open church door that tells him of a home shelter for his storm-beaten soul. It speaks to him from the Scripture, where it syllabl s the splendors of the Christ, and declares that such is the glorious image which God has planned to reproduce in him now sulled and sickened with sin. But where, in all the ages, is the man that girding himself at this signal call has won in the race for holiness? Are we not some-times glad that thoughts are not audible? that motives are not visible? that we are not breastplated with transparent glass, through which the workings of the inner life might he open to the curious eye? Are we not glad that it is sometimes a function of language to conceal, as well as to convey thought? If our struggles after holiness be as honest hearted as that of the old pagan seekers after God, we will unhesitatingly echo their soil avoid, voiced by one of that high-souled but dis-couraged company. "I approve the better couraged, condemn us, how can we meet the scrutiny of Him who is greater than our hearts and knoweth all things? "If thou contendest with the footmen, and they weary thee how can't how can. The lace of Mokes and shone, but as the moon, with a borrowed, reflected light; but Christ's shone as the sun, with an in-nate, inherent light. May this not be a hint as to the appearance of our resur-rection bodies? 3. "Raiment: shining, etc." His face shone with divine majesty, and all His body was so irradiated by it, that His clothes could not conceal His glory, but became whith and glistened as the very light with which he covered Him-self as with a garment. If Heaveniy visitants (vs. 4-6), 4. "Elias." The Greek form of Elijah. "With Moses." Moses was a representa-tive of the law; he was the founder of the Jewish dispensation, which for centuries had been preparing the way for Christ; he was a type of Christ and had forefold His coming (Jeut. 18: 15-19); and through him had been instituted the sacrifices which Christ fulfilled and which explained His coming death which so troubled the disciples. Elijah was the representative of the prophets. They had forefold the spirit reappearing in John the Baptist, the torerunner of Jesus. "Were talking." Lake tells us what this conversation was about to which they were permitted to listen. They "spake of this decease which He would accomplish at Jerusalem." They were talking of Christ's departure from the world, including, no doub., His death, res-writetion and ascension. This would en-able the disciples to see the importance

scrutiny of Him who is greater than our hearts and knoweth all things? "If thou contendest with the footmen, and they weary thee, how canst thou con-tend with horses?" There is but ons method by which this problem of the He-brew prophet can be wrought out to an encouraging solution. Let its terms he in-verted. Read the formula backward. If the horsemen could be conquered first, who would waste a thought upon footmen? It we could meet the mightest foes and over-ride them there would be little difficulty in ourmatching lesser needs. If we could run with horses and outrun them, we should shake the dust of a sandaled scorn in the face of the footmen. Such a solu-tion is hinted at in scripture. Turn the Bible page. Put the apostic against the prophet. Reply to the challenge of Jere-miah with the triumph shout of Paul. I can make money in the market place. nrrection and ascension. This would en-able the disciples to see the importance of the sufferings and death of their blessed Master, which was to them the deepest mystery, 5. "Peter; said." Eager and impulsive 5. 'Peter: said.' Eager and impulsive as always. Peter spoke just as the heav-enly visitants were about to leave. It was for him too brief a glimose of the heavenly glory. 'Good; to be here.' Peter spoke the truth. The apostles would be strong-er and more useful because of the divine manifestations. It is always good for us when the Lord especially manifests Him-self to us. 'Three tabernacks.' Or booths, from the bushes on the mountain; such as were made at the feast of Taber-nacles. He grastly desired to have the heavenly visitants remain with them. 6. 'Wist not.'' Knew not. How many times do we speak unwisely because we do not stop to consider our words. 'Sore afraid.' They trembled in the presence of the di-vine manifestations. I can make money in the market place. I can obtain pleasure in the playhouse. I can win culture in the school room. But the remission of my sins I can secure only upon Calvary. Christ is the solitary Sa-

When the sin want is appeased all want when the sin this is righted all is right. When the sin want is appeased all want is met. When this is righted all is right. With the regal robes of righteousness go the sceptre of power and the diadem of peace. Bring the matter to a test of a personal experience and see if it is not so, and imagine that every one in this assem-bly was a Christian; that each one of us here a want's work as a saved soul ine manifestations. III. The voice from the cloud (vs. 7, 8) III. The voice from the cloud (vs. 7, 8). 7. "A cloud; overshadowed them." Mat-thew says a "bright" cloud. A cloud had frequently been the symbol of the divine presence. "A voice." The voice of God the Father. It revealed nothing new, but confirmed the old, for it was the same voice which had been heard at Christ's haptism. This would show to Peter and the apostles present that they did not need to detain Moses and Elijah in order to add to their happinesa. "This is My be-loved Son." Matthew adds, "In whom I am well pleased." They had Jesus with them, and He was more than all the hosts of heaven would be without Him. "Hear Him." He is superior even to Moses, the great lawgiver. Moses himself had made such a statement. See Deut. 18: 15. He bly was a Christian; that each one of us began the week's work as a saved soul. You go forth to morrow morning, your heart aglow with a brighter splendor than the glory-bath with which sunfise floods the earth. "The light of the knowledge of the glory of God as it shines in the face of Christ." You go down-town, r.o.t knowing what the hours may be bringing to meet your Every fouries you into a

great inwgiver. Moses himself had made such a statement. See Deut. 18: 15. He is superior to Elijah and the prophets, and is the one to whom they vointed. S. "Looked round about." Matthew tells us that when the disciples heard the voice they fell on their faces, and were sore airaid; then, recovering from the shead they suddanly second all assume

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL SEVENTEENTH.

