"DAVID AS A RULER" Brilliant Sunday Sermon By Rev. Dr. Edward B, Thurber.

pescribing the Life of the Pseimist From Sheepcote to Throne.

PARIS .- The Rev. Dr. Edward B. Thur PARIS.—The Rev. Dr. Edward B. Thur-er preached a sermon in the American hurch here which has attracted consider-ble attention. His subject was "David as Ruler; or, From Sucepcote to Throne." he text was taken from I Chronicles vii:7: "Thus saith the Lord of Hosts, 'I sok thee from the sheepcote, even from ilowing the sheep, that thou shouldst be aler over My people Israel." Dr. Thur-er said: What a great distance from the pasture

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 mar-vels 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

assisting conditions and forces. There 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 cir-cumstances. His own powers are stimu-lated, directed and assisted toward the good that is to be reached. The American Revolution had some-thing to do in advancing Washington to his position in history: his early educa-tion, his ancestry, his religious feeling, the people among whom his lot was cast, were all factors in his career. The French Rev-olution was the great opportunity which the genius of Napoleon could seize and util-ize. Many a man fulls to come conspicu-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 con-tribute 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. David's open sonl called a multitude of

may seek and serve, and who may seek and serve him. David's open sonl called a multitude of agencies into service, for his career and their employment made his history possi-ble, and gave to it that peculiar color and

ble, and gave to it that peculiar color and variety which charm us. The stars snoke to him, and through him they speak to us, as his thought and feelings are reported in the music of the alms, 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 ex-pressed in a literature that will last as long as language endures. His friendshins, that ideal one with Jonathan, his associa-tions with all classes and conditions of men give us a unique and interesting per-sonality. sonality.

Von cannot understand David until you sonality. Ton cannot understand David until you take into consideration the nature of the influences which entered into the formation of his character and career. There is a lerge mixture of contradicting tendencies in him. These are manifested through the years of his eventful history. He was like a city that is heigh builded. The original how, marshy places must be drained and filed un, rough raths must give base to well evaluated buildings; the crude and filed un, rough raths must give base to well constructed houses, paraces and public buildings; the crude and martitic will be renlared by the very factor of onstruction there will be necessare by the contradiction. Through all the period of construction there will be nonscent the contrasts and contradictions that mar and qualify the sport of the city. There are two thirds that would be anonscent to a candid critic; that progress is being made, and that the issue of endeavor will be sure and satisfactory.

factory

issue of endeavor will be sure and satis-factory. This contrast is presented through the course of David's life. If we look at some features which come before us consoicu-ously we will judge him severely; if we Lok at others we will say how admirable! and at it e same time we will perceive that his way is onward from the sheepcote to the throne. At times David is as humble as a child that feel'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 wholds 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 Ufish to the peril of certain death. His love for Jona-than is wonderful and ideal, and then he wields himself to degrading loves. He needed to be taken out of these conditions of selfishness, sensulity, pride and the evil of a wrong Wie, if he was to become

stricted yielding to His presence and power,

It was this fact and sense or the Divine Presence that brought to David inspiration and strength. We take our inspiration strength. We take our inspiration prive agencies that help us to translate ideals into life. God took David from by little, from the sheepoote toward the by little, from the sheepoote toward the throne. The boy was to come into posses would force him onward from point to from the company a man keeps, the friends he chooses, the great sould be prive the company a man keeps, the friends he chooses, the great sould be prive to influence and help him. David choose (od, God chose hi , and a fellowship was formed that determined a career how much is to be expected from such an association! THE International Lesson Commints Subject: Solomon's Wise Choice, 1 Kings III., 4-13-Golden Tex!, Prov. Ix , 10-Memory Verses, 12, 13-Commentary on the

How much is to be expected from such an association! 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 rep-resents the relation between Him and His followers. It is more than any earthly love, followship or friendly relation. How much these contribute to make our lives purer, hetter and longer. You and I ever-more think we could have been, because we have had those who loved us, and cave to us the ministry of their love. How much these contribute to make our lives been and the scale is related with God by His abiding presence.' How much the comes out of our lives because of this union! Mr. Hurley is onoted as saying of Mr. Gladstone in his remarkable biography: 'Life is a great and noble call-ing: not a mean and groweling thing that w' are to shuffle through as we can, but an elevated and loity destiny.'' The man be-runs more fully to understand binuesed and loity destiny. The man be-runs more fully to understand binuesed and here root be should strive to reach when he admits to his mind and heart a stream of new percentions, feelings and influences take him out of the ernde, the sinful and lead him forward. This God shapes life and destiny. "The trans more the poils do pall; and that should teach us."

us well, when our deep plots do pall; and that should teach us.

