T. L. Cuyler.

Brooklyn, N. Y .- The Rev. Dr. Theo lore L. Cuyler occupied his old pulpit in Lafayette Avenue Presbyterian Church, Lafayette avenue and South Church, Lafayette avenue and South Oxford street, Sunday morning. A rery large congregation was present. Dr. Cuyler, who is now in his eighty-fourth year, preached with his old-dime vigor on "The Anchors of the roul." He took as his text Acts xxvii: "They cast four anchors out of the n and wished for the day," and

The account of Paul's voyage to

Rome is one of those graphic passages of the New Testament which never es its interest. It not merely throw strong light upon ancient navigation but is strong confirmation of the truth-fulness of the Acts of the Apostles, for modern nautical services have estab-lished every word of the narrative. The chief interest to us to-day is its rich, practical, spiritual instruction. The story of the storm and the ship-wreck you have all been familiar with from childhood. For fourteen days the thip had been in the clutch of a terrific blizzard," as we would call it, but which is described in the narrative as t "eurocyldon." No sun or moon or stars appeared during that terrible For safety much of the were obliged to bind around the crazy craft with hawsers in order to keep from foundering in mid sea. They imagined they were drawing nigh to the land, and heaving the lead it tells off twenty fathoms. The next cast of the lead shows fifteen fathoms. They are now close on the lee shore. Only one maneuver can save them. They cast four anchors out of the stern, and it is a striking fact that pictures on the walls of Herculaneum and Pom-pell depict the galleys anchored in that manner. What a long and dreary night was that to the drenched and weary voyagers, while they listened to the terrific thundering of the breakers on the shore. But Paul, Christ's pris-oner, is on board, and he is the real master of the situation. His precious life is insured from heaven, for, remember until their work is done. It was part of God's wish that the anchors should preserve the most valuable life then on the globe until Paul's mighty mission was accomplished. Human life is a voyage, and all of

you now before me are bound on it for the judgment seat and for eternity. It is not a voyage over smooth seas and before soft, south winds. Everything under God depends on the compass and the anchors. You observe that the anchors are not attached to anything affoat, but they plunge through the waves and bite into the tenacious clay. And so it is with our spiritual anchors. Make fast to God's immutable word and to the emnipotent Saviour, the Lord Jesus Christ. An anchor, too, is unseen. And so it is with the inward union with the unseen Christ that keeps many a one safe in the hour of temptation, and brings composure to those in the depths of terrible trials. When Martin Luther was struck with a heavy head sea he used to let slip the cable of the forty-sixth psalm and, throughout the voyage of life you and I have vital need of the anchors which our divine Master, the Captain of our salvation, has provided for our safety. What are the four anchors?

The first and foremost anchor is faith. That is often defined as trust in an unseen God, and we take God's word more implicitly than we take the notes issued by the Government, because they bear the stamp of the United States with its vast resources behind it. But the mightiest spiritual force for you and me is the Christfaith. Now, that is a great deal more than a mere opinion. Faith is infinitely more than a sentiment or feeling or It is an act: it is the positive act of the soul laying hold of Jesus Christ as our Saviour, joining our weakness to His strength; our unworthiness to His merits; our weak selves to His infinite and almighty Self. We are not commanded only to believe in Christ, we are commanded to believe on Christ, if we would be saved. A friend of mine was staying at a hotel in Albany and noticed a rope in his room and had faith in it because he saw it was a well-braided rope. At midnight he was aroused by a cry of "Fire!" On opening the door the "Fire!" On opening the door the smoke and flames burst in, and he grasped the rope and let himself down in safety to the sidewalk. He believed on the rope. That is saving faith when you rest on Christ, clinging fast to Christ, trusting in Him alone to uphold you to the end and assured of His promise. "I will never leave thee nor forsake thee." Salvation of the soul is an actual experience. It is the actual testing of Christ; the actual attach-ment to Christ, the actual love for Him hid in the very depths of the soul. The British Government requires all its anchors to be stamped. chapter of Hebrews is the Holy Spirit's record of the stamps on the anchor of faith. My mother's Bible was marked all through with pencilings on the margin, proving how these various promises had been tested, and the an-

chor never dragged.