"How Christ Transforms Lives." Rom. 12:1, 2; Phil. 3:20, 21.

Scripture Verses-Eph. 2:19-22; 3: 14-21; Phil. 1:9-11; 3:12.14; Col. 1:9, 11; 1 Thess. 3:12.13; 2 Thess. 1:3; Heb. 6:1; 13:20,21.

Lesson Thoughts, Naturally we have the spirit of the world, its selfishness, its sinfulness the entrance of Christ's Spirit drives out the worldly spirit and transform the life, as a room is entirely changed by the entrance of light driving out darkness,

The hardest metal will finally yield to the melting influence of heat; hard indeed must be the heart that will not be thawed into love by the memory of the mercies of God in Christ Jesus. Selections

Once 'twas busy planning, not 'tis trustful prayer; Once 'twas anxious caring, now he has

the care: Once 'twas what I wanted, now what

Jesus says; Once 'twas constant asking, now 'tis ceaseless praise.

The true believer obeys the order, "Right about face," but he does not simply stand still; he keeps on march ing, though in a new direction. The great change is described as a new birth; one must grow to the stature of a full grown man in Christ. No one is condemned to remain the child that he is at the start of the new life.

To hew a block of marble from the quarry, and carve it into a noble statue -to break up a waste wilderness, and turn it into a garden of flowers-to melt a lump of iron-stone, and forge it into watch springs; all these are mighty changes. Yet they all come short of the change which every child of Adam requires; for they are mere ly the same thing in a new form. But . . , must become a new man creature.

Chrysostom ingeniously remarks that the animals which went out of Noah's ark went out the same as they came in. The crow went out a crow, the fox a fox, and the porcupine, all armed with its living arrows, was a porcupine still. But the church trans forms the animals she receives into her bosom, not by any change in their substance, but by the extirpation of their sin.

Prayer - How great, Heavenly Father, have been thy mercles to us! even to the gift of thine only begotten Son! O, melt our hard and obdurate hearts with the fire of thy love, and enable us to offer willingly our bodies as a living sacrifice, holy and accept nble unto thee, our rensonable service For our Savior's sake. Amen.



APRIL SEVENTEENTH.

The Transforming Power of Christ Rom. 12, 1, 2; Phil. 3, 20, 21,

To this infant church at Rome Paul, counting himself peculiarly the "Apostle to the Gentlies," and Intending later to go to visit these believers in the great wicked world's capital writes this epistie. It is the greatest of all his letters. He had there no one to rebuke, and nothing to set in order. So there is very little of the personal quality in it. It is a magnificent formal treatise on Christian doctrine and practice. Nowhere else are the doctrines and morals of Chris tianity so fully and ably set forth. The great subject of the treatise is Righteousness by Faith. It is both an imputed and an imparted right cousness that Paul talks about. makes it clear that the faith that saves is



"Go Work in My Vineyard." The Master is calling for workers, For vast is the work to be don And a glorious reward He offers To each at the set of the sun.

Dost thou ask of what kind of labor, What work He would have thee do? It is this: To love as thy neighbor, Thyself and thy Maker, too.

The work, which He would assign thee, Is the work which is just at thy hand; The vineyard is all around thee;— Then why should'st thou idle stand?

Dost forget thy own heart is a garden. Where fruits choice and hacious may grow? Beware lest the world should it harden, And sorrow and sin from it flow.

He hids thee love's seeds to scatter; A light on each pathway to shed: To make all around thee the brighter, Along all the path that you tread.

There is work to succor the weary: To lighten each heavy load: To comfort the heart that is dreaty; The wanderer to point on his road.

The Master has wrought here before thee, The labor, the burden He bore; The smile of His presence shall cheer thee, Till all thy day's labor is o'er.

Should affliction's deep sorrow oppres

thee, And your heart know earth's bitterest grief, His hand will be ready to bless thee,

His voice will give sweetest relie

He knows all the keenest of sorrow. The heaviest of burdens He bore; His footsteps we in safety may follow, For they lead where tears are no more,

O! how bright is the joy of that morning When life's lengthened labor all done, With honor each toiler adorning. The Master will welcome us home!