There's a divinity that shapes our ends, Rough hew them how we will.

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 ev require!

David was only rich and sure of the best,

Devid was only rich and sure of the best, as God was with him; this presence in-volved a giory, blessedness and fruition be-yond the measure of man's mind. The shepherd hov, 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 sheppoote, 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 utiles to face, size, as belong to every stremuous, religious life, and they needed to be surmounted. Many a man may stand hefore 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 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 enladdes and experiences in his life which to human view seemed to say: "Give up expectation and endeavor, for you cannot win the crown." It is true that he had been called of God and anointed by the prophet Sam-nel when he was a lad, but he alterward left the sheencole, so that he became a tried and encessful soldier: the nlaudits of the multitude had rung in his cars, but his apparent success excited the anser and envy of Saul. David became an outlaw, a humted fructive, and his life was in direct peril. How could be become a hing! Yet God was with him; this was his assurance of success. God was with him in his dark-est night, in his deenest distress, in his most difficult and dangerous experiences, when friends were honeless and no words of assurance and cheer came from any hu-man source, but amid all this he was mak-ing progress, mid the labry of he a mys-terious providence, toward the throne he was to accume

ing progress, amid the labreith of a mysterious providence, toward the throne he bass to occupy. This, then is the word for us to-day. The God of David will be with creary ore who consents and covenants with Hiro. In His request accorded with the exhorts-tions David had given him. His petition strength we shall be strong. In His love we shall find our love will live and grow. When Me is our life we will know how much his means. In the outloot which Jeans Christ presents to us we will know that we are roing forward to a wisdom. Iove and life that are importal. God waits to make Himself becown in all of the relations of life where Himself becown in all of service. That of which He de-string of every one of us is a more unre-string of wide to the provide the the more and stringelf, but everything was directed to ward the good of the received a scheme and the more for himself, but everything was directed to him scheme die verything was directed to himself, but everything was directed to himself, but everything was directed to himself. but everything was directed to himself.

CHRISTIAN ENDEAVOR TOPICS. SABBATH SCHOOL December 6-What the Heroes of Faith Teach for Us. Heb. II:1-40.

December 6.

Day's Lesson.

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 ibls world, for there are very many things that we cannot understand fully; and to trust though $w_{\tilde{e}}$ cannot

inderstand is the exercise of faith. If you take God's promises and act ipon them; if you learn His wal and to His commandments, you may be sure you have faith; for nothing else

Fhough 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 I am but as cymbal's sound. could lead you to do so. Faith grows by exercise; but we need more than merely our own efforts.

Selections.

I. The festival at Gibeon (vs. 14). 4. "Went to Gibeon." The first work of Sol-omon 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 altur made in the days of Moses by Beza-let and the old "tabernacle of the congre-sation" were still existing at that place. See 2 Chron, 1:146. The object of this great assembly was to unity 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 mation, and to bring all into harmony. Faith is learned, and the learning Charity suffereth long-is kind-Of teachable and humble mind-Yaunts not itself-it envieth not-Behaveth seemly-doubeth naught-Is not puffed un-seeks not her own-Not soon provoked-offendeth none; often costs. Walking by faith is not walking by sight, and walking blindolded 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 Beareth, believeth, hopeth all, ndureth, and shall never fall; Knowledge may vanish, tongues may cease, But charity shall still increase 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 want the dark removed so that they they can see the good that will come

would be sight, and not faith at all. Dr. Henry Van Dyke urges us never to be so foolish as to think it makes

Without faith, he says, our viraot. tue is like an empty alabaster box. Faith is the ointment that fill it so its fragrance fills the whole that bouse.