The second anchor is loyalty to Christ and obedience to His commandments. Every day I attach less importance to if religion of mere emotion. It is very pleasant to sing and sometimes to shout on the mountain tops, but a religion of mere emotion is subject to its ebbs and flows and is not reliable in the strain and stress of temptation. Loyalty to the teachings of Christ, loyalty to the everlasting right must be imbedded in the conscience if you and I are not to drift upon the rocks. Even faith without good works would be dead. It has been this lack of loyalty of conscience to the truth, integrity and right which has strewed the beach with so many phiable and disgraceful wrecks. The great demand in these days is conscience; the great demand in politics is conscience, and no man is safe under the temptations of commerce or of public life when his conscience is loosened from God's commandments. God never insures a man, even in the church, except while his anchor is fastened to the divine principles of right with the cable of other anchor is listened to the divine princi-ples of right with the cable of obe-dience to the Master. I would say to these dear young friends, beware of the first false step; keep off dangerous ground. In Switzerland I saw the Mortenharsh glacier, where Tyndail had such a perilous experience. He and a companion were lashed to a guide. They began to descend on the rough rocks and the companion suggested that they should walk on the snow along side. gested that they should walk on the snow alongside. They did so and their weight disturbed the equilibrium of the whole body and sent them down as an avalanche. Just before they reache? the precipice the guide thrust his iron shod boot against a projecting rock and shouted, "In the name of God, halt!" They were drawn up when there was but a moment between

them and eternity. I would say to every one of you, dear young men, if you find yourselves being carried away by your social surroundings or influences toward the precipice of ruin, plant your feet firmly against God's truth and God's right ere you are

swept away.

The third anchor is patience. The third anchor is patience. That was a tedious night of peril and gloom which hild upon Paul and his shipmates, but they held out and waited for the day. Patience is that staying power in the will which Paul in his epistic calls longmindedness. It is the power to endure a continued strain without flinching; it is the staying power that wins the prize. Mark how much of the Old Testament makes of much of the Old Testament makes of waiting patiently upon God. In the New Testament the word often is ch-dures, and I would say to all those dear young friends, who have lately been united with this church, that the start is not sufficient, "he that endur-eth shall be saved."

This patient waiting is opposed to every anxiety and the worry that fritters away strength and produces no result. I will give you three simple rules to put into practice. First, take short views; never cross a bridge until you come to it; never fight the battle discharge the duty that comes next to pour hands; take the step that God points out immediately before you. If in ascending a mountain you look up you may grow weary, and if you look down you may grow dizzy. One step at a time is the secret of the successful climb, and there is no one with strength enough to bear to-day's duties with the worries and interests of to-morrow piled on top of them. Third, never yield to the demon of discouragement. You parents have need of patience with your children to encourage everything that is good, to bear with perverseness until you can correct it, instead of only increasing it by irritation. "Why do you tell that boy twenty times?" said the father of John Wesley to his brother. "Because," replied the wise man, "nineteen times go for naught and I shall not gain my point without the twentieth." Wise Susanna Wesley trained the founder of Methodism. God's delays are sometimes a test of

my ministry 1 grew so discouraged that I was about to give up when my Master headed me off with one of the most powerful revivals I have known. The darkest hour was just before the dawn. Here in Brooklyn to-day God's voice to the churches evidently is to do their utmost work, to pour forth the most fervent prayer, to engage in the most personal effort and trust to Him for the blessing. The best enter-prises in this world have had their peof discouragement, when patience was the vital grace that won the That glorious old missionary, Judson, worked for five years in Bur-mah without a convert. Then the cloud burst and the great and permanent Burmah mission resulted. The lesson to-day, beloved members of this church, is: stand by the pastor, assist him in every movement, echo his every exhortation and, with united pastor and people, let us move on to spiritual harvestings and victory. The fourth anchor is that beautiful

faith. Look at that Syrophoenician woman plucking the garment of Christ

She persists, and clings to Him, until He says: "Oh, woman! great is thy

faith," etc. During the first charge of

word, hope. That is not the possession of good things; it is rather the confi-dent expectation of good things that are assuredly in store for us. "We are saved by hope." In our spiritual life hope is vitally important. I thank God that throughout my life He has enabled me to be an inveterate hoper, The word, however, in the New Testament has sometimes a peculiar meaning in describing the Christian. The apostle, in speaking of the hope of salvation, calls it "an anchor sure and steadfast holding to that within the Let me ask each one of you this morning, Where is your hope? On what are you resting for this world and the next? Is your hope an anchor fastened to the Lord Jesus, or is it only a mere cable attached to sand? That Christian, Harmon Page, who made it a rule never to be with any thing good. He went into his Sundaychool with a note book in hand and asked each one, "Have you a hope of salvation?" Most of them gave him an affirmative answer. He came to one man, a stranger, in the adult Bible class, who shook his head and said, "I have none." Sagacious Mr. Page, instead of rebuking him, in a very pa-Sagacious Mr. Page, hetic tone said, "Then I will put you down as having no hope." The tleman could not sleep that night. said, "Page has me down in his book as a hopeless man," and he laid hold of Christ and made his decision for the Master, and the next time he met the superintendent he said. "Thank God your plain, loving talk with me, for I have a hope now like an anchor." who came to New York as a humble carpenter, and who wrought such a work that over 100 souls were converted under him. Brother believers, let the storms of earth howl as loudly as they will, if we have committed everything to Jesus all should be well, for so it came to pass that when the daylight broke the tempest-tossed mariners on the shores of Melita come

So it will be with us, through the night's darkness, through perlions voyages we shall each have our souls fast anchored to the universalizing Saviour,

whom alone we can trust for salvation.