The work He now gives us is pleasure; And the toiler has promise of rest; While the harvest has measureless treasure Of joy in the land of the blest, --From "Leaves by the Wayside," by the Rev. Leonard Cox, A, M.

Heart and Hand.

In Longiellow's beautiful "Evangeline" there is a line that deserves both remem-brance and study, says Philadelphia Young People. That line has wisdom in it, and it eprings from the sure experience of life. We have found it so. Its thought enters into the prose and the poetry of our daily living. living. In the poem Evangeline is made to say,

The letter is signed by Russel R. Klet-zing. Clarence Cook also writes, and says he "hopes he can teach the people how bad the saloon is," and promises to come to the Women's Temple some day and see Miss Shontz and her assustants. These communications are similar to scores of others the last few weeks. Preliminary work has been going on for several months. The names and addresses of society presidents were secured, and the plan laid before them. Then they were in-vited to the monthly business meeting of the temperance organization in the lec-ture room of the First Methodist Church.

Into the pose and the poetry of our daily living. In the poem Evangeline is made to say, "Whither my heart has gone, there follows my hand and not elsewhere." The hand follows the heart. The heart stands for love. The hand stands for work. Where goes the heart, there follows the hand, When the heart utters itself, the mouth gives out the words. It is not true that one may have in his heart what never comes out into the hife. When one is found doing a certain kind of work continually it will be found that have holds to the work. When one is seen often in certain kinds of company you may be sure that he loves that company. The heart colors the words. It shapes the acts. It gives the motive. It starts the mouth and the hand will tell on the heart. You cannot hide permanently what is deepest in your heart. It will come out and speak for itself. Jesus said, "Out of the abundance of the heart the mouth speaketh." The Scriptures declare that the loves of God moves Him in His thought and work for humanity. Jesus was continually seeking human love. "It a man love Me, he will keep My commaniments." Because the hand follows the heart. Jesus sought to hold the hearts of men. Be careful where you centre your heart. Do not learn to love what you do not wish to be considered as good or bet. pinn hild before them. Then they were in-vited to the monthly business meeting of the temperance organization in the lec-ture room of the First Methodist Church, at Clark and Washington struets, the first Thursday evening of each month. One feature of the campaign is the pledge by 100 young people to secure 1000 names each. These persons-have been put in charge of certain districts, with com-mittees and sub-committees to assist them, each leader being individually responsible for the completion of his or her list. It is estimated that 3000 workers are al-ready in the field, and that if they contin-ue for four months as they have begun, the 100,000 names will have been secured. These workers represent 200 churches of the various Protestant denominations, and some of the Catholic churches. The Good Templars have furnished both money and canvasaers to the cause. "More prohibition territory for Chica-go," has been adopted as a slogan of re-form. After the required number, or one-iourts of the voters of the city, have signed

tourth of the voters of the city, have signed the petition, it will be taken to the Coun-cil, where the reformers will assemble in force to see that it is acted upon. Then the fight will be carried into the wards, one after another, and waged until it is definitely settled which ones prefer tem-perance to saloons. to be your choice work or company. It you wish to be considered as good or bet-ter than you are, learn to love the work and company that are better than you are. In loving the better, you grow like it. "" hand follows the heart.

THE GREAT DESTROYER

IOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Blengo Children Wage a Drink War Minors Enlisted by the Thousands to Drive the Saloon From the Residence District.

The children of Chicago have been en-disted by thousands in a fight to drive the saloon out of the residence districts. The poys have turned from sledding, skating and other sports of the season and the zirls from dolls and parties to a crusade of reform, and a formidable army of young people, ranging in age from ten to twenty years, is engaged in what is de-clared to be the most practical temper-ance movement ever undertaken in a great eity. These useful crusaders, instead of trav

has never before inaugurated so ambitious a work. Thirty of the 200 square miles of Chicago's area are now prohibition ter-

of Chicago's area are now prohibition ter-ritory and twenty more are under local option, all by reason of the annexation acts, so that the crusaders have nearly 150 square miles to redeem from the grip of the saloon. Miss Eva Marshall Shontz, the Presi-dent, and Mrs. Mattie Gould Squires, the Corresponding Secretary of the national organization, aided by the local division of-ficers, have manued out a plan of campaign

The letter is signed by Russel R. Klet

These useful crusaders, instead of trav-ling far in dangerous lands to rescue lo-calities from unbelievers, as did their pro-totypes in the middle ages, will join in efforts to reclaim their own homes and the homes of hundreds of thousands of others from the influence of liquor selling. They plan to secure 100,000 names to a petition to the City Council to submit to the vot-ers of residence wards the question of local option. The Young People's Christian Temper-ance Union has been engaged in reform endeavors for years in this eity, the na-tional headquarters of the society, but it has never before inaugurated so ambilious and 18 last year.'

