ber said:

What a great distance from the pastures in Bethlehem to the throne in Jerusalem. The contrast between the shepherd boy and the King of Israel is one of the marvels which human history presents us. It is certain that no one is able to bridge such distances without the intervention of assisting conditions and forces. There must be acting factors in the life if the great results are secured. A man becomes

must be acting factors in the life if the great results are secured. A man becomes a debtor to so much, to his environment, to favoring conditions, to friendly agencies, and sometimes to seemingly adverse circumstances. His own powers are stimulated, directed and assisted toward the good that is to be reached.

The American Revolution had something to do in advancing Washington to his position in history; his early education, his ancestry, his religious feeling, the people among whom his lot was cast, were all factors in his career. The French Revolution was the great opportunity which the genius of Napoleon could seize and utilize. Many a man fails to come conspicuously to the front because the times are not ripe for a dramatic career.

ously to the front because the times are not ripe for a dramatic career.

The wise man studies and understands how varying factors may be made to contribute to his progress and welfare. He comes to know how much depends upon the interest and services of one whom he may seek and serve, and who may seek and serve him. may seek and serve, and who may seek and serve him. David's open soul called a multitude of

David's open sonl called a multitude of agencies into service, for his career and their employment made his history possible, and gave to it that peculiar color and variety which charm us.

The stars spoke to him, and through him they speak to us, as his thought and feelings are reported in the music of the salms, which have been such a solace and inspiration to multitudes since his time. The fields, flowers and forests, the streams and scenes of nature, bird and beast, had their part in the poetry he felt and extheir part in the poetry he felt and examples and in a literature that will last as long as language endures. His friendships, that ideal one with Jonathan, his associations with all classes and conditions of men give us a unique and interesting personality.

men, give us a unique and interesting personality.

Yon cannot understand David until you take into consideration the nature of the tendencies within him, and measure the degree of the influences which entered into the formation of his character and career. There is a bree mixture of contrasting and contradicting tendencies in him. These are manifested through the years of his eventful history. He was like a city that is being builded. The original low, marshy places must be drained and filled un, rough raths must give n'ace to well naved streets, rude huts will be superseded by well constructed houses, palaces and public buildings; the crude and inartistic will be replaced by the work of architects and artists, before the city can become beautiful and healthful.

Through all the period of construction there will be present the contrasts and contradictions that mar and qualify the glory of the city. There are two things that would be annarent to a candid criticathat progress is being made, and that the issue of endeavor will be sure and satisfactory.

This contrast is presented through the

factory.

This contrast is presented through the course of David's life. If we look at some features which come before us consuicuously we will judge him severely; if we Lok at others we will say how admirable! and at the same time we will perceive that his way is onward from the sheepeote to the throne. At times David is as humble as a child that fee's his weakness and need, and yet stands before his father, that he may be taught and led, and again he is as haughty as a man who counts no one his superior. He unholds truth and right coursess as essential to manhood, and then his superior. He usholds truth and right cousness as essential to manhood, and then under the influence of fear he deceives King Achish, who has befriended him. He shows a wonderful spirit of forbearance and forgiveness toward his enemy, Saul, and then he nuts his friend Ufigh to the peril of certain death. His love for Jonathan is wonderful and ideal, and then he yields himself to degrading loves. He needed to be taken out of these conditions of selfishness, sensuality, pride and the

than is wonderful and ideal, and then be yields himself to degrading loves. He needed to be taken out of these conditions of selfishness, sensusitiv, pride and the evil of a wrong life, if he was to become "o man after God's own heart."

We would miss all, however, unless we knew about the sovereign influence which revealed, arranged, employed and directed all factors and conditions which entered into and contributed toward David's career. Without this dominating influence Jerusalem would never have been related with Bethlehem. We must also remember that the fruition of a great character would have been impossible without the presence of God. While all this is true we must bear in mind even the divine nower did not contradict the choice of David or force his voluntary action. God dealt with him as a free and intelligent soul. He was called to enter into partnership with God, and he in turn praved that God would be with him. He cried out for the life giving water, that it may bossom as the rose and reside in the beauty and bounty of fruitfuleess.

It is with such an interpretation and cualification that we listened to, and understand, what is intended when God is represented as saving. "I took thee from the sheepedte, even from following the sheepedte, even from following the sheep. that thou shoulds be ruler over My neonle Israel." God entered into and interested Himself in David's life, even as He would in our lives. God directed and utilized circumstances, made use of environment, employed the stars that spoke to David's soul, was in the blue sky of Palestine, and amid the clouds that at times darkened the heavens and pervaded with His purpose and power all the forms of nature in Bethlehem that spoke so inspirancy to the soul of the young man. God utilized the strength of body and soul, employing all the powers and feculties, and opportunities in the interests of his progress. He made use of discipline, disamploniments and eprors; in no way condoning them, but with a purpose to wake them serve Him and work fo

tion with the Rhine, which gives a water-way to a large country, it seems more important to us.

When the Rhine flows onward, bearing the contribution of a multitude of rivuleta and rivers through a wide domain, and gives its varied service to the wealth and weifare of an empire, we give the noble river larger consideration. It means much more to us. The coming of the King of Italy to France and Paris is something more than a personal visit. The King brings the good will of a kingdom. He represents the desire of rapprochment of two nations into reconciliation and friendabip. The decoration of a city, the salendor of illumination, the march of soldiers, the manifested good will of a people, are the emphatic expression of the value of fraternity between nations.