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

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 blind. 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.

printing autimity and such high apprecia-tion of moral excellence are qualities of heart favorable to the reception of God's best gifts. Thy servent king." The second con-sideration was because he was king. Al-though Solomon recognized the fact that God and not man had placed him upon the throne, we he needed divine assistance in his work. It is a source of great strength and blessing to be in the position and doing the work to which we are con-scious that God has appointed us. This is a strong reason for asking and experting God's bessing upon us. "A little child." The third consideration was his youth and hack of experience. His exact are of this time is unknown, but he was prob-ably nineteen of twenty. This devoit con-sciousness of his own weakness was really Solomors best cualification as a ruler. 8. "In the midst." That is, Solomon is set over them as king. The fourth consid-eration was the greatness of the work to be done. All eves are turned upon him, and he is expected to rule and guide the people. They ware a turbulent people, often going satray, often contending with each other, with strong wills and an im-pulsive temperament. Probably there was a strong party opposed to him, and hroth-ers of full age ready to lead it. "Thon hast chosen." It was not only a great rution, but the nation chosen to represent God before the world, and enry 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 worlds to the prom-ises made by God to Abcahana, more es-pecially to Genesis 12:16. Thus was a com-mon and natural expression for a large number. In such a kingdom it would be providence to achieve the world be prom-ises made by God to Abcahana, more es-pecially to Genesis 12:16. Thus was a com-mon and natural expression for a large Without Christ, what is there in our lives to oppose sin? We are hampered at the outset. There are glows of sin-cere purpose, faint hints of righteous desire, feeble attempts at helpfulness. But without Christ even these are lost, number. In such a kingdom it would be very difficult to get the actual number of the people. From the number of men given in 2 Sam, 21:9 and 1 Chron. 21:5, 6, it is 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 afterred that the population was about 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

THE GREAT DESTROYER Breakfast Cable

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.

Failure, Poverty and Sorrow. In the State of New Jersey, near the edge of the North River, an unfortunate monkey got very orunk. 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 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 The bugest mountains move and quake; And have not charity, alas! I am become as sounding brass. man-that is to say, of the average whisky

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 un-fortunately is not what happened. It would be creditable to the monkey's wisdom if one could say that while be

It would be creditable to the monkey's wisdom if one could say that while he made a mistake and drank too much whis-ky once he could never be persuaded to truch 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 acts under the same circum stances.

When they offered him the whisky first

When they othered him to winky that he didn't want to take it. They urged him and finally he took just a little. It hurned him, made him cough, made his eyes water Even a monkey, you would think, ought to have known enough to let it alone. But he did not know enough he took a little

ie did not know enough: he took a litt'e more, then some more, and finally all that he could get. He went through the various stages of humiliating incapacity that mark a human being'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-key.

key. Then he became foolish and unsteady on his legs. Finally he became brutal, want-ing to bite, and at lest he sank into a stu-por, just the equal of any dead-drunk man.

Man. Next day this miserable monkey. Next day this miserable monkey, ini-tiated into the results of the worst curse that afflicts his superior brothers, nersisted in his resemblance to a human being. He was shivering, nervous, without apnetite, 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 mon-keys are fooled by "a little hair of the dog that bit you will set you right." If that monkey is saved from a monkey's 'rave only the lack of whist, not any wis-dom or strength of will of his own, will save him. If you ever want to argue with a man

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. You might talk to any whisky drinking man as follows: "If you had seen that monkey along

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 er: 'Don't let him take any more; the sec-ond rlass 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 de grading progress from sober to drunk, los

"If you had seen the monkey in his de-grading progress from soher to drunk, los-ing his equilibrium, becoming first mandlin and then vicions, 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 that most resembles him, of course. The mon that acts with whisky as the monkey does is like the monkey.

man that acts with whisky as the monkey 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 ruins his health imi-tating a man drinking whisky. "The monkey, as he took that whisky, seemed foolish, especially after the first taste, and if you had never drank whisky yourself you would be justified in deepis-ing the monkey. "Think how muny evenes he has that

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 several branches of business orders are more numerous, but in the steel industry there is intic expectation of liberal buying until 1904. Construction work decreasing, despite optimistic reports of more building permits issued last month than a year ago. There is no complaint of traffic congestion that was so frequent last year at this time, railway 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

ago. "Bradstreet's" says: Wheat, including flour, exports for the week aggre-gate 2,074,277 bushels, against 3,050,823 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 aga. 445.351 in 1901 and 5.235.568 in 1900.

LATEST MARKET QUOTATIONS.

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Flour-Spring clear, \$3.85@4.05; hest Patent \$5.25; choice Family \$4.35. Wheat-New York No. 2, 875%c; Philadelphia No. 2, 8434@85c; Balti-

more No. 2, 85c. Corn-New York, No. 2, 5336; Phila-delphia No. 2, 481/@49c; Baltimore

No. 2, 49c. Oats-New York No. 2, 42c; Philzdelphia No. 2, 41@42c; Baltimore No. 2, 38%c.