Baltimore. — FLOUR — Firm and unchanged. Receipts, 9,185 barrels; exports, 7,683 barrels. WHEAT—Firmer. Spot, contract, 1.05@1.0514; No. 2 red Western, 1.06 @1.0514; April, 1.05@1.0514; May, 1.03: July, 93 asked; steamer No. 2 red, 1.00@1.0014. Receipts, 1.664 bushels. Southern, by sample, 97@ 1.0514: Southern, on grade, 97@ 1.0514.

CORN — Dull. Spot, 513/4@5174; April, 513/4@5176; May, 523/4@5274; steamer mixed, 46/4@46/2. Receipts, 80.486 bushels; exports, 137,142 bush-els. Southern white corn, 40@52; Couthern vallow corn, 40@52;

Corresponding Secretary of the national organization, aided by the local division of ficers, have mapped out a plan of campaign that is comprehensive in its sweep, and that has already begun to show large re-sults. They have interested all the Chris-tian young people's societies in the city, and in addition many children who belong to no organization, and have fired them with zeal for the temperance cause. An instance af the enthusiasm inspired among the younger workers is furnished by the following letter, received from a Norwood Pack boy: "Dear Miss Shontz-I am eleven years old, so I cannot sign the ward option pe-tition. I want to do something to help kill the saloon, so I have decided to make a house to house canvass of the town for names to the petition. My playmates, Clarence Cook, will help me. Norwood Park has only 150 voters, so we cannot promise many names, but will get all we can. We got thirteen this afternoon. Why not organize house to house canvass for names?" The letter is signed by Russel R. Kletcls. Southern white corn, 40@52. Southern yellow corn, 40@52. OATS-Firm. No. 2 white, 48½ @49: No. 2 mixed, 40@46½. Re-ceipts, 7.510 bushrls. RYE-Firmer. No. 2, uptown, 82 @83: No. 2 West_rn, uptown, 84@85.

Receipts, 536 bushels, , HAY-Active and firm and un-

changed GRAN FREIGHTS-Dull and un-

changed BUTTER-Firm and unchanged. Fancy imitation, 19@20; fancy cream-ery, 251/2@26; fancy ladle, 15@16;

tore packed, 12@13. EGGS-Steady; 18.

SUGAR – Strong and unchanged. Coarse granulated, 4.85; fine, 4.85; New York.–BUTTER–Easy, Ex-

tra fresh creamery, 32; creamer, com-mon to choice, 15@22; State dairy, 13 @21; held creamery, 13@20; renovat-ed, 10@175/2; factory, 10@141/2; imita-

tion creamery, 14@17. CHEESE - Steady. State full cream, fancy small colored, Septem-ber, 12; late made, 1034; small white, September, 12; late made, 10¾; large colored, September, 12; late made, 10¾; large white, September, 12; late

made, 10¼. EGGS—Firm. State and Pennsyl-vania near-by average finest, 10; State and Pennsylvania firsts, 18½; Western

firsts, 18%. FLOUR – Receipts, 46,998 barrels; exports, 42,947. Markets very quiet, with a firm undertone. Winter patents, 5.20@5.50; winter straights, 5.00@5.20? Minnesota patents, 5.20@5.50; winter extras, 3.35@4.00. Minnesota bakers', 4.10@4.40; winter low grades, 3.15

RYE FLOUR-Dull. Fair to good. 4.30@4.55; choice to fancy, 4.60@4.80. C O R N M E A L — Firm. Yellow Western, 1.08@1.10; city, 1.10@1.12; kiln dreid, 3.10@3.15. HAY—Quiet. Shipping, $70@72\frac{1}{2}$; mod to choice $0\frac{1}{2}\sqrt{0}109$

HAY-Quiet. Shipping, 70@721/2; good to choice, 971/2@1.00. HOPS-Steady. State, common to choice, 1903, 27@36; 1902, 23@27; olds, 9@14; Pacific Coast, 1903, 24@31; 1902, 23@27; olds, 9@14. HIDES-Steady. Galveston, 20 to 25 pounds, 18; California, 21 to 25 90unds, 19; Texas, dry, 24 to 30 pounds 14

pounds.

LEATHER-Firm. Acid, 23@26. WOOL - Firm. Domestic fleece, LARD-Firm. Western steamed,

COMMERCIAL REVIEW.

R. G. Dun & Co.'s weekly review of trade says: "Much deferred Eastern business was transacted during the last few days

ind some sections report satisfactory esuits, but at many points the weather s not yet normal, and on the whole the season's trade thus far compares infavorably with last year's volume. Manufacturing returns continue conficting, iron and steel plants gaining ground, footwear exhibiting the natproduction of 1003 wear exhibiting the nat-iral reaction from an unprecedented production of 1003, while textile mills have much idle machinery and little torward business to encourage opera-tion. Lumber and building materials fre in better demand, although floods are in better demand, although floods

at the West and labor troubles at the East retarded structural work to some extent. Commercial failures this week in

the United States are 208, against 226 last week, 229 the preceding week, and 173 the corresponding week last year. Failures in Canada, 16, against 5 last week, 21 the preceding week,

WHOLESALE MARKETS.