These and recent revenents of a similar kind are the utterances of that longing for the federation of nations in a spirit of adjustment which will make for the prosperity and progress of all people. The movements in themselves may seem simple, but they are not child's play, when we recognize what large designs and hopes they express.

This little life of ours takes on greatness

It was this fact and sense or the Divine Presence that brought to David inspiration and strength. We take our inspiration partly from ideals, but also from co-operative agencies that help us to translate ideals into life. God took David from humble beginnings and led him away, little by little, from the sheepcote toward the throne. The boy was to come into possession of thoughts, ideals and purposes that would force him onward from point to point; so many things are to be expected from the company a man keeps, the friends he chooses, the great souls he permits to influence and help him. David chose God, God chose hi, and a fellowship was formed that determined a career. How much is to be expected from such an association!

usociation! This was a real presence. It is a real presence which God desires us to know and realize. One says of a great statesman: "He habitually practices the presence of God and lives under Him to Christ." The doctrine concerning the Holy Spirit is a teaching about the real presence of God with man. The words of our Lord in the parable of the vine and the branches represents the relation between Him and His followers. It is more than any carthly love, fellowship or friendly relation. How much these contribute to make our lives purer, better and longer. You and I ever more think we could have been, because we have had those who loved us, and gave to us the ministry of their love. How much it means when the soul is related with God by His abiding presence! How much more comes out of our lives because of this union! Mr. Hurley is quoted as saving of Mr. Gladstone in his remarkable hiography: "Life is a great and noble calling; not a mean and groveling thing that we are to shuffle through as we can, but an elevated and loftly destiny." The man begins more fully to understand himself and the cood he should strive to reach when he admits to his mind and heart a stream of new percentions, feelings and influences which must come, when he allows God to take him out of the crude, the sinful and lead him forward. This God shapes life and destiny.

The great poet represents Hamlet as

lead him forward. This God shapes me and destiny.

The great poet represents Hamlet as taking in this thought and saving: "Let rt know, our indiscretions sometimes serve us well, when our deep plots do pall; and that should teach us,

There's a divinity that shapes our ends, Were it not for the intervention of the divine wisdom and will how all of our plans and purposes would fail, just for the lack of the wisdom, goodness and power which they require!

David was only rich and sure of the best, as God was with him; this presence in-volved a glory, blessedness and fruition be-

David was only rich and sure of the best, as God was with him; this presence involved a glory, blessedness and fruition beyond the measure of man's mind. The shepherd boy, with all his limitations, is so reinforced by God that he comes to roval position and power.

This divine presence is not only with David at the sheepcote, but continues through the long way of his entire and checkered career, toward the good which is in God's thought. The Heavenly Father never left or forsook him. There were great diff ulties to face, sur as belong to every strenuous, religious bife, and they needed to be surmounted. Many a man may stand before a mountain, but one must climb the steep ascent and make use of the means that are to be taken if he reaches the height and the other side. The difficulties which David must meet and master are great. There were enisodes and experiences in his life which to human view seemed to say: "Give un expectation and endeavor, for you cannot win the grown." It is true that he had been called of God and anointed by the rrophet Samuel when he was a lad, but he fiterward left the sheencote, so that he heame a tried and successful soldier; the plaudits of the multitude had rung in his cars, but his apparent success excited the anser and envy of Sanl. David heeme an entirey, a hunted fugitive, and his life was in direct peril. How you'd he hecome a king! Yet God was with him; this was his assurance of success. God was with him in his darkest nicht, in his deenest distress, in his most difficult and dancerous experiences, when friends were hopeless and no words of assurance and cheer came from any luman source, but amid all this he was making progress, amid the labrinth of a mysterious providence, toward the throne he was to occupy.

This, then is the word for us to-day. The God of David will be with every one

terious providence, toward the throne he was to occupy.

This, then is the word for us to-day. The God of David will be with every one who consents and covenants with Him. In His wisdom we shall be strong. In His love we shall find our love will live and grow. When He is our life we will know how much life means. In the outlook which Jesus Christ presents to us we will know that we are coing forward to a wisdom, love and life that are immortal.

God waits to make Himself brown in all of the relations of life where His presence can be of service. That of which He desires of every one of value a more unrestricted yielding to His presence and

stricted yielding to His presence and

Pride vs. Progress.

Without humility religious progress is impossible. Pride is the destruction of the principle of progress; it whispers to us continually that we are all that could be desired, or it points our attention to high positions and ambitious efforts beyond the scope of other men. Yet the true growth of the soul is not to be measured by our attempting many extraordinary duties, but by our power of doing simple duties well, and humility, when it reigns in the soul, carries this principle into practice. It bids us hallow our work, especially whatever may be to us hard or distasteful work, by doing it as a matter of principle. It enriches common acts of neighborly and social kindness with that intensity of moral effort which is due to every act of which the deepest moving power is the love of God.—F. D. Huntington, D. D.

Henoring the Father.

I saw a beautiful thing not long ago. It was a brilliant, successful man, widely known, paying honor and giving loving attention to his father. The father had always been a man of humble parts; he had never been known as a brilliant or particularly successful man. But he has been a good man, and a good father, and, now that the son has come to honor, there is nothing that he can do too good to show his gratitude to and respect for his father. It is a beautiful sight.—Sunday-School Times.

"Keeping Still."

Many a man whose life has had in it a good deal of trouble and opposition would have saved much if he had learned in his shildhood the lesson of "keeping still." If the hard word hurts it will not make it tasier to make an angry reply. If you do not answer at all, it stops right there; if your tongue cannot be restrained nobody knows what the result may be. Patience sometimes serves a man better than courage. You will find again and again that the way to keep out of trouble is to keep ttill.—The Christian.