My last, loving counsel to every one
of you before me, whom I am rejoiced of you before me, whom I am rejoiced to address once more from this dear old pulpit, is, make fast your anchors to the Lord Jesus Christ if at last you would find peace in the desired haven.

The Reason. Christ came into the world, not to tell us what is sight, but to give to our right doing the right flavor.—Rev.

PREFERS HADES TO POLITICS.

Ex-Judge Emphatically Announces
That He Wants a Rest.

Ex-Judge Samuel Miller, who has just finished twenty years on the sench in Mercer, Pa., and who thinks political rest is due him, wrote a letter to the Western Press, a local paper, in which he says:

"Every now and then some cuss uses your columns to mix me up in politics. The last item was in last week's Press that I am opposing the election of Prof. Chering. I have no more interest in the election or defeat of the professor than I have in the eclipse of the moon. I've had all the politics I want. Once United States District Attorney George Jenks, asking about moving to Wash-ington, said if given a choice between Washington and hell he'd take hell. and so if I am given a choice be-tween Pennsylvania politics and hell, I'll take the same choice Jenks did. "Of course, I'd want some reasonable assurance that I'd be reprieved at the end of three months."

#### THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MARCH 26.

Review of the Twelve Preceding Lessons For the First Quarter-Read John vi. 35-51 - Golden Text, John xx., 31-

Store the First Quarter-Read John vi.

38-51 - Golden Text, John xx., 31Summary.

Lesson I, Topic: The wonderful divine
Saviour. Place: Ephesus. John's gospel
was written between 80 and 90 A. D. John
was the only apostle living at that time.
He refers to Carist as the Word of God;
all things were made by Him; He was the
life and the light of men; reference is made
to John the Baptitat, the forerunner of
Christ; He was 'not that light; but was
sent to bear witness of that light; Jesus
was the true light.

H. Topic: The believer's true attitude
toward his Lord. Place: Bethabara. A
crisis had arisen in John's ministry; the
Sanhedrin sent a deputation from Jeruselem to ask John who he was; John said he
was not the Christ, nor Elias, nor the prophet about whom Moses had written, but
he was merely a voice crying from the wilderness, "Make straight the way of the
Lord." John baptized with water; Christ
would baptire with the Holy Spirit; John
testified concerning Jesus and called Him
the Lamb of God; John did not know
Christ until the time of his baptism when
the Holy Ghost in the form of a dove
eame upon him, and the Father said,
"This is My beloved Son in whom I am
well pleased."

HI. Topic: Jesus wins His first disciples. Place: Bethabara. John pointed
Jesus out to two disciples who followed
Jesus; Jesus turned and said, "What seek
ye?" They asked Christ where He dwelt;
Jesus said, "Come and see;" Andrew found
his brother James; Jesus found Philip;
Philip found Nathanael; when Philip told
Nathanael that they had found the Messiah, Nathanael raised an objection; Nathanael was soon convinced that Jesus
was the Messiah.

IV. Topic: Christ's first miracle. Place:
Cans of Galilee. A wedding feast was being held; Christ's mother had been invited,
and Christ and His disciples were invited;
they needed wine at the feast; Christ's
mother called His attention to the fact
He instructed the servants to fill six water
pots with water; they were then told to
draw out and bear to the governor of the
feast; the gov

Messiah.

V. Topic: Gateways into the kingdom of God. Place: Jerusalem. Nicodemus came to Jesus by night; the subject of miracles was introduced; Jesus said. "Ye must be born again." Nicodemus falled to understand; Christ brought an illustration of the wind; also referred to the scrpent Moses made in the wilderness; said that the Son of Man must be lifted up that whoseever believeth in Him should have eternal life.

Moses made in the winderness; said that the Son of Man must be lifted up that whoseever believeth in Him should have eternal life.

VI. Topic: Vital laws of spiritual work. Place: At Jacob's well in Samaria. Jesus goes through Samaria; stops at Jacob's well; meets a woman; asks a drink; she expresses surprise; Jesus speaks of the gift of God—living water; she desires it; Jesus asks her to call her husband; she says she has none; has had five; calls Jesus a prophet; asks about place of worship; true worship must be in spirit and in truth.

VII. Topic: Christ's power to restore to life. Place: Cana in Galilee. The Galileans received Christ gadly. A nobleman of Capernaum heard that Jesus had come into Galilee and hastens to Him to entreat Him to come and heal his son; Jesus told him to return and that his son was healed; the man believed Christ's words; the son began to recover at the very hour Jesus had said, "Thy son liveth."