Baltimore. - FLOUR - Firm and

with footmen how will you contend with horces?" Apply another text. There is a deeper longing in many minds than the thirst far pleasure. It is the craving for truth. There is genuine grandeur in the scheve-ments of the intellect. The concret of rul-ture is orghter far than a king's diadem. The robes of mental royalty are more im-peral than the mantle of Caesar. It would seem as though the mind mon-archs of the prosent age had realized that dream of the Hebrew boy in the olden time, when sun and moon mind stars howed down to do obesiance. It would seem as though the princely thinkers of the pres-ent day wore the signet ring of Soloman, in obedience to which all elemental powers yield ready response. They say to the genit of the electric third, "go," and they

cat day wore the signet ring of Soloman, in obtained to the signet ring of Soloman, in obtained to which all elemental powers yield ready response. They say to the series of the electric fluid, "go," and they ferrider a ready service. They becken to the coal and to the irron, to the silver and to the gold, and from the secret caverns of the search they hasten to do their bidding. They, any to the vertex vapors, "do this," and they do it.
But, sitter all, what is the sum total of morthing." We have unspeed a few square prices of space, and they not mining in the breeze unspeed to be solvered within the horizon of observed first which at mosphere is, we have only do by the other solver the other bidding. They have a stray said, or two from the might harvest fields of fact, and they have an addition of observed fact we couly know things appear to be, not what things are. We know not where the light dwelleth, but only how certain light rays affect us. We cannot fact we could know how things appear to be, not what things are. The has result of a the offices which at mosphere is, we have only dis of the offices which at mosphere is a proudest achievement is fixing the limit at mosphere is, we have only do so the start was affect us. We cannot tell what atmosphere is, we have only do of the offices which atmosphere scale some of the offices which atmosphere scale some of the offices which atmosphere is of thooght. The most sinewy brain cannot scale thome adminities to fact when the stortes blows of the hammer have of the most finely to prove the sole of the most finely to prove the sole of the offices which atmosphere are Gordin knots of thought where the stortes the bar finely to prove the sole of the most finely to

mind, in that are when mind touches the meridian is not able to tell the story of the little lichen that clings to the stone in the wall, "root and all and all in all." How, then, chall human wisdom answer for me hen, chall human wisdom answer for me hose awful questionings concerning origin and duty and destiny which I. reasoning ind feeling, sinning and suffering, mortal and immortal, must know? What lore of man will unveil to me the face of the great God, my maker, and roll back the cloud that envrage His throns? What mechanic skill will suffice for un-raveling the dread secret of this dark wood of eril which is woven into human expe-prence? What scholar, though he have drunken at every Castalan fount, can pressing dowg into that abras of dreadful

Christ." You go down-town, tot knowing what the hours may be bringing to meet you. Every footstep carries you into a realm untrodden. Every clock-tick swings you into a mysterious future. But you know some things now. You know that Jesus died for you, that God loves you; that, as far as the setting of the sun is from the rising, so far has your sin beer carried away from you. Toil begins. Jesus worked. Trial approaches. Jesus suf-fered. Your truest words are twisted, your noblest acts are misuiterpreted, for your mahlest endeavors mean motives are suggested. Jesus drink the same bitter cup. He who told Capernium fisher folk to hunch out and cast net calls you to take up the pen or the plane or the yard-stick or the needle or the loom. He who said to Peter "Feed My lambs" has said to you. "Sit hy the cradle-side and do nurs-ery work." He who said to Matthew "Take up the is showed paths of Geth-semane." Evening the draws on. Home shelter becknows to rest. Fireside remions, with their heart deen streat carino, whisper semane." Evening tide draws on. Hom-shelter beckons to rest. Fireside remnions with their heart deep satisfactions, whisper to you of another home that waits beyond the toil of earth. Empty chains and van Fireside reunions, inhed faces attr your heart with the glor-ous certainty that the Saviour is placing a chair for you where the home circle is forming, never to be braiten. So 4 life of work resolves itself into a life of worship. work resolves itself into a life of worship. So the days, with ever quickening step, shall hasten by. So the nght lime shall draw on apage. And the lengthening of the shadows and the waning of the light shall bring to your Christ-enriched nature the message which life's solting sin flashed into the heart of an dir nursemaid, who, becoming blind and deaf, said: "You're worrying about me, dear. There is no need of that. I am happy as a little child. I sometimes think I am just a little child whom the Lord is hushing to my long aleep, for when I was a nurse girl my long sleep, for when I was a nurse girl my mistress always told me: 'Speak very soft and low and darken the room so the little and low and darken the room so the little ones may go to skeep, and now the noises are hushed and still to me and the benny earth seems dim and dark, and I know it is my Father hilling me away to my long skeep."