2, 38'4c. Green Fruits and Vegetables.—Ap-ples—Maryland and Virginia, per brl. fancy, \$1.00@1.25; do, fair to good, 75c@\$1.00. Beets—Native, per banch, 11/@2c. Cabbage—Native, per 100 \$2.00@2.50; do, New York State, per ton, \$12.00@13.00. Cauliflower—New York, per brl or crate, \$1.50@2.25. Cranberries—Cape Cod, per brl \$7.00@ 8.00; do, per box \$1.75@2.00. Celery— New York State, per dozen 30@30c; do, native, per bunch 21/@31/3. Car-rots—Native, per bunch 21/@31/3. Car-rots—Native, per bunch 1/@11/3. Grapes —Concords, per 5-1b basket 13@14c; do, Niagara, do, 15@17; do, Catawba, do, 13@14; do, New York Salems, per basket 14@15. Horseradish—Native, 60, 13@14; 60, New York Salems, pre-basket 14@15. Horseradish—Native, per bushel box \$1.25@1.75. Lettuce— Native, per bushel box 30@00c. Kale —Native, per bushel box 15@20c. Lima beans—Native, per bushel box \$1.25@ 1.50. Onions—Maryland and Pennsylania, yellow, per bu 50@60c. Oranges -Florida, per box, as to size, \$2.25/0 3.00. Pumpkins-Native each 25/03/52 Quinces-New York State, per bri State, per del State, per del State, per del \$4.00@5.00. String beans-Anne Arun-del, per bu, green, \$1.00@1.25. Spin-ach-Native, per bushel box 30@402 Tomatoes-Anne Arundel, per 34-bas-ket 25@402. Turnips-Native, pre-buchel box 30@272.

 tomatoes - Anne Arinde, per 39-04-ket 25@40c. Turnips--Native, pre bushel box 20@25c. Cheese-Large, 60 lbs, 12½@12¼c; do, 36 lbs, 125%@12¼c; 24 lbs, 13@13¼. Potatoes.-White-Native, per bush-el box 55@60c; do, Maryland and Penn-lox 55@60c; do, Maryland and Pennel 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 brl \$1.00 @1.25; do, do, per flour barrel \$1.23@ 1.35; do, do, Anne Arundel, per brl \$1.15@1.25. Yams—Virginia, per brl 75@90c; do, Potomac, Maryland, per brl 75@90c

brl 75@90. Live and Dressed Poultry.-Turkeys. young, 7 pounds and over 131/2014c; do old, do, do 12/213; do small and poor 10/211. Chickens-Hens, heavy to medium, 10@10%c; do, small and poor, 9%@10; old roosters, each, 25@ poor, 9½@10; old roosters, each, 25@ 30; young, good to choice, 11½@12; staggy 10@10½; do, rough and poor, -@9½. Ducks-White Pekings, 4 lbs and over, 12@12½c; mongrels, 3½ to 4 lbs, 11@12. Geese-Western and Southern, each, 50@70. Guinea fowls, each, 20@25c. Pigeons, old strong fly-rrs per pair, 20@25c; do, young, do, do, 20@25. Dressed Poultry-Turkeys, choice, 14½15c; do, medium to good, 12½@13½. Ducks, good to choice, 52 %to, Chickens count good to choice, 52 121/@131/2. Ducks, good to choice, za a13c. Chickens, young, good to choice, ta (2@121/c; mixed, old and young, to?) (2; poor to medium 9@to. Geese, good to choice, 9/211c. Eggs.-Western Maryland and Penntylvania, loss off, per dozen, 2802-c; Eastern Shore (Maryland and Vir-Western, do do. -@27; Southern, do do, 24@25; storage, fancy, at mark, do do, 211/2@22; do, good to choice, at mark, do do, 20@21.

