## "CHRISTIAN MISSION"

#### A Brilliant Sunday Sermon Ey Rev. T. J. Villers.

#### Most Popular Clergyman In Indiana Delivers a Strong Discourse on Evangelism.

INDIANAPOLIS, Ind.-The Rev. Thomas J. Villers, pastor of the First Barting Church, of this city, preached Sunday worning a strong sermion, the theme of "The text was chosen from John xviils". "A Thou hast sent Me into the world." "The text was chosen from John xviils". "A Thou hast sent Me into the world." "The text was chosen from John xviils". "A Thou hast sent Me into the world." "The text was chosen from John xviils". "A Thou hast sent Me into the world." "The text was chosen from John xviils". "A thou hast sent the into the world." "The text was chosen from John xviils". "The farewell discourses to the disciples when the distance. The shadows flung from the distance. The shadows flung from the distance. The shadows flung from the distance is a shadow flung from the distance is a shadow flung from the distance is a shadow flung from the distance world be done. In "see hast moments He betook Himself to the distance is a shadow flung words, while the distance is a shadow flung words, which work on the stand is work which the distance is the betook Himself to be the distance is the betook Himself to the distance is the betook to the betook to the distance is the betook to the betook to the distance is the betook to the betook to the distance is the betook to the betook to the distance is the betook to the betook to the distance is the betook to the betook to the betook to the distance is the betook to the betook to the distance is the betook to the

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In view of our mighty mission, are we in weakness, and in fear and in much trembling? Let us be comforted by our Lord's intercessory prayer. He guarantees a complete equipment. When He speaks of sending us into the world. His word means more than a mere sending. It im-plies an official, authoritative commission, together with the necessary communication.

Subject: The Birth of Christ, Matt. II., 1 12-Golden Text, Matt. 1., 21-Memory Verses, 10, 11-Commentary on the Day's Lesson.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS

FOR DECEMBER 20.

<text> Verses, 10, 11-Commentary on the Day's Lesson. I. Guided by the star (vs. 1, 2), 1. "When Jeans was born." The date of the birth of Christ is uncertain, but the gen-erally accepted date is December 25. E. C. 5. He was born four years before the time from which we count his birth in our common reckoning. The Bethlehem of Judea." To distinguish it from Bethlehem in Galilee, mentioned in Joshua 10:15. "In the days of Herod." Herod the Great. He was an Edomite, and, although a prose-tive to the Jewish religion, was notorious or his wickedness and crueity. He reigned thirty-seven years in Judea and died a few months after the birth of Christ. He was the father of Herod Antipas who put to death John the Baptist, and to whom Figate sent our Lord at the time of His iterally departed from Judah, and a for-or mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion has arisen with respect to the mag. Much learned and interesting discussion in the Baptist. The see seemed on the desert by the Spirit of God, and provide the desert by the star. They seemed of the desert by the star. Inthe s

and the world, where men and women are dying without God and without hous are dying without and and the solution are dying without and the solution are dying without and the solution are and into many foolish and burtful hists which drown men in destruction and a snare and into many foolish and burtful hists which drown men in destruction and a snare and into many foolish and burtful hists which drown men in destruction and a snare and into many foolish and burtful hists which drown men in destruction and a snare and into many foolish and burtful hists which drown men in destruction and a snare and into many foolish and burtful hists which drown men in destruction and a snare we teen ourselves unspotted from the world. His figure of the light. While mingling with people as salt is mixed with that which needs i reservation, we must be as lights, above and shining down unon the world. Some times in the holy mount with the trans-figured Christ, then down among the neo ne with the demonic hoy; keeping close to the Master while keeping touch of the world; hwing hold of sinful man with out and briging them face to face. It is profitable to note Christ's interpre-tation of His own mission, and to read out mission in the light of that interpretation their search. their search. 2. "King of the Jews." "There was at this time a general expectation throughout the East that one would be born in Judea who should possess universal dominion." This was a title unknown to the earlier history of Israel and applied to no one except the Messiah. It reappears in the macription over the cross. "His star." Many interpreters, especially those who seek to eliminate the supernatural, explain the "star." or "sidereal appearance," by a conjunction of Jupiter and Saturn, which occurred in Mars added. It is, however, much more in harmony with all the facts to believe that the star which attracted the attention of the magi was supernatural. A simple meteor provided for the occa-sion. "In the cast." In the country east of Palestine, from whence they came. "To worship Him." God had influenced these wise men to take this journey to find and pay their homage to the Saviour. They were bold to confess the object of their coming. 2. this