When General Grant reviewed the Britwhen General Grant reviewed the Brit-ish troops in India he was asked what feature of the spectacle made the most impression upon him. His reply is signifi-cant. He did not refer to the superb dis-cipline of the men or to the glitter of their military equipment. He simply said; "Those fellows march with the swing of victory." Amid the sin and ignorance and the surrow that the sin and ignorance and victory.' Amid the sin and ignorance and the sorrow that throngs thickly along the way of life, that soul marches with the swing of victory which is Christ saved, Christ schooled, Christ satisfied.

Woman President of Bank.

Mrs. Annie M. Sienz has been chosen president of the First National Bank of Monroeville, O., and has taken up her duties. At one time she was the wife of O. W. Head, then president of the bank. Later she be came the wife of Henry P. Stenz, who had succeeded Mr. Head as president Mrs. Stonz is 47 years of age, a finan-cler of ability and for a number of years has managed her large private fortune in a maner that has multiplied It many times. She finds time, how ever, to be a social leader and to de vote considerable time to church work.

The Czar as a Composer

It has long been known that the czar possessed a very pretty musical gift, and his majesty has recently ensayed his power as a composer of music to his own verses. In these verses the prodominant note is one of religion. They extol the glories of the Orthodox church and its saints, and exait the virtue of Christian self-sacrifice and renunciation of worldly goods and prosperity.

sore airaid; then, recovering from the shock, they suddenly gazed all around them and saw no person but Jecus. They feared as they entered into the cloud, but

feared as they entered into the cloud, but when they heard the voice of God, prob-ably as loud as thunder (see Join 12: 29), and full of divine majesty such as mortal cars were unnecestomed to hear, they fell flat to the ground on their faces, being sore afraid. In this condition the three disciples lay until Jeaus touched them and raised them up, dispelling their fears. IV. The divine charge (vs. 9, 10), 9, "Tell no man." The charge which Jeaus gave them would prohibit their telling even the other apostles. 10. "Questioning, etc." How could they properly preach a crucified and risen Sa-viour, when they were resolutely opposed to His death and questioned what the ris-ing from the dead might mean? Silence

is this death and dead might mean? Silence and discipline were their present daty, Had they preached Him as a glorious Mes-siah, superior to Moses and Elias, as set forth in his transfiguration, the Jewish authorities would have held them guilty of transm. of treason. V. A question (vs. 11-13), 11, "Why say the scribes, etc." What foundation have the scribes for saying that Elijah must come before the Messiah? "The scribes

the scribes for saving that Elijah must come hefore the Messiah? "The scribes and Pharisees may have urged as a capi-tal objection against the Messiahship of their Master that no Elijah went before Him." 12. "Cometh first? Christ can-not mean here, and in Matt. 17: 11, as some understand these passages, that Eli-jah is to come before the second advent. "Restoreth all things." To restore is strictly to bring back to a lost perfection, then to develop, raise, to introduce a pur-er, nobler epoch; here specially to proclaim the kingdom of God. "And how is it writ-ten, etc." (R. V.) Elijah cometh first and restoreth all things. But how or to what purpose is it written of the Son of man that he cometh? In order that He may suffer, not conguar like a mighty prince, 13. "Is indeed come." In the person of John the Baptist. "They listed." What-soever they chose or desired.

Navies of the World.

Of vessels, battleships, cruisers and scouts of over 1,000 tons, now in commission in the world's navies, Great Britain has 201, aggregating 1,516,000 tons displacement; France, 96, aggre gating 576,000 tons displacement; Ger many, 73, aggregating 388,000 tons; Russia 43, aggregating 315,000 tons; United States 35, aggregating 295,000 tons; Italy, 38, aggregating 295,000 tons; Japan 31, aggregating 206,000 tons. But, if the naval vessels now in course of building in the world's ship yards were completed, the tonnage of the United States would be more that doubld, and she would occupy third place instead of fifth, with France sctill second, and with England's pow

er only three times as great as ours One Irish Landlord.

Lord Canyngham, who has been up holding his rights to the Broadstairs foreabore, has just attained his me jority. He is the largest landowner in Ireland, as his property, which is spread over four counties, consists o some 170,003 acres. His mother, whe remarried a few years ago, is one of Lord and Lady Ventry's daughters, all of whom are of quite an Irish type and beauty, with wonderful complex ions and Irish eyes.

"A faith that sweetly works by love And purifies the heart

The ritual righteousness of the Jews of no avail. Going about to "establish their own righteousness" was useless, and worse. "By the works of the law can no flesh be justified. he insists, in various phrase. This applies to Jew and Gentile alike. He illustrates the admission of the latter to the kingdom of God by the figure of a wild ofive tree grafted into the olive tree, but warns those thus engrafted that they must not boast of this relation since it is by grace, and not of works, and it can be retained only by faith. By and by Israel, that has been, in a way, rejected, will also he saved (11. 26). But all by grace he keeps saying. "For God hath concluded all under sin, that he might have mercy on all." Upon this re flection the apostle bursts into exclamation crying: "O, the depth the riches both of the wisdom and knowledge of God! . . . For of him, and through him, and to him, are all things: to whom he glory forever.