VIII. Topic: The Lordship of Jesus Christ. Place: Jesus went to Jerusalem to attend the feast of the Passover; Jesus saw an infirm man at the pool of Bethesda, who had been sick thirty-eight years; asked him if he desired to be made whole; the man replied that he had no one to put him into the pool; Jesus told him to rise, take up his bed and walk; the man did as he was commanded.

IX. Topic: Jesus supplying human need. Place: Near Bethsaida on the northeast shore of the Sea of Galilee. Jesus and His disciples went into a desert place to be alone; great multitudes followed them; Jesus taught them and healed their sick; in the attenoon the disciples suggested that the multitude should be sent away to buy food; Jesus decided to feed them there; a lad was found with five loaves and two fishes; five thousand men were fed besides women and children.

X. Topic: Jesus proves Himself the God-Saviour. Place: Jerusalem. It was the lest day of the feast of the Thamper of the gas of the Feast of the Thamper of the feast day of the feast of the Thamper of the feast of the Thamper of the feast of the Th

X. Topic: Jesus proves Himself the God-Saviour. Place: Jerusalem. It was the last day of the feast of the Tabernacles; there was a great ceremony in connection with bringing water from the pool of Siloam; near the close of the ceremony Jesus coind. "If

cles; there was a great ceremony in connection with bringing water from the pool of Siloam; near the close of the ceremony Jeaus cried. "If any man thirst, let him come unto Me and drink;" He spake of the gift of the Holy Spirit.

XI. Topic: Christ's teaching respecting sim. Place: Jerusalem, Jesus delivered four discourses during His stay in Jerusalem at the time of the feast of the Tahernacles; this discourse was delivered in the court of the women, and may be divided into two parts: 1. Christ is the Son of God. 2. He has supreme authority even above Abraham. Those who accept Jesus Christ will know the truth, and the truth will make them free. The world-Saviour's doctrine respecting sia. 1. Sin leads to hypocrisy, deceives men, is slavery, is contrary to God. 2. It is cured by the word of Christ, by the truth of Christ, by the blood of Christ.

XII. Topic: Jesus Christ the light of men. Place: Jerusalem. Jesus as a blind man; the disciples asked Christ who had sinned, this man or his parents; Jesus replied that neither this man nor his parents had sinned; makes clay of spittle; anoints the blind man's eyes; commands the man to go to the pool of Siloam and wash; he obeys; comes back seeing; his neighbors are stirred; he gives an account of his healing; is taken to the Pharisees; Jesus accused of descerating the Sabbath. The world-Saviour is the life and light of men. The lesson shows that light (1) is needed. (2) is offered, (3) is received by some, (4) is rejected by some. (5) should be clearly reflected by those who have it.

## RAM'S HORN BLASTS



holders in Heaven. No service without sacrifice.

Seolding the boy may our the man.
God's grace is His greatest glory. A child is God's agent in the home. The emptiest life

is the one that is full of self. Self throws sand

Fostering passion is feeding the soul Judged by some families the world

would not be much better if all men were brothers. The more law in a land the fewer

Liking is the effect and not the cause

Nothing enters the mind without leaving its mark. Sometimes one sandwich is worth It takes the living Christ to make the

live Christian. No man was ever pulled down by lifting another up. A good many sins walk under -the same of "Circumstances."

A man attracts by what is in him more than by what he has on. A nickle's worth of rollgon is likely o be all used up before you get to the hurch door.

The poorest life is the one without

# CHRISTIAN ENDEAVOR TOPIGS.

MARCH TWENTY-SIXTH.

'Christian Endeavor Comradeship: With Other Churches at Home and with Distant Lands." Acts 17:24-28; John 17:20, 21,

Scripture Verses. Mal. 3:16; John 13:35; Acts 1:14; 2:1, 42; Gal. 6:10; Eph. 2:19; Phil. 2:36; 1 Thess. 5: Eph. 2:19; Phil. 2:36; 1 Thess. 11:13; 2 Thess. 1:3; 2 Peter 1:1, 2, Lesson Thoughts.

It is an unnatural and an unfortunate condition when there is lack of happy comradeship and sympathetic fellowship among members of one family; but God "hath made of one

What tie binds us more closely in family fellowship than that of dependence upon and love for a com-mon parentage. In God we all live and move and have our being. Selections.

