The men who asked this question were dead in earnest. They asked it because the answer was of vital import to them. That word "Christ" was laden with a wealth of meaning for these Jewish questioners. Our word Christ is the offspring of the Greek "Christos," which in its turn inherits all the meaning that the Hebrew embodied in his word "Messiah." Around this word for hundreds of years all Jewish life, political and religious, had centered. The Paalmists had made it the dominant note in many of their sweetest songs. Its The Psalmists had made it the dominant note in many of their sweetest songs. Its multi-colored shadings had formed the warp and woof of prophetic visions. The mother as she lulled her little one to sleep sang of a Messianic hope. The little lad as he came to his father's knee asking for a tale had his imagination fired by the story of what would be when Messiah should come. More than the name of Cromwell or Wesley to England, and of Washington or Edwards to America, was the name of Messiah to a Jew, for it was at once the battle cry of his political liberties and the keynote of his religion.

The Jews as they thought of the Messiah The Jews as they thought of the Messiah may be divided into two classes, those whose conception was predominantly religious and spiritual, and those whose thought was predominantly political. It say predominantly because the two views were commonly blended. The more spiritual hoped for the deliverance of the nations from the bendage of sin, and the religious supremacy of the Jewish nation through the ministry of the Messiah, while the less religious looked for the political pre-eminence of the Jews under the leadership of the Messianic King. However divergent the views, in two things all were agreed—the coming of the Messiah meant Jewish pre-eminence, and he in his coming agreed—the coming of the Messiah meant Jewish pre-eminence, and he in his coming would be the especially anointed of God, having the powers, the words and the spirit of God, he was to be the instrument of God, the voice of God's will to and for the nation. Earlier in the history of the nation the conception was more spiritual, but by the time of the coming of Jesus of Nazareth their hope had lost its higher and more spiritual, character.

One morning toward the close of His earthly ministry, when the chilling blasts earthly ministry, when the chilling blasts

One morning toward the close of His earthly ministry, when the chilling blasts of winter had driven Him from the open courts of the temple to a sheltered spot. Jesus, the now far famed teacher and claimant of Messianic honors, might have been seen pacing up and down the paved inclosure known as Solomon's Porch. It was the feast of dedication and the fathers of the nation were gathered in Jerusalem. There was much agitation and conflict among them. The fame and claim of Jesus of Nazarcth was known to all. Many of these very men had followed in the crowds to see and hear Him. The more spiritual had felt a strange stirring of the soul in response to the call of this strange teacher to a purer and more exaltstrange teacher to a purer and more exalt-ed life, but surely they reasoned this could not be the Christ-He was so different from what they had expected the Christ not be the Christ—He was so different from what they had expected the Christ to be. The less religious were even more puzzled. The life of Jesus from the creature comfort side was nothing to be envied. They could find nothing to explain the aim of this Teacher with His subversive teaching. Of one thing they were sure. He was a dangerous man, for while by implication and even openly He claimed to be the Christ, He in no way corresponded to their idea of what the Christ should be. Surely He was not the Messiah of God! Upon what could such a man as this base such a claim!

base such a claim!

While Jesus paced thoughtfully up and down within the porch He was quickly surrounded by an eager, pressing crowd, some intense with yearning for assurance and satisfaction of soul, others dark with some intense with yearning for assurance and satisfaction of soul, others dark with the clouds of stricken conscience and the maliciousness of disappointed hatred. Notwithstanding their varied feelings, all alike were anxious to ply Him with questions. Eagerly they pressed upon Him the vital question "How long wilt Thou hold us in suspense?" literally, "How long wilt Thou lift up our souls?" excite us, hold us between hope and fear? "If Thou really art the Christ, then tell us plainly." Such is the inevitable question which must be asked by every soul when brought face to face with the claim of Jesus to be the Christ of God. Was He the anointed of God? Was He "the King's Son" who should be called "Wonderful, counselor, the mighty God, the evarlasting Father, the prince of peace?" Was He indeed the Christ, or was He an imposter or a weakling, illusioned by the fervor of His own enthusiasms? These questions as old as Christianity are vital to our day and hour. If He is not the Christ we may be done with Him and go our way. If He is in very truth "the anointed," "the sent of God." we are bound to listen to His voice as the voice of God, to learn His precepts and obey.

To our question "Art Thou the Christ?"

as the voice of God, to learn His precepts and obey.

To our question "Art Thon the Christ?" Jesus makes answer; note His words; "I told you, but ye believe not." The immediate appeal of Jesus was to His verbal attestation of His Messiahship. Already He had told them that God was His Father, that the Father had sent Him into the world in His name, to establish His kingdom among men, but they would not believe. Of what use was it to tell them that which they had already heard and had refused to believe? Nor was it altogether strange that His verbal attestation of His Messiahship was not readily accepted, for His assertion to be one with God was a most startling one. Men give credence slowly to the claims of others; they must see reasons or they will not be credence slowly to the claims of others; they must see reasons or they will not believe. Should a man come to our National Government claiming to be the Ambassador of England the first thing that would be required of him would be that he should furnish credentials. Failing to furnish them he would be laughed at for a fool. Jesus saw that He must found His claim on something more convincing than His verbal attestation. He recognized the necessity for proof and furnishes that proof in His words "the works that I do in My Father's name, these hear witness of Me." This appeal of Jesus to His works as proof that He was the Christ requires that we for a moment examine them.

This appeal of Jesus to His works as proof that He was the Christ requires that we for a moment examine them.