The Palace of the Shah. The palace of the Shah of Persia, according to Donald Stuart, in "The combination of dinginess and splendor, of squalor and luxury. One of the most interesting rooms is that filled with portraits of all the monarchs of Europe. In the next room is his majesty's writing apparatus. Here stands a globe, such as may be seen in a schoolroom, except that the continonts are made with gems of different color and all the names and rivers are marked in diamonds. On the walls a marked in diamonds. On the walls a painting by an old master is framed next to a highly colored advertisement of a dealer in fish books. The throne itself is a sort of wooden bed, about aine feet by six, the woodwork covered with diamonds, emeralds, rubles and sapphires, some an inch long. The value of the whole is estimated roughly at \$5,000,000 or \$6,000,000. On the floor of the throne is a carpet so thick with pearls that the texture of the cloth is hardly visible, while a huge vase, set with turquoises and pearls, stands side by side with a cheap painted urn, such as is sometimes seen at country fairs.

SABBATH SCHOOL

International Lesson Comments for December 6.

Subjec': Solomon's Wise Choice, I Kings III., 4-13 - Golden Text, Prov. Ix , 10 - Memory Verses, 12, 13-Commentary on the Day's Lesson.

I. The festival at Gibeon (vs. 14), 4.

"Went to Gibeon." The first work of Solomon was to hold a national festival at Gibeon. This was the "great high place" till the temple was built. The chronicler informs us that Solomon assembled a great congregation with him, and that the brazen altar made in the days of Moses by Bezaleel and the old "tabernacle of the congregation" were still existing at that place. See 2 Chron. 1:1-6. The object of this great assembly was to unify the people under Solomon, to show the nation that he stood by the religion and the God of his fathers, to extend the influence of religion over the nation, and to bring all into harmony.

II. Solomon's request (vs. 5-9), 5.

"The Lord appeared." At the close of this greater assembly workers in the close of this greater of working all moto harmony.

religion over the nation, and to bring all into harmony.

II. Solomon's request (vs. 5-9). 5.

"The Lord appeared." At the close of this season of worship, when his mind was uplifted to God. "In a dream." God frequently appeared to men in dreams in Bible times. "Ask. etc. As there is no limit fixed, an absolutely unlimited range of choice is here placed before Solomon. This would reveal what it was that was really uppermost in his desires.

6. "Solomon said." Solomon, before deciding what to choose, carrifully considered his circumstances and needs, thus showing that well-balanced mind on which it was possible to bestow the gift of wisdom. "Shrewd mercy." Four considerations moved Solomon to make the choice he did. First, God had shown mercy to David, his father. He spoke honorably of his father's picty, concealing his faults, and then introduces himself as the promised great kindness that God had given to David in his family. "Truth relighteousness uprightness." Truth here contains all duties to God; rightcousness the duties to men, and uprightness the right manner of performing both. Such grateful humility and such high appreciation of moral excellence are qualities of heart favorable to the reception of God's on of moral excellence are qualities of art favorable to the reception of God's

"Thy servant king." The second conthough Solomon recognized the fact that though Solomon recognized the fact that Coul and not man had nisced him upon the throne, yet he needed divine assistance in his work. It is a source of great strength and blessing to be in the position strength and blessing to be in the position and doing the work to which we are conscious that God has appointed us. This is a strong reason for asking and expecting God's bessing upon us. "A little child." The third consideration was his youth and lack of experience. His exact are at this time is unknown, but he was probably nineteen or twenty. This devout consciousness of his own weakness was really Soomon's best cualification as a ruler.

S. "In the midst." That is, Soomon is set over them as king. The fourth consideration was the greatness of the work to be done. All eyes are turned upon him, and he is expected to rule and guide the people. They were a turbulent people, often going astray, often contending with each other, with strong wills and an impulsive temmerament. Probably there was a strong party opposed to him, and broth-

pulsive temperament. Probably there was a strong party opposed to him, and brothers of full age ready to lead it. "Thou hast chosen." It was not only a great ration, but the nation chosen to represent God before the world, and earry out His kingdom, and teach the world His truths. All this was a far greater responsibility than the ruling of an ordinary kingdom. "Cannot be numbered." There seems to be a reference in these words to the promises reade by God to Abraham, more especially to Genesis 12:16. This was a common and natural expression for a large mon and natural expression for a large number. In such a kingdom it would be very difficult to get the actual number of the coople. From the number of mea given in 2 Sam. 24:9 and 1 Chron. 21:5, 6, it is interred that the population was about 0,000,000.

0,00,000.

9. "Give therefore." Because of these considerations. "An understanding heart." His request accorded with the exhortations David had given him. His petition was that the Lord wou'd enlarge and strengthen has intellectual nowers; give him a ready discarament in somitual things, and a corresponding dispositions and furnish him with the peculiar talents and shifty for government, that he might administer justice and judgment rightly for the benefit of the peculia, and the homor of God. "To judge." Absalom wished to he a judge Solomon trembled at the under-God. "To judge." Abstrom wished to be a judge. Solomon trembled at the nuclei taking. Solomon as red nothing merely to himself, but everything was discovered to ward the control of the solomon as red nothing merely to ward the control of the solomon as red nothing was discovered to the solomon as red nothing was discovered to the solomon as red not the solomon as r

takins. Solomon asked nothing merely for himself, but everything was directed toward the good of the people. His choice was unselfish, noble and divine.