No distance breaks the ties of blood; Brothers are brothers evermore; Nor wrong, nor wrath of deadliest mood

That magic may o'erpower So is it with true Christian hearts; Their mutual share in Jesus' blood An everlasting bond imparts

Of hollest brotherhood. O might we all our lineage prove, Give and forgive do good and love, By soft endearments in kind strife Lightening the load of daily life! -John Kelbe

One of the most beautiful things about Frances Willard was her calm way of ignoring differences of bellef in all those that were working in any way for the good of the world. When some worker would differ from her she would say, "Never mind that, we can go a long way together." That a good motto for all Christians for their relations with one an-

Men never can be joined in broth erhood by good plans, nor can they seeking; they can be joined together only by having some common object of admiration and affection. It is those that love God and wonder at His gracious ways that love one another.—Kingsley.
Bishop Hurst suggests that there

can be true union only as each part that enters into the union is at its best. The anchor is not held by the chain, but by each link of the chain, and the anchor falls if a single link is imperfect

# **EPWORTH LEAGUE LESSONS**

MARCH TWENTY-SIXTH.

The Missionary Call.-Matt. 28. 19; Acts 1. 8; 1 Cor. 16. 9.

The work of the church is not selfexistence and perpetuation only, but world-wide conquest. The early church so understood it, and in the first century went out to the uttermost parts of the world as they knew it. The gospel belongs not to one race nor to any one nation, but to "all nations." In apostolic days they were witnesses "in Jerusalem, in all Jy-dea, in Samaria, and to the uttermost parts of the earth." The apostles literally and speedily obeyed the great commission. The last selection has reference to the open doors of opportunity, which were never so signally faviting as to-day. The whole world is open now to the missionar-ies. Not only does the missionary call come to us from the Word, but Providence has opened every nation and laid on the Protestant church the responsibility of going to the ends of the earth as an evangel of Christ. But as in Paul's day there are "many adversaries." Opposing forces face the church; but the promise of victory is with us. Let us hear and heed the missionary call!

Many in our modern churches have no vivid personal conception of the missionary call. They do not believe that their duty is to evangelize the world. They need missionary con-viction. Bishop McCabe always insisted when missionary secretary that everyone needed a second conversion, a conversion to missions Not only are many unconvicted, but many actually oppose the work of missions. They need to study this great commission. One imperative need in church and in League is to get our people to really believe in the missionary idea, to hear the miss-

There is a pressing duty to get under the burden and to give some fairly creditable answer to this call. and imagining our duty done, we need to give by tens and hundreds. In-stead of playing at missions we need to get down to business and do something worthy of a great church of large ability. We would not deprecate what the church is doing, but surely we have not yet measured up to opportunity and ability. Thousands of our best young students need to be sent to the foreign field. Many churches could support alone a mis-sionary in the field who are now giving only a few dollars. If we are to really obey this call we must multiply by the ten, twenty, and hundred fold our offerings for missions. We must push this work. Organize mis-sion study classes! Circulate missionary libraries and literature! Talk missions, think of missions, dream about them, get really in earnest, and then we hope to lead the church to obey the great com-mission. We trust that this lesson may be a real inspiration to every chapter. Look at the open door. Consider your duty. Do it quickly.

Chinese Soldiers in New York. New Yorkers will be surprized in a month or so by the appearance upon Broadway of a lattalion of Chinese oldiers, headed by a Chinese band They will be armed with the latest Krag-Jorgensen rifles and will be uniformed in the latest western style for infantrymen, even down to the so-call-ed "monkey caps." The entire battallos is to be recruited from Chinamen living in New York

Arctic Owl Seized Decay Duck Mr. Baumgartner of Newburyport was watching his live duck decoys. which he had set in the river, when uddenly a large white Arctic ow tropped down and tried to seize one of the decoys. Mr. Baumgartner fired twice, killing the owl instantip. The bird had a spread of wings of sia



LATE KNOWLEDGE.

Lifting mine eyes unto the hills from whence My help doth come through the long summer days.

They throng enfolded with the silvery haze Which seems more spirit than a thing of

And lo, a wonder!-that they borrow thence Clearness of outline; not the day-star's rays.

rays, Illusion spoiling with their ruthless blaze, So fix each hill, sharp, separate, immense.

And, when to my death-hallowed friend there clings. A tender mist of unavailing tears, That trembling veil such revelation brings As never life's full glare! straightway appears
Divinely clear, seen in that softened light,
What life's hard blaze had hidden from my

sight, -John White Chadwick, in Outlook.

Where Righteousness Triumphed. A minister recently preached on a Sunday evening, in a distant city, on the "Greed of Gold," and in the course of his sermon condemned the liquor

Early the next morning there came nto the minister's study a fine looking. intelligent man, about forty years old.
"Is it better for a man to sell liquor

or starve?" he asked.