Strenuous efforts have been made during this, the new age, to read out of the works of Jesus all that is supernatural and divine. He is unintelligible, we are told, unless accounted for on human grounds alone. Consider, then, that when viewed in the light of human action, His works were beautiful and powerful beyond compare, and in themselves point to a higher divine life. The advanced thinkers of our day have, within comparatively few years, reached the conclusion that the highest type of life is that which they call altruistic, i. e., a life spent for others. The highest personal life is realized only as that life, forgetting self, rises above self and exhauses itself for others. The ethical world rejoices in this newly found truth. Go back 1900 years and there you will fine One whose days were spent in doing others good. Follow Jesus through His ministry and you will soon discover that you are following the footsteps of the world's one unselfish man and its greatest polianthropiat. Every act is designed to help another. You seek for the least trace of selfishness in vain. Every work bears the seal of humanity's best. Indeed, so far are they above the world's best that they bring in their wake sweet thoughts of Gcd. See Him as He works. A little while ago He fed the hungering thousands. It was but vesterday He touched new life Gcd. See Him as He works. A little while ago He fed the hungering thousands, it was but yesterday He touched new life into the maniac boy and smoothed the deep furrows from a father's brow. This morn He drove the fever from the sick one in Peter's home, and mayhap, ere the day is done He will whisper the hope of a pure and holy life to the harlot at the well.

We have not too much thought of the works of Jesus as the acts of one fellow man toward others. When viewed according to this standard they are seen to be the highest realization of man's highest ideal. Christ was wise when He said, "Behold My works," for according to the findings of the best thought of all the ages no works are more beautiful or nigher God. The mere force, beauty and holmess of His acts prove His kinship with the divine. But this was not enough to satisfy a Jew. The Christ they were looking for was to

demonstrate His divine power by the might and conquest of arms. They had it all cut and dried just what the Christ should be and do. He was suddenly to appear out of the beavens or out of some sequestered way of life, attended by great wonders. With the sword He was quickly to overrun the world and set up in Jerusalem a power that would rule all nations. Any love or philanthropy that could be worked in would be all right, but before all else Messiah must be the messenger of God's wrath against the nations, visiting them with defeat and disaster, that the Jew might rule supreme.

Thus it was that to the questioners of His day Jesus proved to be a stumbling block. Did they find in Him a more than human power? Yes, they conceded that they did. As they saw Him restore the emaciated body of the leper, or infuse new life into the palsied form or open the eyes of the blind, or raise the dead from the grave, they were bound to recognize a more than human power. The gross and malicious said this power is of the devil, but the more intelligent said, as they saw the unselfishness, the love and tenderness of His acts, "We have never seen it done on this wise before!" "No man could do these works except God be with him!" "Surely this must be the Christ!" The answer of Jesus to the questioners of His day given in the terms of love, an answer which they would not or could not understand, is that which satisfies the heart and reason of the inquirer of to-day. It is as though Jesus said. "You ask if I am really which they would not or could not understand, is that which satisfies the heart and reason of the incurrer of to-day. It is as though Jesus said. "You ask if I am really the Christ of God and in Him you look for divine power. Look at My works, are they not of the highest type? Aye, more, they are fraught with the power of God and prove, not only that I am the Christ, but that the rature of God is better than the thought of man has made him. He is a God of tenderness, of love." Blessed answer, for it teaches that character is supreme, and that the highest life is one of simple ministry to the needs of others.

To the incurrer of to-day the answer of Jesus should be convincing. Since it is ours to look from the mountain peak of many centuries we may, however, see still other proofs and find still other answers to the all important question, "Was Jesus the Christ?" History gives a twofold answer, first as seen in the preparation of the world for the coming of the Messish

to the all important question, "Was Jesus the Christ?" History gives a twofold answer, first as seen in the preparation of the world for the coming of the Messiah and then in the development of the world's thought since the days of Jesus. Paul declares that "when the fulness of time was come. God sent forth His Son" into the world. By the fulness of time he must have meant the period that with the elaste, according to the wisdom of God, before His Son, the Christ, should come. Now, if Jesus was the Christ, we may expect to find the circumstances of the time in which He lived peculiarly fitted for His coming. What were these circumstances?

The vast Roman empire afforded a broad and accessible field for the soread of a new religion. The sceptre of Roman power ruled the world. Radiating from Rome as a centre were splendid military roads which extended to the remotest boundaries of the empire. Because of these and the opening of ocean routes travel was easy as compared with preceding centuries. People traveled more. Thus facilities for disseminating a new truth were better than ever before in the world's history.

But the most notable preparation was that of the Jewish neople. They had long striven with their desire to worship idols. At last their vision was clarified in this regard, and the way was open for a further revelation. Moreover, the discerning

At last their vision was clarified in this regard, and the way was open for a further revelation. Moreover, the discerning among them, from reading the annals of their fathers, had come to long for the promised Messiah until that longing was kindled to a fervent heat. All these things peculiarly fitted the time in which Jesus lived for the reception and spread of great religious truths.

Nor is history since that time less re markable. He died a death of shame; none Nor is history since that time less remarkable. He died a death of shame; none could according to the common notion be more ignominious or disgraceful. His friends apparently were few. That He would soon be forgotten would seem natural. But it was not so. His followers multiplied with marvelous rapidity. Persecutions began and thousands of them were burned, roasted, speared and given over to wild beasts. Notwithstanding all this, within 300 years one-twentieth part of the empire were professed Christians, the Emperor himself among the number. From that time until the present Christianity and civilization have gone hand in hand. Many of the great unheavals of the world's life is the story of Christianity asserting herself against the powers that would stay her triumphant march. It was so in the time of Charlemagne, of Luther, of Cromwell and of Plymouth Rock. The lines of history converge toward Jesus Christ. In all things truly He has preceminence. Surely, this must be the Christ. From the historic point of view was He not more than man? His works and the voice of history declare Jesus to be the God-man.