III. God's answer (vs. 10-15) 10, 11.

"Pleased the Lord." Although this conversation is represented as having taken place in a dream, yet it expressed Solomon's real desire during his waking moments. Solomon had prayed the day before with great frequency, and desired of God the gift of wisdom. "Hast not asked." The greatness of Solomon's request is estimated by what he did not ask. He was unselfish. A weaker man would have desired either (1) long life; or (2) riches; or (3) the life of his enemies; that is, that God would take the life of his enemies, or put it in his power to destroy them.

12.12. "According to Thy words." Those are accepted of God who prefer spiritual blessings to temporal, and are more desirous to be found in the way of duty than preferment. Solomon's prayer was a prevailing prayer. God gave him riches and honor and long life without his asking, and thus he received a double blessing. But although the Lord gave Solomon wisdom and understanding, yet he doubtless studied and toiled like other men for his accurrements.

studied and toiled like other men for his

dom and understanding, yet he doubtless studied and toiled like other men for his acouirements.

14. 15. "If thou wit," ctc. There is a moral hinge on which every blessing of God swings. Divine favors and promises release no man from the obligations of righteousness. Solomon never met these conditions fully. He received much but he would have received much more had he been faithful to the grace given. "Came to Jerusa'em." He had made his prayer at Gibeon, and there God graciously met him; but he returned to the capital again where he might in holy adoration present himself before the sacred ark of the covenant, which was there in the city of David. "Offered offerings." Solemnly to praise God for an His mercies, and especially for giving him outer possession of the kingdom, and for His glorious appearance to him in the dream, and for the promise made to him.

IV. Solomon's wisdom (chap. 4:29-34). In chapter 4:21-23 we have an account of Solomon's wealth and world's greatness and in verses 29-24 of his wisdom. His wisdom receives, powerful mind capable of grasning the knowledge of many and difficult subjects.

The Right of Way.

The Right of Way. It had been impressed on Edward and John by their mother that they should always give precedence to women, at no matter what cost to them-Margaret had been adjudged guilty of the kind of naughtiness that in the opinion of the presiding judge, perenated by their mother, needed the laying on of a slipper as the best punishment to fit the offense. She lined them up in front of her and deftly removed her little slipper.

"You've forgotten Madge, mother," whimpered Edward. "Ladies first, you

Home Made Tether Ball.

This is a good time of year to play tether ball, and it is not hard to make all the things needed to play it with in case you have not got the money to buy them ready made. Even if you have, it's a good thing to leasn to make things once and a while, just to know how.

CHRISTIAN ENDEAVOR TOPICS.

December 6-What the Heroes of Paith Teach Us. Heb. II:I-40.

Scripture Verses.—Deut. 33:27; John 14:1; 1 Tim. 4:10; 2 Tim. 1:12; 1 Cor. 15:57; Eph. 6:11-13; 1 Tim. 6:12; 2 Tim. 4:7-8; 1 John 5:4.

Lesson Thoughts.
We have much need for faith in this world, for there are very many things that we cannot understand fully; and to trust though we cannot understand is the exercise of faith. If you take God's promises and act

ipon them; if you learn His wal and o His commandments, you may be sure you have faith; for nothing else could lead you to do so.

Faith grows by exercise; but we aced more than merely our own ef-Selections

Faith is learned, and the learning often costs. Walking by faith is not walking by sight, and walking blindfolded is not learned by walking with open eyes. It was through trial that Abraham became the father of the

faithful, and it is of no use for us

to expect that our prayers for faith will be granted without trial. Phillips Brooks says that when men pray for more faith, what they really want is usually more faith, but more sight. What they want not trust and courage to bear their burden even in the dark, but they want the dark removed so that they can see the good that will come from their burden-bearing. And this would be sight, and not faith at all. Dr. Henry Van Dyke urges us nev-er to be so foolish as to think it makes no difference whether we believe or not. Without faith, he says our viris like an empty alabaster box. Faith is the ointment that fill it, so

Suggested Hymns. I am trusting Thee, Lord Jesus. I bring to Thee, O Master, Encamped along the hills of light. She only touched the hem of His garment,

that its fragrance fills the whole

Not saved are we by trying, My hope is built on nothing less.

EPWORTH LEAGUE MEETING TOPICS December 6-Lost and Helpless-A Mag Without Christ. John 12, 37:13; Heb. 3, 12.

They who have not heard of Christ know only that they are helpless, groping in the dark. They were born They have no lost vision of the Christ to fill them with remorse. They live in a world where helplessness seems to be part of the order of things. But in a Christian land there is no sadder sight than that of a life which might have been radiant with Christian hope, but instead is given over to despair.

Without Christ, what is there in our lives to oppose sin? We are hampered at the outset. There are glows of sincere purpose, faint hints of righteous desire, feeble attempts at helpfulness. But without Christ even these are lost, sooner or later. There is no center to them, no unifying personality, no leadership, and no forgiveness.
Without Christ every failure of the

good in us is added strength for the bad. Every sin leaves us weaker. Every help refused leaves us harder. Every good spurned gives the evil firmer lodgment. By and by the heart is hardened. The ear that refused to hear is now deaf and unresponsive; the life which loved darkness better

than light is blind at noonday.

Hardness of heart is a subtle disease that destroys at the same time sensibilities and hopes. It takes away the pain-sense. Some men congratulate themselves that they are no longer foolishly sensitive to spiritual things. They make no effort to renew the old responsiveness.