and bringing them face to face. It is profitable to note Christ's interpre-tation of His own mission, and to read our mission in the light of that interpretation Hear His words: "I came down from heaver, not to do Mire own will, but the will of Hirs that sent Me. As My Father hath sent Me, even so send I you. I came not to call the righteons, but simmers to rementance. As My Father hath sent Me, even so send I you. The Son of man cams not to be ministered unto, but to minister, and to give His life a rarsom for many As My Father hath sent Me, even so send I you." The Son of man came to seek suit to save that which was lost. As My Father hath sent Me, even so send I you." The came to minister, and He musistered to all classes. He welcomed influential Nicoderws, and explained to him the de-spised woman of Samaris, and draw for ler the living water. The two accounts are placed side by side. Durine His life He mingled with the nort in His death He made His grave with the rich in order that he with the son of man sense to are saved to serve. With hands foll of heipful charity, with a word in season to him that is weary, with a heart at leisure from itself to soothe and symmathize, we are sent to bring ourselves into contact with humanity at the point of need. The human soul is cavernous in stance. The human soul is cavernous in its hunger, not or things, but for folks. It takes less prayer, and necessitates less nervous expenditure. Jesus tonched men, and virtue went out of Him. He gave His life. As a ransom that clift was unque to its value and effect. As an offering for sin it can never be duplicated. Yet may we, in some true sense, give ourselves, as He gave Himself. We may present our human its acretice. We may pour out we had be used to sense we would out the action accelere. We may pour out out out the sense for the sense ourselves, as He gave Himself. We may pour out out

sin it can never be duplicated. Yet may we, in some true sense, give ourselves, as He gave Himself. We may present our bodies a living sacrifice. We may pour out our lives on the altar of the church's faith, and count it a joy, as Prad did. We may imitate the devotion which burned in the bosom and blazed in the life of my revered teacher, Martin Brever Anderson, who used to say: "It has been the purpose of my life to live as far as I might for the ers; like my divine Master, to give myself for them, and so far to renew in myself that perfect life."

# CHRISTIAN ENDEAVOR TOPICS.

### DECEMBER TWENTIETH.

"A Vision of World-Wide Peace." Isa 11:6.0: 0.6

Verses.-John 3:16; Scripture John 4:8-10; Luke 2:11; Gal. 1:4-5 Acts 13:38-39: 2 Cor. 9:15; Jas. 1:17 Gal. 3:8-9; Matt. 11:4-5; Roy. 14:6, Luke 1:53-55.

#### Lesson Thoughts.

The secret of peace is the knowledge f the Lord. Wherever that knowl edge enters discord is driven out, and harmony and happiness replace heath enism and suffering. Christ's most glorious title is The Prince of Peace. This is the sum ming up of all the others; it expresses the purpose of His coming—that we might have peace—peace on earth and

restored peace with the Father, Selections

	Server and the server
Sing.	a new song to-night. all ye stars of light!
The Lo	rd of glory leaves the glorious
To e	arth behold Him come
	His celestial home, Child is born, a Son is given!
	isic of the nast

The sweetest and the last, All the notes of ages gone is this, That tells of the great birth. That sings of peace on earth. And man restored to more than primal bliss.

## "King of the Jews." "There was at

The angel's song cannot be heard in the busy world. It may be heard only in the quiet, still places, such as was the midnight field where the shepherds were. Toward the close of the War of

1812 the country was shrouded in deep gloom; the harbors were block aded, commerce destroyed, products moldering in the warehouses, the cur rency depreciated. In February a shit drew near to New York, beginning the commissioners from Ghent, and the news that the treaty of peace was signed. Men rushed breathlest signed. Men rushed by through the city shouting, "Peace peace!" from house to house, from street to street amid waving torches all went shouting, "Peace, peace!" More joyful is the news of peace brought from God by the angels.

#### Suggested Hymns.

Jesus saves! O blessed story. Never shone a light so fair. All hall the power of Jesus' name Preach the Gospel, sound it forth. Repeat the story o'er and o'er. Sinners Jesus will receive.

## EPWORTH LEAGUE MEETING TOPICS.

## DECEMBER TWENTIETH.

## A Choice for Eternity. Luke 16. 19-31.

and Lazarus. It is a story of contrasts. it is a parable which appeals to the imagination; yet, though its language is figurative, the lessons it teaches are plain enough. The one with which we are concerned is the decisive character of the life that now is. Eternal destinies are settled here. The course of endless existence is determined here, whether it shall be upward to God or downward to the abyss.

The opportunities of earth all contribute to one supreme opportunitythe privilege of chocsing our own eternal conditions. All other gains of living are insignificant compared with this. What are fame, weak, power, pleasure, but mere garlands of a day? lev lade and neel



How Little We Know.