If there still be a lingering doubt in the mind of any that Jesus is the Christ, "the

If there still be a lingering doubt in the mind of any that Jesus is the Christ, "the King's Son," let him study the human heart

If there still be a lingering doubt in the mind of any that Jesus is the Christ, "the King's Son," let him study the human heart and its deepest needs and his doubts will fly. Sin like a sombre cloud casts a dark-ened shadow across every life. Man has ever found himself gripped in the relent-less grasp of an evil nature. None is exempt. All alike are tarred with the one black stick. If a man tells you he has not a sinful nature get a little closer and you will detect the odor of the tar so familiar to yourself. Congratulate ourselves as we may upon our goodness, it is still a fact that we are by nature sinful. But while this is true, it is also true that man feels stirring within him a higher and holier nature. He feels within a purpose to be other and better than he is. Before him he sees the ideal of a holy character, a nature wholly free from sin, and that nature he feels to be akin to God.

Now look at Jesus in the light of these facts. His days are one long sequence of holy thoughts and perfect deeds. In Him you look for sinfulness in vain. In Him there is no fault, not the shadow of a thought that man can brand as sinful. This at once differentiates Him from all others. In Him man finds his ideal expressed. Let the heart once come in touch with Jesus and it needs no other answer to its questions. In Him it is satisfied. What it would have Jesus already has In touch with Him the soul must keep if it would have its needs supplied, and its higher life realized. Surely He who alone realizes life's ideal and satisfies the needs and aspirations of the heart must be the Christ. Oh, soul, have you the assurance this morning from need supplied, ideals sanctified and heart satisfied, that Jesus is the Christ? Believe Him for His word has been given. If not for this believe Him for His word has been given. If not for this believe Him for His word has been given. If not for this believe Him for His word has been given. If not for this believe Him for His word has been given. If not for this believe Him for His word h

Christian Faith.

Christian faith is a grand cathedral with fivinely pictured windows. Standing with-out, you see no glory, nor can possibly magine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Nathaniel Hawthorne.

Philanthropy Indeed. "Well," said the dripping fellow citizen to the other dripping fellow citizen on the twenty-ninth day of the rain, "there's one thing about this weather. It's good for the crops." And then and there the other dripping fellow citizen did raise and otherwise elevate his umbrella, and did with the said umbrella slay, murder, kill, destroy and otherwise eradicate the first dripping fellow citizen, and it was a blamed good thing.

Plum Tree Was Sent For. The other night the earth yawned in Peter Schlemmer's yard at Jackson Pa., and into the depths of North Ma lanoy mine disappeared suddenly but quietly the pride of the village—s blum tree in full bloom. The balance of the ground in the yard has yet thown no signs of disturbance, though I is agreed that the flower bed may be engulfed at any moment.

Flowers That Can Be Distilled. There are only two flowers that will ithatand distillation—the rose and

SABBATH SCHOOL THE

international Lesson Comments for November I.

Subjec': David and Absalom, 2 Sam. xv., 1-12 -Golden Text, Ex. xx., 12-Memory Verses, 4-6 - Commentary on the Day's Lesson.

I. Absalom stealing the hearts of the people (vs. 1-6). 1. "After this." After Absalom's return from Geshur and his restoration and reception by David (chap. 14: 21-33). "Chariots and horses." Absalom imitated the magnificence of foreign monarchs in order to make an impression on the people. Horses were a novelty among the Hebrews, only recently introduced from Egypt, and were costly and rare. "Fifty." A son of the king riding in a state chariot with fifty footmen as attendants would prove a great attraction. David

state chariot with fifty footmen as attendants would prove a great attraction. David was so indulgent that he seems to have taken no notice of it.

2. "Rose up early." Public business in the East is in many places transacted early, before the heat of the day. Possibly his early rising was intended to forestall the king, who was certain to sit in the gate during part of the day. It would thus appear that he had the real good of the people upon his heart, and would make a noble king, just suited to their present needs. Those in trouble were likely to fear that justice would not be shown them, and would eagerly extend their support to one who appeared concerned for their interests. Absalom relied greatly upon his own pow-

justice would not be shown them, and would eagerly extend their support to one who appeared concerned for their interests. Absalom relied greatly upon his own powers. Though his father was indeed very forgiving he despised him in his heart.

36. "Good and right." Thus to win favor he gave a decision before an investigation was made. Thy case is a worthy and righteous one and ought to be tried, and all thy grievances redressed. "No man deputed." Absalom guards against accusing the king himself of injustice, but he excites in the mind of the people distrust of the king's whole judicial practice by saying that there was no regular judicial process for a just cause. The "hearer" is the judicial officer whose duty it was first to hear and understand the people's and then lay them before the king. "Oh, that I." Thus he professed extraordinary generosity and interest in public affairs, yet appearing to have no selfish desire in the matter. We do not read of his wisdom, virtue or learning in the laws, nor had he given any proofs of his love of justice, yet he wished to be judge, and such a judge that every man who had any cause would come to him. "Obeisance." The customary greeting, as bowing to the ground. "He kissed him." Embraced him as a friend or brother, apparently forgetful of his position and honor. "Stole the hearts." By his beauty and pretended friendship with them and anxiety for them he turned the people from his father to himself. "He did not gain their hearts by eminent services, or by wise and virtuous conduct. Absalom's rehellion (vs. 7-12). 7-9. "After forty." The cost of the wise, righteous and pious David.

II. Absalom's rehellion (vs. 7-12). 7-9. "After forty." The cost of the pious character to the wise, righteous and pious David.

David.