Almost without exception, he who has put faith out of his heart has first put obedience out of his life. Few go the way of Robert Elsmere, living a blameless life and yet losing their hold on Christ. That book is not true to life. The process is ordinarily re-Motive and conduct change, then Christ is denied-and then the

There are four things a man cannot believe, if he has given up Christ: Mercy, Justice, Immortality, Revela-

"He will have mercy and abundantly pardon." That is the Bible's unbroken testimony to God. But he who has turned away from Jesus Christ is too busy to be pitiful. There is nothing to check revenge and vindictiveness. The world's heart of pity beats but erratically, save under the influence of the Compassionate One. "God is just." But they say, "He

has no right to ask such sacrifice as his religion entalls. It is burdensome, and I seek for freedom." That is to say, God is unjust. But if God is unjust who shall say that man is just? Heaven is the home land of the Christian. "I go to prepare a place for you." But that is meaningless if one has rejected Christ. He is living some vision. It condemns his life. So heaven becomes a poet's dream, or a discredered brain's imagining.

ONE WIFE AND THREE QUEENS.

Lot of Trouble.

A story is told on a Rochester down town man who loves a quiet game of draw poker. Being advised over the 'phone the other afternoon that five of his friends were about to open a jackpot, he 'phoned back: "How much will it cost me to come in? Seven dollars? All right; let some one who is not playing draw cards for me. I'll stand for it."

Soon one of the outsiders called him up and informed him that he had three queens. The business man chuckled and waited for the betting to reach him.

Ting-a-ling, rang the telephone. "Well?" asked the wire player. "I called you-" began a voice. "Sorry," cried the business man,

for I've got three queens." "Why, George, this is Mary!" ex-It was his wife. He is now trying to explain away those three queens .-

New York Times.

Raise Electric Lights.
A regulation has been made a
Vienna that all electric lights must b raised to sixteen feet above the pave



Charlty.

Charty.

I Corinthians, 13 Chapter.

Though I with angel's tongues should speak

And he most lowly, just and meek.

And have such faith that I could make flee hugest mountains move and quake;

And have not charity, alas!

I am become as sounding brass.

Though I in mysteries be learned, , And give my body to be burned. And all my goods to feed the poor, And trials patiently endure. And not in charity abound am but as cymbal's sound.

Charity suffereth long—is kind—
Of teachable and humble mind—
Vaunts not itself—it envieth not—
Behaveth seemly—doubeth naught—
Is not puffed un—seeks not her own—
Not soon provoked—offendeth none; Beareth, believeth, hopeth all, andureth, and shall never fall;

Endureth, and shall never last.
Knowledge may vanish, tongues may cease,
But charity shall still increase
And of faith, hope and charity
Ever be the greatest of the three,
—A. L. Bours, in Detroit Free Press.

The Road to Truth.

The Bond to Truth.

"The end of man," says Carlyle, "is an action, not a thought." That is not saying that thought is not a necessary part of all high action, of course. But thought that stops in itself is stopping on the road to truth. Action and action alone, says Philadelphia Young People, takes it forward. Professor James, the noted psychologist, has well represented thought as "only a niace of transit, the bottom of a loop, both of whose ends have their point of application in the outer world." All that our eyes, our ears, our daily connection with the world and with others bring to us, must pass through our minds and souls, and return to the outside world again transmuted into action. "In plain English perception and thinking are only there for behavior's sake," says the professor, and long before modern psychology came to the conclusion that the Bible summed up the same truth, "Faith, if it hath not works, is dead, being alone."

For this reason truth can never be learned by mere argument. We do not really possess a truth until we have acted on it, and it takes continual action on it to make it part of the fiber of our minds and souls. We can fail to make progress toward truth by refusing to act upon it. The young man who holds the gospel message in his mind, but determines not to take any action on it at present, is losing clear perception of it, and power of clear thought about it, daily. He may not think so, he may think instead that he is gaining an intellectual percention of its difficulties. But the fact is, that he is losing power to act by not acting—that is all. He has checked the advance of truth half way should be applied to the character of the fiber of our think so, he may think instead that he is gaining an intellectual percention of it, and power of clear thought about it, daily. He may not think so, he may think instead that he is gaining an intellectual percention of its difficulties.

But the fact is, that he is losing power to act by not acting—that is all. He has checked the advance of truth half way, shutting it to in thought when it ought to be set tree in act. "If any man will do His will he shall know of the doctrine whether it be of God." Thought alone is nowerless to know God: feeling alone is nowerless to love God. We must keep God's commandments, putting our emotions and thoughts into acts of obedience before we can abide in His love, and know Him whom to know aright is I be eternal.

tions and thoughts into acts of obedience hefore we can shide in His love, and know Him whom to know aright is I fe eternal. It is a very simple road, after all. To perceive, to think, to act—surely any one can reach truth without trouble. But that third sten is where many young people nause. It is easy to see the beauty of holiness, and easy to think about it. Thoso two stens are unnaticed, create no antagonism, make no costiv demands. But to act—that means a great deal. Better wait for a little more knowledge, a little more consideration of the matter, whispers the enemy of souls, and many souls yield to the whisper. And then, having blocked the road to truth, they lose themselves in mayes of daubt, and never get anywhere. Perhans, like Pilate, who know the right, but refused to act whom it, they end by falling bask whom the philosophical remark: 'What is truth?' Alas' the reason Pilate rever reached any further sequantioner with truth was that he would not act on the knowledge of Christ he had already. The dyne thief had not had half Pilate's open and it was a har in the reason of action, and it was a little. For ways of a today and it was a little way a reason of action, and it was a little way a man of action, and it was a little. The

Take Time to Serve God.