How little we know, As onward we go, What is laid to our charge in God's book. The kind words unsaid. The hearts that have bled, The duties we often forsook.

How little we know Of the care and the woe We've woven in lives of our friends. The harsh heartless word— That our dearest ones heard— Whose influence never more ends. —Alice May Dougles.

Impressions of God.

The provide the provide the provide the provided provi Wrong, of duty and sin, of the nature of freedom and the attributes of deity, while most people prefer an "impression" which shall leave them free to believe anything that will not disturb their peace. If relig-ion comes to them it must come voiceless and impersonal as the perfume of a rose, not as a prophet with his intolerabla "Thus saith the Lord." Religion is wel-come if it be represented by a jeweled win-dow and a "Te Denm" of some great come poser, but not if it mean a decalogue gra-ven on stone and a "Miserer." of contri-tion and supplication. So tens of thou-sands of immigrants crowd to our shores who have "a very favorable impression" that liberty means doing as you please un-der the protection of a Star-Spangled baa-ner, but who rebel when at is found to mean civil order backed up by a police-man's club and a militiaman's bayonet. If in both church and state we had more fast and leas of vague impressions it would mean leas of vague impressions it would

in both church and state we had more lar-and less of vague impressions it would mean much for patriotism and piety, too. A man to be of much value to his age must not be afraid of stattering the im-pressions of his fellows if they do not agree with the truth. Jaha Knox made himself hated at the court of Scotland, but agree with the truth. Joint of Scotland, but himself hated at the court of Scotland, but he saved his country from foreign domina-tion. If John the Baptist had bowed be-fore the blast like a bulrush he would have saved his head. And if Jesus Christ had been just a little more anxious to make a favorable impression upon ruler and priest and rabble there would have been no cross on Caivary. Men who expected to find Him pilant found Him rigid. Men who thought to see Him complaisant discov-ered Him inflexible, and those who flat tered themselves that they were the pillars upon which both state and church rested were told that they were "vipers," and "whited sepulchres full of dead men's bones." He cared little for impressions, but He cared much for truth. It may as well be confessed that if the

## THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

Poem: The Saloon Must Go-Insurance Statistics That Favor Temperance Ar-guments-Tectotalers, as a Body, Live

Longer Than Non-Abstainers, The saloon must go. With its crime and woe, And all of its evils that burden us so.

The careless church member-Who fails to remember That duty would spur him to master the foe. His actions say not; But yet it will go.

The saloon must go, Though the drunkard says no. For blear-eyed and wretched he hugs his

worst foe, While for a short sesson, Bereft of his reason, he poor hardened sinner his "wild oats"

Bereft of his reason. The poor hardened sinner 1 will sow. But, ob. the sail reaping. The walling, the weeping! The saloon must go. Though drunkards say no.

The saloon must go.

Though brewers say no. • r profits unrighteous from here barrels flow. They find their chief pleasure

The heating up treasure That's wrung from hearts broken with sor-row and woe. Though the brewers say no The saloon must go.

The saloon must go. Though the barkeepers say no. While carb year more hardened and shameful they grow. They ruin the lives Of the children and wives. They cause all the sorrow, the hunger and we

That evermore come

To the victims of run. Parkcepers say no; But still it must go.

The saloon must go, Though the devil showis no? While viewing the hearischts, the ruin and woe. The brewer and the vender, In spite of their splendor. Must shoulder; though for it they heaven

forego. The saloon must go. Though the devil shouts no!

wake! Fare the foe!

Fan the embers aglow. That still in the conseience are alumbering

low. While victims are weeping

Can Christians he sleeping! For God and His cause strike the death-deating blow. The saloon must go. For God's word says so. — Ram's Horn.

#### Abstainers Live Long.

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#### COMMERCIAL REVIEW

#### General Trade Conditions.

R. G. Dun & Co.'s "Weekly Review of Trade" says: Trade is seasonably quiet, except in the lines affected by weather and those embracing holiday goods, which are in good demand. Activity is especially conspicuous among footwear jobbers and retailers. Commodities are generally lower in prices, although a few important articles, sucla as cotton, eggs and dairy products, have risen sharply.

Manufacturing conditions are still icregular, the best symptoms of the week being the steadiness of iron and steel.

Failures this week 331, against 255 last week, 249 the preceding week and 204 the corresponding week last year.

Bradstreet's says: Wheat, including flour, exports for the week ending December 3 aggregate 4.201,504 bushels. against 3.851,767 last week and 5.704.490 this week last year, 4,604,846 in 1900, and 3.432,159 in 1900. Corn exports for the week aggregate 1.008.051 bushels, against 1,520,941 last week, 1,152,-503 a year ago, 362,884 in 1901 and 5.371,377 in 1900.