II. Absalom's rebellion (vs. 7-12). 7-9.

"After forty years." Rather after four years. It is generally admitted that forty years is a mistake in the text. The time must be the years after Absalom's return to Jerusalem and his beginning to practice the base arts of gaining popularity. "Pay the base arts of gaining popularity. "Pay my vow." It seemed to David that con-science had at last prevailed, and that right was to be done. Local sacrifices were still customary, and the visit of the king's son for such a purpose would be celebrated by a general holiday and much feasting at Hebron. David was clad at this indication on for such a purpose would be celebrated by a general holiday and much feasting at Hebron. David was glad at this indication of religious feeling on Absalom's part. The deceitful son pretended to have been a strict follower of Jehovah even while he was in a heathen country. "Go in peace." These were David's last words to Absalom. They expressed his strong confidence in his son, as well as a wish for his happiness. He seems to have been utterly without suspicion that black consuiracy was hidden under Absalom's avowed object of going to offer sacrifice at the place of his birth, and where he himself had reigned over Judah for seven years. David was probably, at this time, a rather lax monarch. "So hewent." To perform the most unmanly and base act a son could commit against a father.

er. ... "Sent spies." To find out public opinion and prepare to proclaim Absalom king when the signal was given. "Absalom reigneth." On the sudden spreading of this proclamation some would conclude David was dead, others that he had re-signed, and thus they that were in the secret would draw in many to appear for Ab-salom, who, if they had rightly understood the matter matter would have abhorred ought of it. 11, 12. "With Absalom went 200 men."

thought of it.

11, 12. "With Absalom went 200 men."
These were courtiers such as usually accompanied kings and king's sons on their journeys. They were probably of the principal men of Jerusalem, whom he invited to join him in the feast on his sacrifice. They were kept ignorant of Absalom's wicked plot. "Ahithophel—David's counsellor." It is supposed by the Jews that Ahithophel was incensed against David for abusing Bathsheia, his granddaughter. He had been David's moet trusty counsellor; so highly valued was his advice that men regarded it as an oracle of God (chap. 18: 23), and long had the king profited by his wisdom and experience until the outrage upon his family made him retire from the king's court to his native city, Giloh, near Hebron. The manner of Absalom's sending for him seems to indicate that he was already connected with the plot. "The people increased." This shows that deep and general dissatisfaction existed at this time against the person and government of time against the person and government of David.

time against the person and government of David.

III. David's flight from Jerusalem (vs. 13-23). The rebelibn proved popular. And Absalom moved swiftly to Jerusalem. As soon as David heard of it he proposed to flee from Jerusalem and leave the city and the kingdom to his son. This action seems very strange. But, politically considered, David's action was the wisest that could be taken. For (1) so sudden was the outbreak that the city was not in a condition to stand a siege, and the popular excitement had so seriously affected the citizens that David scarcely knew whom to trust. He might be betrayed if he remained. (2) He would not fight against his own loved son. (3) David's kind nature induced him to spare Jerusalem the horrors of a siege and the risk of being taken by assault. (4) He probably judged, too, and rightly, that delay would be unfavorable to Absalom's plan, an opinion which Ahithophel held, too (see 17: 1, 2), and also Hushai (17: 7-13). (5) It must also be remembered that in time of peace David had no standing army with which to resist this sudden attack from so unexpected a quarter. (6) Possibly, too, the remembrance of Nathan's prophesy (12: 10-12) tended to paralyze David's natural vigor and incline him to gentle counsels.

Storks in Denmark. Denmark is the country which is especially favored by storks. In the towns you may see many nests on the buildings in close proximity to one another, and the birds themselves feed unconcernedly in the meadows and roadside fields. In the country nearly every farmhouse has a place

made for the storks' benefit in tho

gable end of the thatched roof. And

they are generally occupied.

Alaska's Export Trade. The export trade from Alaska for four months, ended Oct. 31, 1902, ex-ceeded \$20,000,000, and was equal to that from Hawaii for ten months, ending the same ,date; was three times that of the Philippines, and more than double that of Porto Rico.

Streets Named for Musicians. Paris is considering the advisability of naming two new streets after Wagner and Verdi. New York and ston have no musically named Chicago has streets named after Schubert, Beethoven and Mozart. CHRISTIAN ENDEAVOR TOPICS.

lovember 1-"Great Men of the Bible: What David Teaches Us."-1. Sam. 16:11.13; Psa. 19; John 7:42.

Dally Readings.

Scripture Verses .- 2 Sam, 5:19; 1 Sam, 26:7-9; 14:9, 10; 17:45; 25:32, 33; Psa, 39:1; 37:3; 24:11; 51:2, 3; 29:4.

Lesson Thoughts.

David's life gives us these two les sons very emphatically: the necessity of trust in God, illustrated by David's successes when relying upon God's help, and his failures when depending upon himself; and the wisdom of trusting God, who never failed to reward richly all the confidence of Da

One great secret of David's continually growing faith in God was his readiness to recognize God's help and to acknowledge it in psalms of glad thanksgiving.

Selections. Come, blessed Psalms! when weak

and lone My heart breaks down and finds no

And let me find in your deep tone Some voice of comfort ready made. For who shall find, in pain or loss, Words of such sweet, sustaining

As those that hung about the cross And soothed my Savior's dying

hour? We are safe anywhere while the Lord has work for us to do. He it ours to live with the harp in our hand, praising God and blessing our fellow men, and we shall be preserved from the javelins of our foes.

Good men are grateful men. Jonathan had shown David great kindness, and therefore David sought to return It to his descendants. He who is not faithful in friendship gives no evi-dence that he is sincere in religion.

Happy is the man who from his heart can bless God that he has been kept pure and true, for he shall find as David did, that the Lord will soon er bow the heavens and dry up the seas, than leave the godly to the

David going forth alone and armed, trusting only in God and his good arm, to meet the haughty cham plon of Philistia, has become the type of single-hearted faith, confronting powers of the world, and overcoming the great Adversary.