This was his story:

He was the traveling representative for a large city and he had gone to church with another commercial trav eler on Sunday evening, and the min ister's sermon had been an arrow from the quiver of God straight to his heart He left the church, went back to the hotel, sent that very night a letter to the firm for which he was traveling whose remuneration for vices was generous, resigning his post

longer conscientiously represent them "And," said the manly man before he left the minister, "last night I slept with a sense of peace and security, such as I have not enjoyed for position, but upon this I am determined: I shall starve before I shall sell another drop of liquor. God help

At noon the next day the minister was in conversation with one of the leading business men of the church, to whom he told this story. Immediately upon hearing it, the merchant said: 'I am in need of just such a man,"

In less than twenty-four hours he was in an honorable position at a good

#### Young Men Wanted.

Whether we will or not we are all growing older each day. Many, how-ever, are sensitive to the fact, and very few would appreciate that which the Lord spoke unto Joshua of old when He said: 'Thou art old and stricken in years." Never be a setting sun, for it is far better to retire in time than to go down under a cloud. Many really outlive their usefulness, and others would honor themselves and bless a great cause if they would but realize they are growing old and stricken in years. They may have done most glorious works, but there remains yet much more to be done, and new life, new ideas, new blood is essential for the proper accomplishment of the victories yet to be won. Young men are wanted, but the right kind of men are needed to properly man the positions. Men of courage, men of good judgment, men of perseverance, are seeded; but back of all that which duly qualifies such men is a strong moral haracter, for no employer wants moral leper either in his business or among his family. Many parents are partially to be blamed, for in too many homes there is drinking and gambling as the moral foundation on which children are building. Many parents neglect worship on Sunday evenings for the eard table in their homes and ther wonder why the children go astray From good godly homes come forth the young men that are needed to fill the more honorable and responsible places of trust.—The Key. Dr. L. M. Zimmer man, of Christ Lutheran Church, Baltimore.

Besult of a Midnight Conference. Dr. Wayland Hoyt relates this personal experience: "Once, on a cold and snowy night, about midnight, I had the strongest impression that ought to go then and see a gentleman for religious speech with him. I de-lated with myself a good deal about the lateness of the hour, the cold of the night, the almost certainty that he would be in bed, etc., but I went. And, on my ringing his door-bell, he opened the door, so troubled that he could not sleep; and so I struck the most propitious moment possible in which to preach Jesus to the man. He was so busy all the day through, there was no chance for speech with him. there, after midnight, he accepted the Christ in the wonderful opportunity thus given me for a personal talk

Truth Revents Rigelf The most noticeable quality of a truthful and truth-loving man is the power to perceive truth; partial truth, surely, but truth and not shams. He may never be able to prove or explain or justify his knowledge, but a quibble or a faisity he will recognize when he meets it, and instinctively he will gravitate toward those people and those things which are in line with the in-

with him.

Haw to Win the World. Dr. Schauffler estimates that if only 10,000,000 Christians would earnestly try each to save a soul, and each co vert be thus zealous, the entire world might be won to Christ in seven years Dr. Hale's beautiful story, "Ten Times One is Ten," shows how it is to be

tegrity of the universe.-Harper's Weekly.

Every Man Responsible. God will hold every man responsible for his best. Raphael must not white wash cellar walls for a living.—Scot-

Monkeys Cough to Get Wine.

An epidemic of colds among the monkeys kept by the Pasteur insti tute in Paris, France, for experiments has a remarkable cause. "Virginie." a chimpanzee, having a bad cough was given a glass of negus, made of wine, water, sugar, nutmeg and lemon juice. She took a liking to this rem edy and coughed purposely to obtain it. All her companions followed the example, and when the keeper appears near the cage the coughing is deef

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poverty, Illness, Dirt and Worry Are Mainly Responsible For the Manu-facture of Drunkards-Increase a Man's Prosperity and He Will Stop Drinking

Every man has in his mind, in spite desire to do good. If that determina-tion can be brought suddenly to life by some powerful shock, some sudden awakening of conscience or will, man in the last stages can be saved, But, as a general proposition, ser-mons on alcohol do little good except when a man has as yet had no real re-

son to fear alcohol or know its power. Every man in the United States should be an advocate of temperance. This newspaper does not advocate pro-hibition. We do not believe that temperance is really promoted by compulunjority have the actual right to rule he minority in this respect, even for

their own good.

But this we do know: The man in the United States who lets whisky and all ardent spirits alone is a fortu-nate man. He is the man that suc-ceeds, he is the man to be trusted, he s the man that is wanted.

The great difficulty with those that

oreach moderation and temperance is the fact that they are often absolutely gnorant of what they talk about.

Nothing sounds more foolish to a drunkard than the average talk of the ectotaler, of the man who has never known whisky's influence.