It is said of a certain railway engineer that his duties call him at a very early bour—3 o clock in the morning. He is a Christian, and, knowing full well that soul life must utterly perish without reading and study of the Bible and prayerful devotion, he rises at 2 o'clock in the morning. Move than that led by the Holy Spirit, without effort of affectation, he finds many an opportunity for pointing the way back to the cross and sometimes of exhorting cold-hearted Christians upward to sunlit heights of the holy living and heavenly happiness. He is a happy man. You may be so, too, Religion is not a cunningly devised fable. Our Redeemer is mighty to save, strong to deliver, limitless in love, longing to make you happy. Believe Him now. Do like the early rising engineer—take time to be religious. Read and study your Bible every day. Tak to God every hour in the day. Believe what He says. Do what He tells you to do. Put at least ten names on your prayer list. ten names on your prayer list.

A Beautiful Prayer.

O God, who art, and wast, and art to come, before whose face the generations rise and pass away, age after age the living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pligrimage walked by Thy guidance, and rested on Thy compassion; still to their children by Thou the cloud by day, the fire by night. In our manifold temptations Thou alone knowest and art ever nigh. In sorrow Thy pity revives the fainting soul; in our prosperity and ease it is Thy spirit only that can wean us from our pride and keep us low. O Thou sole source of peace and righteousness! take now the veil from every heart, and join us in one communion with Thy prophets and saints who have trusted in Thee, and were not ashamed. Not of our worthiness, but of Thy tender mercy, hear our prayer. Amen.—James Martineau.

We shall never truly honor God unless we can talk to Him about everything that concerns us, without a cloud of doubt. If only we keep near to Him thus, who can tell what depths of teaching such intimacy of communion will open up?—Episcopal Recorder.

Start With God. The early hour is the hour for prayer and the Bible. Start the day with God! We know not what the day may bring-in either trial or temptation. The most dangerous temptations are the unforeseen and unexpected.—Theodore L. Cuyler, D. D.

Answered Prayers

There is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with divine blessings, and when prayer touches them the electric stream of love enters the soul.—Newman Hall,

A game of Howers and Trees.
A game full of fun, although it is old, is called "Flowers and Trees." As many as are present can play. The first one says, for instance: "My first is a public house, my second is state to which all must come, my third is a command to depart; my all is a flower." Answer, "In-di-go." Only a minute is given for guessing, and the one who guesses has a turn. A list of flowers and trees can be looked up before playing, unless one is familiar with a good many.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Monkey, Man and Whisky-An Incident In New Jersey Which Partially Proves the Theory of Evolution-Rum Means Failure, Poverty and Sorrow,

In the State of New Jersey, near the edge of the North River, an unfortunate

In the State of New Jersey, near the edge of the North River, an unfortunate monkey got very crunk.

Some brutal man, superior to him in physical development and inferior in moral qualities, persuaded the poor brute to drink whisky. The monkey drank a great deal too much, was absolutely intoxicated, and his conduct was exactly like that of a man—that is to say, of the average whisky drinking man.

It would be pleasant to relate that the monkey tasted the whisky, felt it burn and refused to touch any more of it. That unfortunately is not what happened.

It would be creditable to the monkey's wisdom if one could say that while he made a mistake and drank too much whisky once he could never be persuaded to tuch it again. That is not true, either.

The poor monkey, tempted by his hu man half brothers, drank whisky, and he acted exactly as the average poor, foolish, feeble man act under the same circum stances.

When they offered him the whisky first he didn't want to take it. They urged him and finally be took just a little. It burned him, made him cough, made his eyes water Even a monker, you would think, ought to have known enough to let it alone. But it did not know enough; he took a little more, them some more, and finally all that he could get.

He went through the various stages of

humiliating incapacity that mark a human heing's transition from sober to drunk. He became voluble at first, chattered about, showed many signs of friendliness-apparently he was a much improved mon-Then he became foolish and unsteady on

his legs. Finally he became brutal, wanting to bite, and at last he sank into a stu-por, just the equal of any dead-drunk man. man. Next day this miserable monkey, in

Next day this miserance monkey, ini-tiated into the results of the worst curse that afflicts his superior brothers, persisted in his resemblance to a human being. He was shivering, nervous, without appetite, and evidently suffering physical if not

and evidently suffering physical if not mental remorse.

But he was just like a man, and gladly accepted the drink that was given him with the assurance that many other monkeys are fooled by "a little hair of the dog that hit you will set you right."

If that monkey is saved from a monkey's rave only the lack of whisky, not any wisdom or strength of will of his own, will save him.

If you ever want to argue with a man against whisky the story of the drunken monkey, intelligently presented, ought to produce an impression

produce an impression. You might talk to any whisky drinking man as follows:

"If you had seen that monkey, clear-eyed, healthy and vigorous, you would have said to his keeper: 'Don't let him touch whisky—it will ruin your monkey—yet you drink whisky yourself.

"If you had seen the monkey take the first glass you would have said to his keep or: 'Don't let him take any more; the second class will ruin him, give him a longing for alcohol. It will ruin your monkey—yet you take the second glass yourself.
"If you had seen the monkey in his deyet you take the second glass yourself.

"If you had seen the monkey in his degrading progress from sober to drauk, losing his equilibrium, becoming first maudlin and then vicious, you would have said to his keeper: 'Now look at your monkey. You see how worthless he is; that is what whisky always does with a monkey—yet that is just what whisky does with you, and you give it the chance to do it."