Suggested Hymns. Holy, holy, holy is the Lord,

Praise, my soul, the King of heaven Search me, O Lord, and try this heart of mine. While, thou, O my God, art my hely

Sing unto the Lord, O ye saints of

When morning gilds the skies,

EPWORTH LEAGUE MEETING TOPICS. November I-Mission Study Rally Day.

We have gone far beyond the day when a hazy vision of a missionary under a palm tree, preaching to a half-dozen natives, was counted a sufficient knowledge of missions. There is now a great and adequate literature of missions. There are men and women who have first-hand knowledge, both of the mission fields and of the resources of the Church. Their knowl dge is now within reach. We have a newly increased interest in the subject of missions. It has come to be the point of strategic importance in the forward movement of Christendom. It has political and social and commercial bearing on the life of our own land. There is no part of the work of the Church more worthy of study than the missionary enterprise. A copy of the text-book for mission Study Classes should be secured early

from the Methodist Book Concern, Full information concerning the text-books for the year may be obtained of the Epworth League office, 57 Washington Street, Chicago. The central office will send free of charge a circular explaining the courses and further helps in the preparation for the meeting, as well as full details as to the organization of Mission Study

Insist on the interest to be found in Mission Study. Prove it, by examples from personal experience.

Set forth in some graphic way the facts found under "What Our Church is Doing To-day." Emphasize the fact that Mission

Study is a tracing of the journeys of our Lord among the nations-as truly as a study of the Gospel is a tracing of his going up and down in the Holy

Present the plan of the Department of World Evangelism for systematic Mission Study

Look for immediate results, Expect that some people will desire to begin the study of missions. Give them an opportunity to make themselves known.

If possible the leader of the class should have been selected before hand. Then, while interest in the sub ject is still fresh, the class enrollment may be begun at the close of the meeting, and the time and place of the first class hour appointed.

FRESH CAUSE FOR QUARREL.

Philosopher Satisfied He Had Done Some Good. "I was over at Allegash the other

day for the first time in four years," said the Kohack philosopher, just a bit sarcastically, "and I found my nephew Luther and his estimable wife still squabbling over the same question they were quarreling about when I was there before. The only change that I was able to detect was that, while in the first place they appeared to know what they were jangling about, by this time they seemed to have forgotten what the original bone of contention was, and were quarrel ing monotonously along without any way of knowing when they had fin-

"Well, when my appearance inter rupted them, Luther was startled to see how much thinner I had grown in four years, and his wife was astonished at the way I had grown fat. And at it they went, quarreling over that, and the original question was shelved for good and all. I came away feeling amply repaid for the trip. It is a satisfaction to know that you have done a helpful act, and I expect I did them a great favor by breaking the monotony, and giving them something fresh to wrangle over."-June Smart Set.

fo Prohibit Smoking by Boys. The Japanese house of representatives has passed a proposal to prohibit people below the age of from smoking.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

the Way to the Downward Path For Women-Lose All Self Respect and Then the Descent is Easy. Magistrate Charles A. Flammer has

The Side Door of the Saloon Has Opened

Magistrate Charles A. Flammer has given the "side door" question much study. As yet his attitude is still that of the student, and he has come to few conclusions. But on one point at least his mind is thoroughly made up. He says:

"I am convinced of the evil of the side door of the saloon and the opportunities it offers women who otherwise might stay away. I have seen many pitiful cases of women degraded, sunk to the lowest depths; of children worse than orphaned; of husbands discouraged to the point of deserting their families. I lay the blame largely at the side door of the saloon. I do not know how many saloons have of husbands discouraged to the point of deserting their families. I lay the blame largely at the side door of the saloon. I do not know how many saloons have apartmennts for women pairons, but I think nearly every one in the tenement think nearly every one in the tenement districts is thus equipped. In the day time, when the husbands are at work or away from home, one woman will go out with a neighbor or two, and the money that should have gone toward supplying the household table is spent in carousing in the rooms at the rear of the saloons.

"It makes dissination so easy. I don't believe they really want to got drunk, Even men seldom start out with that intention. But it is a temptation for weak women. They go with their friends, and there is no suggestion of infidelity to their husbands. Their companious are women who visit their homes daily. When they go out to do the day's marketing what is easier than to slin into the side entrance? If they come out before their money is all gone it is because they have spent enough to get intoxicated. As a rule, the woman who goes into a saloon loses her self-respect to such an extent the table does not care shout the results that are sure to follow. That is one reason why so many are brought into court.

"It would not be so bad, perhaps, if the habit were not sureeding among that case of women who take hie so seriously. They do all things seriously even their denking. It becomes a part of their lives. We hear much about drinking hy society women. It may be true, but I am of the opinion that it is in most cases mere incident to other things—a relish for luncheson or dinner or a high hall with some friend. They may get intoxicated at times. But the fact does not get sureed hroadcast throughout the circle in which they move. They do not have to answer to a charge of intoxication in court. Their children do not hear of it, and if nossible the husband is kent ignorant of it. There is no degrading example. Then the household does not suffer. The wealthy woman does ret have cl

ready in the house, would not be missed from her oin money.

"But when the poor women who natronizes the side door spends fifty conts or \$1 somebody has to suffer. There is that much less toward the rent. As like y as not she is mable to attend to her bousework, and the children are reviected, and the husband, who may be a drinking perhimself, cannot stand such a fault in his wife. There is neither happiness nor peace in that family.