The Road to Truth. "The end cf man," says Carlyle, "is an action, not a thought." That is not say-ing 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 Philadelnhia Young People, takes it for-ward. Professor James, the noted psycho-logist, has well represented thought as "only a place 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 cars, our daily connec-tion 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 profes-sor, 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 hearmed by merce argument to the out of the same truth. came to the conclusion that the Bible summed up the same truth, "Faith, if it hath not works, is deal, 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 mes-sage in his mind, but determines not to take any action on it at present, is losing clear 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 intelectual 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 war, shutting it up in thought when it ought to be set free in act. "If any man will do His will he shell know of the doctring whether it he of God." Thought alone is powerless to love God. We must keep God's commandments, putting our emo-tions and thoughts in His love, and know Him whom to know aright is l'fe eternal. The a very simple road, after all. To represent to think, to act-surely any one we reach truth without trouble. But that third step is where many young people muse. It is easy to see the heauty of holi-mes, and easy to thick about it. Those two steps are unnoticed, create no antagon-ism, make no costiv demands. But to act -that means a great deal. Better wait for a little more knowledge, a little more con-substration of the matter, whispers the en-erny of souls, and many young people muse. And then, having blocked the road to truth, they lose themselves in maxes of doub, and may yous wild to the whisner. And then, having blocked the road to truth, they lose themselves in maxes of doub, and many souls vield to the whisner. And then, having blocked the road to a truth, they lose themselves in maxes of doub, and may young people inveres the doal to act mon it, they end by fallion back and never ge

Them

And of faith, hope and charity

r be the greatest of the three. -A. L. Bours, in Detroit Free Press.

The Road to Truth,

Charity.

Suggested Hymns,

garment. Not saved are we by trying,

My hope is built on nothing less.

no difference whether we believe or

contains an duties to todi; righteousness the duties to men, and uprightness the right manner of performing both. Such grateful humility and such high apprecia-tion of moral excellence are qualities of heart favorable to the reception of God's heat silve

his fathers, to extend the influence of religion over the nation, and to bring all into harmory. II. Solomon's request (vs. 5-9). 5. "The Lord anpeared." 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 timts. "Ask," etc. As there is no limit fixed, an absolutely unimited range of choice is here placed before Solomon. This would reveal what it was that was treatly apperment in his desires. 6. "Solomon said." Solomon, before de-ciding what to choose, carefully considered his circumstances and needs, thus showing that well-balanced mind on which it was possible to bestow the gift of wisdom. "Shrewd ... merev." Four consid-erations moved Solomon to make the choice be did. First, God had shown merey to David, his father. He spoke honorably of his father's piety, concealing his faults, and then introduces himself as the prom-ised great kindness that God had given to David in his family. "Truth ... right-contains all duties to God; righteousness the duties to men, and uprightness the right manner of conforming houses the right manner of conforming houses the right manner of conforming houses the right manner of conforming house the basic the duties to men, and uprightness the their burden-bearing. And this rom

needed to be taken out of these conditions of selfshness, sensuality, pride and the evil of a wrong life, if he was to become "a man after God's own heart." We would miss all, however, unless we knew about the sovereign influence which revaded, arranged, emoloyed and directed all factors and conditions which entered into and contributed toward David's ca-reer. Without this formating influence Jerusalem would rever have been related with Bethlelsem. We must also remember that the fruition of a great character would have been imnossible 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 living God as the thirsty land cries out for the life giving water, that it may blossom as the rose read rejoice in the beauty and bounty of froitfulness. If is with such an intermetation and must be a the two histened to a and un-

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This little life of ours takes on greatness and srandour when we recognize that God aters into it, with His wisdom. His love, is purpose and His power. David was o carry all these with him through the manual trying way that led from the property to the throne of larad. That is not trying way that led from the interpret to the throne of larad. That is the thick the second good the try which these fastors call give ft. The us take a comprehensive look we not that the expansion of threatinity promoted with the plan solid give ft.

Pride vs. Progress.

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 be-yond 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 goul, carries this principle into pracduties well, and humility, when it reigns in the noul, carries this principle into prac-tice. It bids us hallow our work, espe-cially whatever may be to us hard or dis-tasteful 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. Hunting-ton, D. D.

Honoring the Father.

Honoring the Father. I saw a beautiful thing not long ago. It was a brilliant, successful man, widely known, paying honor and giving loving at-tention to his father. The father had al-ways been a man of humble parts; he had never been known as a brilliant or partic-ularly 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. School Times.

"Leeping Still."