You might also say this to your whisky drinking friends:

"The monkey most resembles the man

The monkey most resembles the man that most resembles him, of course. The man that acts with whisky as the monkey does is like the monkey. "In the brain of the monkey, as every

does is like the monkey.

"In the brain of the monkey, as every child knows, the strongest instinct is that of imitation. The monkey will cut his throat trying to imitate a man shaving. No wonder that he truns his health imitating a man drinking whisky.

"The roonkey, as he took that whisky, seemed brolish, especially after the first taste, and if you had never drank whisky yourself you would be justified in despisate the monkey.

"Think how many excuses he has that you who drink whisky have not.

"You know that whisky has ruined millions of men and is still ruining millions of men and is still ruining millions.

ions of men and is still ruining millions. The monkey knows nothing about that.
"You know that nine-tenths of the murders are based on whisky. The mankey know nothing about that.

knew nothing about that.

"You know that whisky means failure, poverty and abuse for children, abuse, poverty and sorrow for mothers. All of these things the monkey does not know. You are more foolish than be when you take the whisky."—National Advocate.

A Frank Saloon Keeper.

The Scottish Women's Temperance News Says:

"A publican has recent'y been interviewed by the Daily Express, and his contribution to the awful revelstion of the drink evil among women and children is as follows: The other day, he said. I was summoned to an inquest. There were six bodies to view, and five of the six were those of lables who had been overlaid on the orevious Saturday and Sunday nights. I won't have the women with children if I can help it, but I am not always in the bar. I got home at a quarter to twelve the other night and found six women in one bar, with as many children. The poor little things were crying to go home; the remedy was a hard smaok. I told the women they ought to be askamed of themselves. Their answer was in the form of pouring gin and water, and in some cases beer, down the throats of the little ones, not one of whom was over eight years old." The Scottish Women's Temperance News

Decline in Drunkenness.

Co-operation of the Boston press, the officials of the Boston elevated railway, and the new head of the Police Board of Boston, has materially decreased the amount of drunkenness in the city, especially on Saturday nights. Suburbanites coming to Boston now find it far more difficult to secure transportation home than they used to. Stringent orders have been issued to the police and to the motormen and conductors of the cars to refuse admittance to all men who are in the slightest degree under the influence of liquor.—National Advocate,

An Enormous Expenditure.

Bishop McCabe says: "The laboring people of this country spend more money for whisky and beer than the entire banking capital of the nation. In three years, by saving what they pour down their throats, they could have banks running in their interest with an aggregate capital of \$3,230,000,000."

The Crusade in Brief.
The Rev. Brooks Lawrence, of Ohio, has taken charge of the anti-saloon crusade in Wisconsin.

Lawrence. Mass. is getting tired of li-cense and there is a strong chance of Pro-hibition winning at the next election. A ninetecn-year-old girl, who was ad-judged insane at the County Clerk's office recently, was ruined in the wine a soms of Indianapolis.

One of the license petitioners in Larra-bee, Pa., has a brother in juli for drunk-enness, and the wife and three small chil-dren of the unfortunate are in the county

William Grotts, a bartender in Keyes port, Ill., was shot and killed in cold blood by James Sanders, who was drunk at the time.

In sixty years the annual per capita con-sumption of whish has gradually de-creased from o and a half to one and a fourth gallons. In forty years the con-sumption of beer has increased from less than two to more than seventeen gallons per capita.

per capits.

A Pittshurg can who had been in the habit of drinking a quart of whisky per day during the past lifty years, died recently. He was over creaty, and the supposition is had be increased the dose he might have held death ou a decade or two longer. It is said to say, however, had he never drank any whisky he might be alice to-day.

COMMERCIAL REVIEW.

General Trade Conditions.

R. G. Dun & Co.'s "Weekly Review of Trade" says: Labor organizations are accepting reductions in wages without controversy, which removes one threatening industrial factor, and in sev-eral branches of business orders are more numerous, but in the steel industry there is little expectation of liberal buying until 1904. Construction works is decreasing, despite optimistic reports of more building permits issued last month than a year ago. There is no complaint of traffic congestion that was way earnings, 6.1 per cent. higher than in November to date in 1902, testifying to the increase in facilities.

Failures this week were 249 in the United States, against 266 last year and 17 in Canada, compared with 24 a year

Bradstreet's" says: Wheat, including flour, exports for the week aggregate 2,974,277 bushels, against 3,659,823 bushels last week, 5,277,672 this week last year, 5.517,930 in 1901 and 3.827,296 in 1900. Corn exports for the week aggregate 1,301,625 bushels, against 1,688,282 last week, 243,381 a year ago. 445.351 in 1901 and 5,235.568 in 1900.

LATEST MARKET QUOTATIONS.