"There is a new phase of the liquor question that interests me. It is the family

"There is a new phase of the licuor anestion that interests me. It is the family liquor store, with its neat sersay of horties in the window. The 'family' liquor store has no har and caters only to family trade. I am not prepared to say what part it plays in the drama of drunkenness. Such establishments pay a much lower license than the saloon and they self their wares more cheaply. I do not see how they ard the saloons can exist side by side. It is my belief that a third condition will be the result, but what that will be I do not know. I can remember the time when there were no saloons in New York—inst. grocery stores, with a beer numm or two in the rear. Finally the back of the establishment unived more profitable than the in the rear. Finally the back of the establishment nerved more profitable that the front and the grocery end was droped.

"If there are any more changes in the saloons I would like to see the side door abandoned. If women insist on drinking let them go where there will be no concealment. Men in the laboring classes find it bard enough to make a living without having wives whom they suddenly discover to be hopeless drunkards. If there were not so much secreey about the side door. not so much secreer about the side door the husband might be warned in time to prevent the utter degredation of the von-an who bears his name."—New York Press.

"A Cocktail or Two."

The New York World, under the headine. "A Cocktail or Twe." says:

"Writing to the World last week to
deny certain stories in circulation to the
effect that she was addicted to the use
of drugs, Mabel Singley said:

"I may have been guilty of a cocktail or two before dinner, but to say that
I took morphine or opium is an unfair
accusation."

"A cocktail

accusation."

A cocktail or two before dinner!

Pleasantly stimulative, an incentive to conversation, making the dinner 'go,' an excusable relayation in the view of many women, of the old rigid vuritains abstinence from the wine cuo. So many women do so who are 'good form:' it is a sight not rare in public restaurants; why should moralists complain?

"Their vesses for complaint may be read."

not rare in public resiaurants; why should moralists complain?

"Their reason for comblaint may be read in the Evening World story resterday about 599 women in the workhouse on Blackwell's Island, most of them sent up for intoxication. Among these unforturates are women once of high social position, rich, courted, netted, who are now on an even level of degradation with women rescued from the anter. The quality of alcohol is not strained in its effects; charpage from a hallmon slinner may send the imbuber to the 'Island' as specific as cocktails or kirschwasser.

"And the painted thing is that for the woman drunkard, by the testimony of the Blackwell's nurses, there is no reformatory effects fail when drink eets hold on the weaker sex. The flushed face never regains its normal color in the end blear eyes and gin soddened bloat replace the fair features.

"With each relapse the repetite gains a stronger hold on the victim and every fall carries her down a sten lower. The male drunkard may emerge from the alcohol ward at Bellevie, don a black coat, and reappear in society sure of a welcome. For the woman there is no such ree'emation. She is not given another chance."

tion. She is not given another chance.

Women of London Drink More.

The drinking habit among the women of London is said to be growing at an alarming rate with the increase in the number of women's clubs. A London World renorter says that one sees more whisky and sodas on the tables at these clubs than are seen in the men's clubs, where there is a marked decrease in drinking.

Real Cause of Pauperism.

According to recent investigations re-rarding the real cause of pauperism in Swe-den, it is stated that fifty-two per cent. of the nauners in that country are habitual drunkards; that in the case of thirty-nine per cent. of the children cared for in the almshouses and asylums the father is or was a drunkard, and that in a less number of cases both parents were victims of strong drink.

A circular has been issued by Paris phy sicians taking the radical ground that al cohol is never and never can be of any use whatever to the organism.

" In the South."

There are more saloons in the State of New York than in all the States south of the Ohio River and Pennsylvania, including Arkansas and Louisiana, the figures respectively being 34,000 and 27,000. This surprising statement is made by Alonzo E. Wilson, Chairman of the Prohibition State Committee of Illinois, and there is reason to believe it is true, as prohibition, under local option laws, has been gaining rapidly in the Scuth.

Omaha saloonkeeners were notified not ong since by the are and police commis-ioners to remove immediately all slot ma-hines and musical instruments from their aloons, and not hereafter to allow women

COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review

General Trade Conditions.

of Trade" says: While some contraction in trade and industry has undoubt edly taken place, it is not in proportion to the reduction of 20 per cent, in pig iron output or the reaction in prices of securities, although in normal years these have usually proved fairly reliable barometers. Many branches of manufacture, however, are working full force, with large orders still unfilled while the latest returns of the crops are most encouraging. Finance and labor are the disturbing elements thir year, neutralized very largely by fav orable commercial and agricultural conditions. The net result is a fairly well maintained volume of trade, offset by conservatism in carrying out protected new undertakings and proposed extensions of facilities. Railway earning thus far available for October are 6.1 per cent. larger than last year and 12.3 per cent. above 1901.

Bradstreet's says: Crops generall, are slow to move. Cereal producers are apparently disinclined to accept present prices for their products.

Wheat, including flour, exports for

the week aggregate 2,865,610 bushels this week last year, 5,536,073 in 1901 and 3,796,643 in 1900. Corn export for the week aggregate 1,410,412 bush els, against 1,101,118 last week, 180,67, a year ago, 640,033 bushels in 1901, and 2,886,993 in 1900. LATEST MARKET QUOTATIONS.