"Eceping Still." Many a man whose life has had in ft a good deal of trouble and opposition would have saved much if he had learned in his hildhood the lesson of "keeping still." If the hard word hurts it will not make it easier 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 cour-se. 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 Struggle for Persia," is an appalling 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 conti-nonts are made with gems of different color and all the names and rivers are marked in diamonds. On the walls a painting by an old master is framed aext to a highly colored advertisement

aest to a highly colored advertisement of a dealer in fish books. The throne itself is a sort of wooden bed, about aims feet by six, the woodwork cov-ered with diamonds, emeralds, rubles and sapphires, some an inch long. The value of the whole is estimated rough-ly at 25,000,000 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 aide by aide with a cheap painted urn, such as is some-times sees at country fairs.

taking. Solomon asked nothing merele for himself, but everything was directed to-ward the good of the people. Illis, choice was unselfish, noble and divine. "Ill. God's answer (vs. 10-15) 10, 11. "Pleased the Lord." Although this con-versation is represented as having taken place in a dream, vet it expressed Solo-mon's real desire during his waking mo-ments. Solomon had prayed the day be-fore with great frequency, and desired of God the gift of wisdom. "Hast not asked." The ereatness of Solomon's request is esti-mated by what he did not ask. He was unselfish. A weaker man would have de-sired 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 nut it in his power to destroy them. 12, 13. "According to Thy words." Those are accepted of God who prefer spiritual biessings to temporal, and are more de-sirous to be found in the way of duty than preferment. Solomon's prayer was a mevailing prayer. God gave him tiches and hour and long life without his ask-ing, and thus he received a double blessing. But although the Lord gave Solomon wis-dom and understanding, yet he doubles studied and toiled like other men for his acourgements. 14, 15. "If thou wilt," etc. There is a

ma-, in literature, in science. He had a com-rehensive, powerful mind capable of grasping the knowledge of many and dif-ficult subjects.

The Right of Way.

and John by their mother that they

should always give precedence to wom-

en, at no matter what cost to them-

selves. Now Edward and John and

Margaret had been adjudged guilty of

the kind of naughtiness that in the

opinion of the presiding judge, per-

sonated by their mother, needed the laying on of a slipper as the best pun-

shment to fit the offense. She lined

them up in front of her and deftly re-

moved her little slipper. "Edward," she said sternly, "come

here.'

It had been impressed on Edward

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responsiveness. Almost without exception, he who

haz put faith out of his heart has first put obedience out of his life. Few go

check revenge and vindictiveness. The world's heart of pity beats but erratdom and understanding, yet he doubtless studied and toiled like other men for his acourements. 14. 15. "If thou wi't." etc. There is a moral hinge on which every blessing of God swings. Divine favors and promises release no man from the obligations of righteousness. So'omon 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 Jerusalem." He had made his prayer at Gibeon, and there God graciously met him: but he returned to the expital again where he might in holy adoration present himself before the sacred ark of the cove-nant, which was there in the city of David. "Offered ... offerings." Solemnly to praise God for all His mercies, and espe-cially for giving him quiet possession of the kingdom, and for His glorious appear-ance to him in the dream, and for the promise made to him. IV. Solomon's wisdom (chap. 4:29-34). In chapter 4:25-28 we have an account of Solomon's wealth and worldy greatness and in verses 29-34 of his wisdom. His wi-'om took many directions. He was wise as a fudge, as an architect, as a states-ma-, in literature, in science. He had a com-rehensive, powerful mind capable of grasping the knowledge of many and difically, 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 entails. 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 for to-day, and heaven is not a delight. some vision. It condemns his life. So heaven becomes a poet's dream, or a disordered brain's imagining.

ONE WIFE AND THREE QUEENS

Little Game Got Married Man In 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!" explained the voice

"You've forgotten Madge, mother," whimpered Edward. "Ladies first, you know." It was his wife. He is now trying to explain away those three queens.-New York Times. 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 learn to make things once and a while, just to know how.

Raise Electric Lights. A regulation has been made a Vienna that all electric lights must be raised to sixteen feet above the pave ment, as otherwise they are calcu-lated to injure the eyesight of passes

Take Time to Serve God.

It is said of a certain railway engineer hat his duties call him at a very early our-3 o clock in the morning. He is a bristian, and, knowing full well that soul 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-versed. Motive and conduct change, then Christ is denied—and then the dark! There are four things a man cannot believe, if he has given up Christ: Mercy, Justice, Immortality, Revela-tion. "He will have mercy and abundantly pardon." That is the Bible's unbroken testimong to God. But he who has turned away from Jesus Christ is too busy to be pitiful. There is no thing to check revenge and vindictiveness. The ten names on your prayer list.