As Locky long ago said, the reform-

or only too often arouses contempt in the mind of the man whom he seeks

to cure.
Nine times out of ten the whisky victin knows perfectly well that the man who argues w'h him, talks with him, scolds him, begs him to stop, really does not know anything about the force against which he fights,
If you want to cure - man of whisky

try to put yourself in his place. member that you are asking him to do that which you, probably, could not possibly do if you exchanged places

Remember that human beings always obey their strongest impulse, whatever the strongest impulse may

the monotony which overwhelms the man that suddenly stops drinking, and which the ordinary taan cannot un-Don't try to make a maneston drink-

ing without giving him something else to think of, without managing in somway to make it worth his while stop, by awakening his conscience, or appealing to the remaining strength that is in him. The most difficult thing, of course

is to make a start. The hard-drinking man, if wise, will put himself beyond the reach of temptation by voluntarily depriving himself of his liberty the possibility of drinking for a cer-tain length of time. Unfortunately, it is very difficult for

t man that is poor—and most drunk-ards become poor—to interrupt his work long enough to get rid of the whisky habit. The Government gladly locks up and puts away from the reach of whish; and of the world all of its criminals If a man steals or kills, commits bur

glary or forgery, the State will put him for a considerable time beyond the reach of temptation. In view of the fact that whisky supplies practically all of the criminals that are not made by the gambling fever, would it not be a good idea if th State would supply some refuge for

the confirmed drunkard auxious to sure himself? Wouldn't it be better to give the drunkard a refuge from his whisky to offer him an asylum beyond the reach of temptation now, rather than have the expense of his burial, his maintenance in the hospital, the care of his children later? This might be worth the thought of some of the wellmeaning individuals continually look ing around for new laws to suggest.

In the meanwhile, the main hope in the fight against whisky is, first, the decency of character of the whisky drinker himself; and, secondly, the inreasing prosperity of the nation.

Poverty, with its camp-followers, ill-

ness, dirt and worry, is mainly re-sponsible for the manufacture of lrunkenness. Everything that tends to diminish

poverty tends to diminish drunkenness. And, fortunately, in spite of the opposing views of the pessimists. the modern tendency is away from poverty and toward comfort widespread.-From an Editorial in the New York American.

## A Good Law.

As a result of the four-mile law, of Tennessee, originally passed in 1877 and amended in 1887, saloons were driven entirely out of the country dis-Under the act of 1899, extend ing the provisions of the cour-mile law to towns of 2000 inhabitants, they were driven out of twenty-eight towns in which they then existed. Since the passage of the Adams law in 1903 they have been . iven out of forty other towns, leaving them now in only seventeen cities and towns in the State-eight over 5000 inhabitants which d not come under provisions of the law, and nine under 5000, which have not yet taken advantage of it-and leaving them in only twelve countles out of the ninety-six.

## Greatest Beer Drinkers.

The Germans are not the greatest beer drinkers, after all. They average only 115.2 litres per head a year, while the average in England is 138.5 litres and in Beigium 214.5.

Part of Church Work.

Senator Henry Blair says, "Temper ance must become as much a part of church's work as missions. If the pulpit, regardless of denominational dis-tinctions, would unite for this great cause, would make it a part of its pri mary work, would regularly presen it, calling for contributions to its sup port until it is as much a part of church work as is the cause with mis sionary and other causes, the future of the temperance work would sure as the triumph of the gospei by the same eternal word of God."

Saloon Keepers Liable

The Illinois Appellate Court, in a decision handed down, holds that saloon keepers are liable for the death of their patrons who meet death while under the luttuence of liquor sold them by the defendants. The case was that of Kate Algood, who was awarded of Kate Algood, who was awarded shown damages assainst Whibam Rot while, a saloonkeeper of Springuesi for the death of her husiand, George Algood, who had been drinking in the saloon of Rotwinis, and who, while on his way home in a Infoxicated condition, tell from his buggy and receives in mice which resulted fatality.

#### COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review of Trade" says:

Confidence has become more general through resumption of outdoor work, opening of Spring trade and expectation that the war will soon terminate. Weather conditions are favorable in most sections of the country, and there is little interruption because of labor controversies.

The most gratifying news of the week emanates from the iron and steel industry, where unprecedented output of pig iron is not productive of accumulated stocks. Other leading manufacturing operations are making steady progress, although larger orders would be welcomed by cotton mills and shoe shops. In those lines the buyers are exhibiting great caution, limiting purchases to immediate needs.

Commodities are in good demand, Dun's index number advancing slightly to \$101,032 on March t, against \$101,042 a month previous, which indicates
that the people are consuming freely.
This is also shown by the large increase
in merchandise imported of late, although for the last week there was a de crease of \$2,964,228, compared with last year. Exports gained \$2,071,013.

Trade in woolen goods is quiet, but mills are busy. Hides continue firm, considering the season. Leather is quiet and irregular.

Bradstreet's says: Wheat, including flour, exports for the week are 1,285,936 bushels, against 907,-936 last week, 1,834,632 this week last year, 3,366,796 in 1903, and 2,906,250 in Corn exports for the week are 1,756.706 bushels, against 4,171,279 last week, 2,026,810 a year ago, 3,257,999 in 1903, and 183,414 in 1902.