Flour—Spring clear, \$3.80@4.00; bes Patent \$5.00; choice Family \$4.25. Wheat—New York No. 2, 85½c Philadelphia No. 2, 83¼@83½; Balti more No. 2 84c. Corn-New York, No. 2, 53c; Philadelphia No. 2, 501/4@501/2c; Baltimore

No. 2, 54c. Oats—New York No. 2, 41½; Phila-delphia No. 2, 42½@43; Baltimore No 2, 421/2c, Green Fruits and Vegetables.-Ap

ples-Maryland and Virginia, per bri-fancy, \$1.00@1.25; do, fair to good, 75 Mico; do, Western Maryland and Pennsylvania, packed, per bri \$1.000, 1.50. Beets—Native, per bunch, 11/20, 2c. Cabbage—Native, per 100, \$2.500, 3.00. Cauliflower—New York, per baryland of the per statement of the cabbage. rel or crate, \$1.75@2.00. Cranberries —Cape Cod, per brl \$6.50@7.00; do, per box, \$1.75@2.00. Celery-New York State, per dozen 25@40c. Carrots-Native, per bunch 12011/2c. Corn—Native per dozen, field, 8210c; do, per dozen, sugar, 18622. Eggplants—Native, per 100 \$2.002.50. Grapes—Concord, per sugar, 18@22. Eggplants—Native, per 100 \$2.00@250. Grapes—Concord, per 5-lb basket 12@12½c; do, Niagara, 13@16c; do, Delaware, do, 15@20c. Lettuce—Native, per bushel box 25@35c. Lima beans—Native, per bushel box \$1.50@1.75. Onions—Maryland and Pennsylvania, yellow, per bu 60@65c. do, Western white, per bu 70@75c. Pumpkins—Native, each 2½@3½. Quinces—New York State, per bri \$4.50@5.00. String beans—Anne Arundel, per bu, green, 60@65c. Spinach— Native, per bushel box 25@30c. Tur-uips—Native, per bushel box 25@30c. Tur-vips—Native, per bushel box 25@30c. Potatoes.—White—Native, per bu-box, 60@65c; Maryland and Pennsyl-vania, prime, per bu, 60@65c; New ork, prime, par bu, 606,63c. Sweets -Yellows, Maryland and Virginia, per brl, \$1.25@1.50; Virginia, red, per brl, \$1.00@1.25. Yams-Virginia, per brl,

\$1.00@1.25. Provisions and Hog Products.—Bulk clear rib sides, 91/2c; bulk clear sides, 10; sugar-cured shoulders, blade-cut, 10; sugar-cured shoulders, narrow, 814 sugar-cured shoulders, extra broad, 11 sugar-cured California hams, 794; can-vased and uncanvased hams, 12 lbs and over, 1.: hams, canvased and uncanvased, 15 lbs and over, 134; skinned, 131; refined lard, second-hand tubs, 915; refined lard, half-barrels and new tubs.

914; tierces, lard, 9.

Live Poultry.—Turkeys—Young, 7
lbs and over, per lb —@14c; do, old, do, per lb. —@13. Chickens—Hens, heavy to medium, per lb —@12c; do, old roosters, each 25@30; do, young, large per lb -@12. Ducks-Young, 3 lbs and over, per lb -@12c; do, f.ncy, 'arge, old, white, per lb 11@12; do, do,

small, per lb—@io; do, Muscovy and mongrels, per lb io@i2. Eggs.—Western Maryland and Pennsylvania, per dozen, loss off, 32c@— Eastern Shore (Maryland and Vir ginia), per dozen, loss off, —@22; Virginia, per dozen, loss off, —@22; West Virginia, per dozen, loss off, 21@22; Western, per dozen, loss off, -@22. Butter-Separator, 22@23; Gathered

Cream, 20021; Imitations, -@19. Hides.-Heavy steers, association and talters, late kill, 50 lbs and up, close se-ections, 94@104c; cows and light steers, 8mg.

Live Stock.

Chicago.—Cattle—Good to prime steers, \$5.10@5.85; poor to medium. \$3.50@4.75; stockers and feeders, \$2.25@4.00; cows, \$1.40@4.60; heifers, \$2.00@ 3.30; canners, \$1.40@4.50; bulls, \$2.00@ 4.35; calves, \$3.50@7.50; Texas fed steers, \$2.75@3.25; Western steers, \$3.00@4.50. Hogs—Mixed and butch-\$3.00@4.50. Hogs—Mixed and butch-278 \$5.15@5.85; good to choice heavy, \$5.10@5.50; rough heavy, \$1.75@5.10; light, \$5.25@5.80; bulk of sales, \$5.10@ 5.50. Sheep—Sheep steady; lambs steady to toc lower; good to choice wethers, \$3.35@4.00; fair to choice mixed, \$2.25@3.25; native lambs, \$3.50

Herrs Island-Cattle slow; choice \$5.20@5.50; prime, \$4.95@5 to; fair. \$3.40@3.90. Hogs lower; prime, heavy. 5. 90@6.00; mediums, \$6.10@6.15; heavy orkers, \$6.00@6.10; light \$5.85@6.00; pigs, \$5.50@5.65; roughs \$4.00@5.40. Sheep steady; prime wethers, \$3.85@4.00.

INDUSTRIAL AND SCIENTIFIC NOTES.

The census of 1900 cost \$11,854,817. New York city consumes 2,000,000 barrels of potatoes a year.

A nugget of gold worth \$3276 was

found recently on Anvil Creek, Nome. Only 16 in 100 victims of Bright's disease are under forty-five years of age Bulgaria corresponds in area to Okahoma, and in population to Mis

Appendicitis insurance policies ar issued in England at \$1.25 a year for

In Spain the daily wage of a field laborer ranges from 20 to 28 cents without board.

One-half of all the women in Massachusetts who are able to work are

wage earners.
Wages paid street car men in the
United States annually amount to more than \$88,000,000. Servia and Greece each have a ulation of 2,500,000, or a little less than

In London half a million person are pigged together, three in a room, while three-quarters of a million have half a room each; 354,000 belong to the very poor, 900,000 to the poor. THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF;

To Your Spirit Take Heed, by

Claude M. Severance-Modern Social Temptations Arise Largely From . False Sense of Proportion

When your comrades in toil

Cry against the world's greed,
Do your best greed to foil;
To your spirit take need, If your lot be to serve, And another's to feed,

No employer un nerve: To your spirit take heed,

Since the rich and the poor Of God's be anty have need; Let no need long endure; To your spirit take heed.