A Beautiful Prayer.

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 faithful-ness there is no end. Our fathers in their pigrimage walked by Thy guidance, and rested on Thy compassion; still to their children by Thou the cloud by day, the fire by night. It our manifold temptations Thou alone knowest and art ever nigb. In sorrow Thy pity revives the fainting soul; in our prosperity and case it is Thy spirit 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.

Doubt Removed.

Doubt Removed. 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 re-sponse. Invisible wires from heaven to earth are ever vibrating with divine bless-ings, and when prayer touches them the electric stream of love enters the soyl.--Newman Hall.

A Game of Howers and Trees. A game full of fun, although it is pid, is called "Flowers and Trees." As many as are present can play. The Grst one says, for instance: "My Grst is a public house, my second is a 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 ons is figuiliar with a good many.

and the monkey. "Think how many excuses he has that you who drink whisky have not. "You know that whisky has ruined mill-ions of men and is still ruining millions. The monkey knows nothing about that. "You know that nine-tenths of the mur-ders are based on whisky. The monkey knew nothing about that. "You know that whisky means failure, poverity and abuse for chi'dren, abuse, moverity and abuse for chi'dren, abuse, poverity and abuse for chi'dren, abuse, poverity and shuse for chi'dren, abuse, poverity and shuse for mathers. All of these things the monkey does not know. You are more foolish than he when you take the whisky."—National Advocate.

A Frank Saloon Keeper.

The Scottish Women's Temperance News

The Scottish Women's Temperance News Says: "A sublican has recent'y been inter-viewed by the Daily Express, and his con-tribution to the awful revelation of the drink evil among women and children is as follows: The other day, he said. I was summoned to an indust. There were six hodies to view, and five of the six were those of habies who had been overlaid on the previous Saturday and Sundav 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 smack. I told the women they ought to be ashamed of them-selves. Their answer was in the form of pouring gin and water, and in some cases here, down the throats of the little ones, not one of whom was over eight years old."" old.""

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, espe-cially on Saturday nights. Suburbanites amount of drunkenness in the city, espe-cially 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 mo-tormen and conductors of the cars to re-fuse 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 threats, they could have banks tunning in their interest with an aggregate capital of \$3,230,000,000."

The Crusade in Brief.

The Rev. Brooks Lawrence, of Ohio, has aken 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 ninetcen-year-old girl, who was ad-judged insane at the County Cierk's office recently, was ruined in the wine 1 ioms of Indianapolis.

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

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 whisk 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 leas than two to more than seventcen gallons per capita.

than two to more than seventeen print per capita. A Pittaburg oan who had been in the habit of drinking a quart of whicky per day during the past fifty years, died re-centy. He was over einste, and the sup-position is had he increased the dose he might have held death on a decade or two honger. It is safe to say, however, had he never drank any whicky he might be alive roday.

LIV: SIOCE

New York .- Dressed beef steady; tity dressed native sides, extreme range, 6@9c per pound. Cables quated American steers at 11¼c, top prices, dressed weight; reirigerator beef at

dressed weight; refrigerator beef at 334@834 per pound; exports, 50 cat-'le. Hogs-Receipts. 1415 head; slightly firmer; a bunch of rough mix-ed Jersey sold at \$5 per too pounds. Chicago.—Cattle-Good to prims steers, \$5@5.70; poor to medium, \$1.43 @4.75; stockers and feeders, \$1.75@ 4.25; cows, \$1.50@2.40; buils, \$1.75@4.25 calves, \$2@5.70; Texas-fed steers, \$2.72 @1.50; Western steers, \$1@4.50. Hogt alves, \$2605.70; lexas-led sizers, \$2,72 @3.50; Western steers, \$3624.50. Hogr -Receipts today, to,000 head; tomar row, 18,000; opened steady; clased too lower; mixed and butchers \$4,006(5.05) good to choice heavy, \$4.65@5; rougt heavy, \$4.20@4.60; light, \$4.45@5; bulk 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 Formosa.

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

The capital of the railroads is more han 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 Russia has acquir-ed new territory which in area is larger than the United States.

A child of ten years should weight 66½ pounds, have a height of 52 inches, and a chest measurement of 25

inches. The balance of trade in our favor 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 to \$1236: that of the Osage Indians in \$17,500 per capita. Russia and France each institu-Gruat Britain, annually more than to. 000,000 pounds of humer, while the United States instance Barmone worth