Bishop Phillips Brooks , said that every word of God includes truth and duty. These two are always wedded. We are always trying to learn truths as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we lived. That is the reason why out hold on the truths we learn is so weal

When every truth is rounded out into a duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which ardly dream of now." The writer of these "Notes" once preached a ser-mon to children which much disturbed the mind of his own little daughter through the following week. through the following week. At last she exclaimed, "O papa, I wish you hadn't preached that sermon!" To know truth sometimes costs us a good deal; but it may cost us very much more to be ignorant.

Didn't Disturb the Dog.

A writer tells how a bulldog scared away the guests bidden to a lady's reception. The hosteas was waiting in her parlor. She heard carriage arrive, heard the front gate open, but no guests appeared. "The situation became puzzling. At last the lady of the house went out to see if perchance the paving and the steps had sud denly crumbled away and left an aching vold. Not at all. On opening the front door she found herself con fronted with the cause of the phan tom visitors-Rex, in his most ami able and complacent mood, sitting peacefully and majortic on the top step, whither he had dragged his ken nel, a featherweight to so powerful a creature, after him. No pedestrias visitor, no card-laden delegate of 'car riage folk' had ventured to affronj that lordly presence."

How Work Reacts.

Work makes the workman. That truth ago

Work makes the workman. That truth is as certain and as important as that the workman makes his work. A man's man-hood, his character, wisdom, skill, are largely developed by the things which he has done. A writer on sociological sub-jects says that the University of Oxford went to East London to convert East Lon-don, but East London converted the Uni-versity of Oxford. He meant that, while the efforts of the Oxford settlements were not exceedingly manifest in Iesuits in London, they were very manifest in changes of thought and ideals at Oxford. The success or failure of good endeavors is relatively unimportant; they have ac-complished a great purpose either way in the one who makes the endeavors. Often, when we fail in our work, God makes out work succeed with us. And how really un-important is the prominence or the ob-scurity of our labors! How little it mat-ters whether the work he done within Making Men Sober. "The corporations" do so many bad things that there is some human satisfac-tion in learning that they occasionally do a good thing. Rev. Edward A. Horton, a distinguished and level-headed Unitarian clergyman, of Boston, in making a talk about public temperance the other day, sati, among other things: — "Thelieve in good examples. The great hy tracts or sermons, but by the railroads and great industrial corporations insist-ing on temperance is being taught, not by tracts or sermons, but by the railroads and great industrial corporations insist-ing on temperance in their servants." — Why not? To make a man temperate there is nothing like—well, making him temperate. The occasional drunkard, the man who is commonly sober, but not in-frequently drunk, is passing away. The parson who goes on spress has no chance in business hid. He cannot get employ-ment. scurity of our labors! How little it mat-ters whether the work he done within the four walls of a home! So long as it is faithfully done, it will accomplish that purpose in us for which, very likely, it was sent. Work, then, for what you can do by your work, and also for what your work can do for you. — Sunday-School Times. in business hie. He cannot get employ-ment. So far as these big houses are concerned, the ordinary man's choice lies between real sobriety and utter abandonment to intemperance and consequent industrial outlawry. The effect is to discredit drink-ing altogether. The Americans are being made a sober race—which they were not always—by this insistence upon sobriety in employes.

. Whole Heartedness.

The supreme demand in any crisis-and

The supreme demand in any crisis—and there is a crisis all the time—is for mer who can stand in the midst of the tide will and might of God. To take excep-itions to any, even the most searching criticism is mere stupidity, if one wishes to accomplish anything. The cannot do God's work by doing a for over till to-morrow. When the Hey did you exterminate the heathen as they had been commanded, and afterwards they where reduced to slavery. They did not invite to go the whole ticket. Then in their anxiety to destroy some of the heathen, which was proper, they entered into an al-hinch with some other heathen and were bandsomely defeated. When me nu were bandsomely defeated were to have them defeated than to have them victorious.

True Peace of Mind. Trus peace of mind does not depend, as more seem to suppose, on the external in-cidents of riches and poverty, of health and sickness, of friendships and enmittes. It has no necessary dependence upon so-ciety or seclusion; upon dwelling in cities or in desert. Lot the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those seen fit to place us, however unpropitious the who gains the victory over himself gins the victory over all his enemies.—T. C. Uphan.

A physical examination of candl dates for the police force at New Haven showed that two candidates had stuck cardboards on their heels and then pulled on their stockings to reach the requisite height.

perance to saloons. The crusaders have obtained a formal The crusaders have obtained R. Holden opinion from Attorney Charles R. Holden on the feasibility of their plan. He in-dorses it as the most practicable one ever proposed by the temperance people of Chi-

Making Men Sober.