Flour-Spring clear, \$3.85@4.05; best Patent \$5.25; choice Family \$4.25. Wheat—New York No. 2, 8734c; Philadelphia No. 2, 8434@85c; Baltimore No. 2, 85c. Corn-New York, No. 2, 5336; Phila-

No. 2, 49c. Oats-New York No. 2, 42c; Philzdelphia No. 2, 41@42c; Baltimore No.

delphia No. 2, 481/2/49c; Baltimore

2, 38/2c.
Green Fruits and Vegetables.—Apples—Maryland and Virginia, per belliancy, \$1.00@1.25; do, fair to good, 75c@\$1.00. Beets—Native, per bunck, 11/2@2c. Cabbage—Native, per 100 \$2.00@2.50; do, New York State, per ton, \$12.00@3.300. Cauliflower—New York, per brl or crate, \$1.50@2.25. Cranberries—Cape Cod, per brl \$7.00@8.800; do, per box \$1.75@2.20. Celery— 8.00; do, per box \$1.75@2.00. Celery— New York State, per dozen 30@30c; do, native, per bunch 21/2@31/2. Car-rots—Native, per bunch 1@11/2. Grapes -Concords, per 5-lb basket 13@14c; do, Niagara, do, 15@17; do, Catawba, do, 13@14; do, New York Salems, per basket 14@15. Horseradish—Native, per bushel box \$1.25@1.75. Lettuce—Native, per bushel box 30@00c. Kais -Native, per bushel box 15020c. Lims beans-Native, per bushel box \$1.25 ft. 50. Onions-Maryland and Pennsylania, yellow, per bu 50@60c. Oranges -Florida, per box, as to size, \$2.25@ 3.00. Pumpkins-Native each 21/2@31/2: Quinces-New York State, per bef \$4.00@5.00. String beans-Anne Arundel. per bu, green, \$1.00@1.25. Spin-ach-Native, per bushel box 30@400

ach—Native, per bushel box 300430c.
Tomatoes—Anne Arundel, per 34 basket 25@40c. Turnips—Native, per
bushel box 20@25c.
Cheese—Large, 60 lbs, 12½@12¼c;
do, 36 lbs, 125½@12½; 24 lbs, 13@13½,
Potatoes.—White—Native, per bushel box 55@60c; do, Maryland and Pennsylvania, prime per bushel box 55@60c; do, Maryland and Pennsylvania, prime per bushel box 55@60c; do, Maryland and Penn-sylvania, prime, per bu 60@63; do, do, soconds, per bu 50@55; do. New York, prime, per bu 63@65. Sweets—Yellows Maryland and Virginia, per br! \$1.00 @1.25; do, do, per flour barre! \$1.25@ 1.35; do, do, Anne Arundel, per br! \$1.15@1.25. Yams—Virginia, per br! 75@00c; do, Potomac, Maryland, per br! 75@00.

brl 75@90.
Live and Dressed Poultry.—Turkeys, young, 7 pounds and over 131/@14c; do old, do, do 12@13; do small and poor 10@11. Chickens—Hens, heavy to medium, 10@101/c; do, small and poor, 91/2@10; old roosters, each, 25/3 30; young, good to choice, 111/@12; staggy 10@10½; do, rough and poor, -@0½. Ducks-White Pekings, 4 lbs and over, 12@121/4c; mongrels, 31/2 to 4 lbs, 11@12. Geese-Western and 4 lbs, 11@12. Geese-Western and Southern, each, 50070. Guinea fowls, rach, 20@25c. Pigeons, old strong flyers per pair, 200225c; do, young, do, Dressed Poultry-Turkeys, choice, 141/215c; do, medium to good, Ducks, good to n13c. Chickens, young, good to choice 12@121/2c; mixed, old and young, 1000 12; poor to medium 9@10. Geese, good to choice, 9@11c.

Foos -Western Maryland and Penn-mark, do do, 20@21.

Live Stock

New York.—Dressed beef steady; ity dressed native sides, extreme range, 6@9c per pound. Cables quasted American steers at 11¼c, top prices, dressed weight; refrigerator beef at 3¼@8½ per pound; exports, 50 catele. Hogs—Receipts, 1415 head; slightly firmer; a bunch of rough mixed Jersey sold at \$5 per 100 pourds. Chicago.—Cattle—Good to prima steers, \$5@5.70; poor to medium, \$1.25 steers, \$5/0.570; poor to medium, \$1.23 @475; stockers and feeders, \$2.75%, 4.25; cows, \$1.50/0.4; heifers, \$2/0.5; can-ners, \$1.50/0.240; buils, \$1.75/0.425 calves, \$2/0.570; Texas-fed steers, \$2.75 western steers, \$1/0.453. Hoper ralves, \$260,5.70; Texas test steers, \$2.75 61,50; Western steers, \$160,450. Hogr—Receipts today, 10,000 head; tomorrow, 18,000; opened steady; closed roolower; mixed and butchers \$4,000,5.05; good to choice heavy, \$4,560,5; rough heavy, \$4,200,460; light, \$4,4505; bulk of sales \$1,000,400. of sales, \$4.60@4.90.

INDUSTRIAL AND SCIENTIFIC NOTES. The average journey of a ton of freight is 128 miles.

There were 9700 American tourists in Switzerland last summer. Seven Kentucky feuds have resulted in 250 murders and but two hangings. Wireless communication has been established between Japan and For-

mosa. The paper bills of the United States printing office amount to \$750,000 a

The capital of the railroads is more than five times as great as that of all

the banks. There are nearly 6,000,000 farms in the United States, the average size being

140 acres. More than one-third of the inmater of the Elmira, N. Y., State's prison are well educated.

In the Santa Clara Valley, California, five square miles are devoted to the raising of onion seeds. Within fifty years Russiz has zequired new territory which in area is larger than the United States.

A child of ten years should weight 60% pounds, have a height of 52 inches, and a chest measurement of 26

inches.

The balance of trade in our faves nearly equals, and occasionally exceeds, that of all other favored nations on the

map.

The average wealth for the general population of the United States or \$1236; that of the Osage Indians is \$17,500 per capita.

Russia and France each torach Great Britain, annually more than an occasion pounds of hotter, while the United States intended Engineers worth