#### WHOLESALE MARKETS.

Baltimore.-FI,OUR-Quiet and un-changed; receipts, 7,951 barrels; exports,

WHEAT—Firm; spot, contract, 1.13¼ (@1.13½; spot No. 2 red Western, 1.14¼ (@1.14½; March, 1.13¼@1.13½; April, 1.14½@1.14½; May, 1.15½; steamer No. 2 red, 1.06½@1.06½; receipts, 3,568 bushels; Southern by sample, 98@1.12; Southern on grade, 101½@1.14½

Southern on grade, 1.011/2@1.131/2. CORN—Strong; spot, 5154; March, 5154; April, 5154; May, 5144@52; steamer mixed, 4034@4074; receipts, 48.825 bushels; exports, 200,114 bushels; Southera white corn, 50@54; Southern yellow

OATS-Firmer; No. 2 white, 3654@ 3634; No. 2 mixed, 36 bid; receipts, 16,-RYE-Firm (uptown); No. 2 Western, 85@86; receipts, 2,307 bushels. HAY-Firmer; No. 1 timothy, 14.50%

15.00; No. 1 clover mixed, 12.50@13.00. BUTTER-Steady and unchanged; fancy imitation, 29/2/30; fancy creamery, 34/2/35; fancy ladle, 23/2/25; store-packed, 22/2/23.

EGGS-Firm, 30. CHEESE-Firm and unchanged; Large, 1344; medium, 1344; small, 14 SUGAR — Strong and unchanged; coarse granulated, 6.15; fine, 6.15. New York—FLOUR—Receipts, 21,145

barrels; exports, 9,296 barrels. Steady, with light demand. BARLEY-Slow; feeding, 441/4 c. i. C

BUTTER-Firm, unchanged; receipts.

5,460. CHEESE—Steady, unchanged; receipts, 1,719.

EGGS—Easy; receipts, 2,250; State,
Pennsylvania, and near-by fancy selected
white, 36; do choice, 35; do mixed,
fancy, 35; Westrn firsts, 33; do seconds, 32; Southerns, 30@33.

POULTRY—Alive, dull; Western

chickens, 12; fowls, 14; turkeys, 15; dressed, weak; Western chickens, 13@

14; fowls, 12@12/2; turkeys, 15@20. PORK—Steady; mess, 12.75@13-50. TALLOW—Dull. COTTONSEED OIL—Steady; prim

SUGAR-Raw, quiet; fair refining, 45%; centrifugal, 55%; molasses sugar, 43%; refined, quiet. POTATOES—Quiet; Long Island, 1.50@2.00; State and Western, 1.25@

1.45; Jersey sweets, 2.00@4.75.
PEANUTS—Firm; fancy hand-picked, 5¼@5½; other domestic, 3¼@5½.
CABBAGES—Steady; domestic, per

## ton, 8.00/n 12.00.

Live Stock. New York-BEEVES-Steers slow and to cents lower; bologna bulls firm; others steady; cows easier. Steers, 4.50 @5.70; bulls, 3.25@4.25; cows, 1.90@ 3.70. Cables quoted live cattle steady at 101/2@111/2 cents per pound; few tops, 12 cents dressed weight; sheep, 12/2/13 cents dressed; refrigerator beef, 8/2/81/4 cents

CALVES-Steady. Veals, 4.00@8.75; dressed calves steady; city dressed yeals, SHEEP AND LAMBS-Sheep, quiet

and steady; lambs, 10@15 cents off. Sheep 400@5.50; no good sheep here; lambs, 7.00@8.3752; yearlings, 7.10.

#### MUCH IN LITTLE.

In Manila most of the houses and offices have tiny window panes of trans-lucent oyster shells, instead of glass.

A French suggestion for preventing automobilists from "scorching" is to for-bid the use of masks and goggles. Old Calabar, the headquarters of the Southern Nigeria government, has just been, connected by telegraph with Eng-

United States Senator George S. Nixon, of Nevada, now many times a mil-lionaire, was a telegraph operator 26 years ago.

The children of the United States each year consume toys that cost at retail \$45,000,000.

Of the 136,361 freight cars ordered for American railroads last year 35,000 The new railway station to be built

at Leipsic, Germany, will, it is expected, cost \$37,500,000, and be the largest in the world. Diminution of glaciers within a half

century has been noted in Spitzbergen Iceland, Central Asia, the Rockies and

Missouri has more live stock farmers than any other state in the Union, and the live stock on its farms is valued at Seventy-fice years ago the first regu-lar news boat to intercept packet ships for foreign intelligence was put in com-mission in New York.

It is now thought that ebony will grow in California, and some trees are to be taken there from Mexico and an attempt made to grow them.

Five citizens of the United States have become naturalized Epitian solbjects when the enactment of the Transvasi passivalization ordinance in Desember 1962.