7.40; refined firm; continent, 7.50; South America, 8.00; compound, 654 @634

PORK-Firm. Family, 15.00; short clear, 14.75@16.00; mess, 14.75@15.25 TALLOW-Quiet. City, 478; coun-

try, 47 @5%. COTTONSEED OIL-Quiet. Prime crude nominal; prime yellow,

3514. PETROLEUM - Easy. Refined New York, 8.50; Philadelphia and Baltimore, 8.45; do. in bulk, 5.55. TURPENTINE-Dull; 58@58½. RICE-Ouiet. Domestic, fair to extra, 3½@57½; Japan nominal. MOLASSES-Firm. New Orleans

open kettle, good to choice, 31@37. POTATOES-Firm. Long Island, 3.50@4.00; Jersey, 3.25@3.75; State

Western, sacks, 3.25; Jersey sweets, 1.50@4.50. CABBAGES-Firm. Florida, 3.50

@3.75.

Live Stock.

New York. - BEEVES - Dressed beei, steady, at 61/2@81/2c per pound for native sides; a little choice beef at 84/1c. Exports, today, 1,386 cattle. 10 sheep, and 8,200 quarters of beef CALVES-Common to prime yeals sold at 4.50 to 8.00; city dressed veals,

at 8@123/c. SHEEP AND LAMBS - Sheep,

nominally steady; lambs more active and 5@toc higher; good to choice lambs sold at 6.12@6.25.

EGGS-Receipts were 2,274; market steady; prime State hogs sold at 5.90 Chicago. - CATTLE - Good to

prime steers, nominal, 4.25@5.80; poor to medium 3.50@5.00; stockers and ders, 2.50@4.25; cows, 1.75@4.251 heifers, 2.00(a)4.50; canners, 1.75(a)2.50) buils, 2.00@4.00; calves, 2. Texas fed steers, 4.00@4.60. 2.50@5.50

SHEEP-Good to choice wethers, 4.75@5.40; native lambs, 4.50@5.90.

WORLD OF LABOR.

There are 2,400 mineral water bot-tlers in New York city. Albany, N. Y., union tailors will submit a new scale of wages. A union of candy workers is about to be organized in Montreal, Canada British India now employs over 1,000,000 people in its cotton indus-tries.

In St. Louis a few years ago the waiter girls got \$4 a week salary now they get \$0, no breakage charges the hours of labor are much shorter and conditions generally are better.

The union label has been discarded by 30 wholesale clothing manufactur-ers of Rochester, N. Y. The Western Flint Glass Workers

Union has again joined the American Federation of Labor.

English workmen in the engineering and allied trades are but moderately

employed at the present time. Copper miners in Michigan have increased in number from less than 7,000 in 1893 to more than 14,000 in

1903. In January and February the mem-bership of the order of Railway Clerks of America increased 1,220 in mem-bership.

True Peace of Mind.

Ingenious Attempt at Fraud.

Successful Boy Trapper.

muskrats, twenty skunks, eight mink, six foxes and three coons. The lot sold for some over \$56.

in employes. This is a sort of "tyranny" that the big corporations can continue to engage in with the general thanks.—New York

Telling Statistics. At the twentieth anniversary of the Ger-man Society against the Abuse of Alco-holic Drinks there were present some tell-ing statistics of the ravages of strong drink in Germany, where the use of alcohol is said to be responsible for fity-foar per cent. of the divorces, fifty per cent. of the railroad accidents, seventy per cent. of the accidents on the sea, eighty-seven per cent. of the offenders sent to houses of correction, 55.2 per cent. of the disturb-ances of domestic peace, and so on through a long list. a long list.

Clear Brains on Guard. M. de Tera, general superintendent of the railroads of Germany, has issued orders that all employes who are not total ab-stainers will be discharged at the carliest possible moment. Moderate drinkers even cannot hold their places. Men with clear brains and steady hands are the only ones who need apply for positions.

A Brief Argument.

The Danish Government, in filling posi-tions on the State railways, will hence-forth prefer men who can prove by docu-mentary evidence that they have been to-tal abstainers for at least one year past.

Why Women Outstrip Men.

A Temperance Point

A Temperance Polat. At the recent meeting of the Granid Lodge of Masons of Tenuessee an action was taken which requires charges to be preferred against "all affiliate and non-af-filiate Master Masons sugged in the man-ulacture or sale of intericating liquors as a beyorage after January 1, 1995."

Why women Outstrip Men. In a sermon on "Women" the Rev. Dr. N. D. Hillis has sounded a warning note to young men in business life. "If you don't want women to oustrip you in the industrial race," he said, "and compel you to come to them when you want fifty cents, you had better stop drinking and gambling at race tracks and in poolrooms."

Quite a boy trapper is William J Gilmore of Tinmouth, Vt. 17 years old In four months he caught in sixty traps the following animals: 100