When the angel draws nigh, Reaping heavenly seed, With your Saviour then sigh; To your spirit take heed.

If on earth you are good,
And live up to Christ's creed,
God will crown you, He should;
To your spirit take heed.

Temptations of Social Life.

The temptations of social life largely arise from a false sense of proportion. We are like men who stand so close to some outjutting rock that they cannot see the mountain. We are so close to our immediate work, says the Congregationalist, that we cannot realize that it is only a part of our true life. The whole duty of man cannot be bounded by the apparent requirements of business success. It takes account of relations to God as well as self, to others as certainly as to those who are dependent on us. We may praise diligence in business with # good conscience only so long as we combine with it the other requirements of the aposite. "In diligence not slothful: fervent in spirit; serving the Lord." Because we have our place in the social order and husiness competition to sustain, we must study the proportion of these claims to the demands of our filial relation to God and our brotherly relation to men. It will be serving the world badiy if we succeed in offering it a successful business at the cost of giving it a mean and petty and degenerate man.

There is a certain cynically alliterative rule of life which charges a young man to "get on, get honor, get honest." The stress of business competition seems to call for some such progress by way of success to nomition and self-respect. It is a real and constant temptation, only to be met by remembering that if the man makes the business, the business also makes the man. Even success may be too dearly bought. It may be spending a life to climb the rock when the real mountain of vision and honor is behind it. It may mean so short-sighted a perspective that time fills the vision while eternity is out of sight, and that the praise of food may be forgotten or refused. The business nan needs the sense of proportion which takes account of God as well as man, of old age as well as maturity, of self-respect in days to come as well as the servility which isllows wealth to-dusy. Temptations of Social Life.

The commanion of this desire to get on inclusives at any cost is the social rivalry and display which is always with us, but which has never reached larger proportions than in our recent prosperous times. It is a glamour which takes possession of the soul and desirova the sense of creat and small, of true and false. It evades definition, it escapes analysis. It turns sensible men and women into foolish ones, a competency into the strain of poverty, wealth into a real indigence, because the thing desired is always just beyond the reach of those who seek it. This social ambition which on the one side seeks self-glorification by lavish disulay and on the other by despising these who are lower in the ranks of fashion becomes a destrayer of the brotherhood of men, a contradiction of the Chvistlike spirit.

Here, too, a sense of the proportion of our life, a sense of the dignity of every child of God is the corrective for this inzanity of false ambition. The resources which are employed for service are the true satisfactions of the social instinct, and bring the true reward of honor. To seek with feverish endeavor the praise of men is always disappointing. To tek the praise of God souter or later also brings in its train the honor and the love of men. The companion of this desire to get on in

Spear Points.

His indwelling assures communion.
Faith is the hand wherewith we take weelasting life.
There is no law against our likeness to

There is no law against our likeness to God's character.

I'nhelief cannot live in the sunlight of fellowship with God.

The canacity for religion is a talent, the highest talent we have.

The moral machinery moves aright when Christ is the motive force.

A healthful hunger for a great deal is the heauty and blessedness of life.

Man's lips, and not God's cars are at fault when prayers are unanswered.

Adam's lips, and not God's ears are at fault when prayers are unanswered.

A false god may be made out of our foelish thoughts of the true One.

God often strikes away our props to bring us down upon His mighty arms.

Christianity is not so much the advent of a better doctrine as of a perfect character.

The full salvation of the saint depends on what he is doing for the salvation of

the sinner.

The Lord's work can only be done with what we sacrifee, not by what we think we can spare.—Ram's Horn.

A Scientist's Knowledge.

Some persons are disturbed by the assertion that science creates religious doubt, and that many scientists are acnostics. It is true that some scientists are agnostics, but they are not agnostics because they are scientists. Many of the world's foremost scientists have been and are devout end earnest Christians. No one has ranked higher in the scientific world than the late Michael Faraday. In the memoirs of Herry Acland, published recently in England, it is related that Mr. Acland and Mr. Faraday were talking together one day on the probable employments of a future life, and that Mr. Faraday in trumphant tones said: "That which I know best and anticipate most is that I shall go to be with Christ." These words of Faraday were written upon the fly-leaf of Acland's Bible. Such knowledge—the best that the great scientist possessed—is not acquired by study, but by simple faith, and it may be obtained by every soul.—N. W. Christian Advocate. A Scientist's Knowledge.

Effect of Fault-Finding. It is singular the effect that criticising the faults of others has upon one's self. It makes him so self-righteous that he im-agines that he himself has no imperfec-tions!—Wellsprinz.

A Sacred Task.

A sacred Task.

The minister who weaves his feelings and his tears into every joy and grief of his flock, who exults with the happy and weeps with the weestricken, while wrestling for them with fate and with doubt until peace as entered see soul, that priest who carries the name of the children of Israel upon his bosom and stands with the holy incense of religion mediating between life and death, between the nast and the future, discharers a sac ed task in the congregation. He places the name of God upon all to uplift and to fortify them for duty and for holiness, for virtue and righteousness while nointing to God as the foundation of all blessing.—Dr. Kaufman Kohler.

Poster of 1855.
Calvin D. Paige, president of the Worcester south agricultural society. hus put on exhibition a poster which advertised the first Sturbridge, Mass., fair, Oct. 3, 1855. The old relic was presented to Mr. Paige by Henry Car ter of Millbury, executor of the Glean estate of Warren, which is in possession of a large number of curios the line of advertising matter pertu ing to the early exhibitions of the Wor

cester south society.