#### LATEST MARKET QUOTATIONS.

Four-Spring clear, \$3.85@4.05; best Patent \$5.25; choice Family \$4.35. Wheat-New York No. 2, 8974c; Philadelphia No. 2, 861/2087c; Baltimore No. 2, 82/2. Corn-New York, No. 2, 50/26; Phil-adelphia No. 2, 48/4@48/4; Baltimore 2. 48c. No. 2, 496; Oats-New York No. 2, 4034c; Phil-adelphia No. 2, 41@42c; Baltimore No.

2. 41c. Hay-No. 1 timothy, large bales, \$-@15.00; No. 1 timothy, small bales, \$-@15.00; No. 2 timothy. \$-@14.00; No. 3 timothy, \$12.0062 13.00.

13.00. Green Fruits and Vegetables.—Ap-ples—Maryland and Virginia, per brf. fancy. \$1.50@1.75; do, fair to good. \$1.00@1.25; do, Western Maryland and \$1.00@1.25; do, Western Maryland and Pennsylvania, packed, per brl \$1.50@1 2.25. Beets-Native, per bunch 1%6@1 2c. Cauliflower-New York, per bar-rel or crate \$1.50@2.25. Cranberries-Cape Cod, per brl \$7.00@8.00; do, do, per box \$1.75@2.00. Celery-New York State, per dozen, 30@40e; do, nz-tive, per bunch 3@4. Carrots-Native, per bunch 1@1%2. Cucumbers-Flor-ida, per basket \$1.50@2.50. Eggplants -Florida, per basket \$3.00@3.50. Grapes-Concords, per 5-lb basket 15 @16; do, Catawba, do, 14@15; do, Sa-lems, do, 14@15. Horseradish-Native lems, do, 140/15. Horseradish-Native per bushel box \$1.000/1.50. Lettuce-Native, per bushel box 400/50c; do, South Carolina, per basket \$1.000/1.50. Kale-Native, per bushel box 15/2 200, Onions-Maryland and Pennsylvania, vellow, per bu 50/260c. Oranges-Florida, per box, as to size, \$2.25/2.30.

Florida, per box, as to size, \$2.25(2.30). Pumpkins — Native, each 46(36). Quinces—New York State, per brl \$4.00(0);500, Spinach—Native, per buski-el box 50(0);500, Turnips—Native, per box \$2.75(0);300, Maryland and Pennsyl-vania, prime, per bu \$00(25); do, do, seconds, per bu \$50(20); Sweets—Yel-lows, Maryland and Virginia, per brl, 900(0)\$1.00; do, per flour barrel, \$1.75(0)} 1.20; do, Anne Arundel, per bl. 1500 1.20; do, Anne Arundel, per bel \$1.1500 1.25. Yams-Virginia, per bel 7500000; do, Potomac, Maryland, per bel 7500

00. Provisions and Hog Products .- Bulk clear rib sides, 8½c; bulk shoulders, 8½; bulk ham butts, 7½; bacon clear rib sides, 9½; bacon shoulders, 3½; sugar-cured breasts, small, 12; sugarcured shoulders, narrow, 81/2; sugar-cured shoulders, extra broad, 10; sugarcured California hams, 814; canvacef and uncanvased hams, 10 lbs and over,

pay their homage to the Saviour. They were bold to confess the object of their coming.
II. Scarching the Scriptures (vs. 3-6).
3. "Had heard these things." The maginad created no small stir by their inquiries which immediately attracted the attention of the king. "Troubled." Herod, now sunk into the jealous decreptitude of his savage old nge, was residing in his new palace on Zion, when, half maddened as he was aircaid by the crimes of his past career, he was thrown into a tresh paroxysm of alarm and anxiety by the visit of these mogi, hearing the strange intelligence that they had come to worship a newborn king. Herod feared a rival. "All Jerusalem with him." Fearing that he would make this an occasion of renewing his acts of bloodshed.
4. "The chief priests." This expression probably comprehends the acting high priest and his deputy. "Demanded of them." Because they would be possible the Christ should be born. "The wise men had said nothing about the Christ, or the Messiah, but only about the King of the Jews. But Herod saw that this king must be the expected Messiah.
5. 6. "By the prophet," Mirah 5:2. Matthew does not more the acting would mean."

Our lesson is the parable of Dives

TWO - EPWORTH LEAGUE ...

stood two-peaked Parnassis, whose side poets had elimbed for inspiration. Jesus did not want Paul to give the impression that his inspiration had been kindled on Parnassus, lest, coming with the enticing words of man's wision his message should be made of none effect. He anted Paul simply to talk the gaspel. O beloved, this is what the church and the orld need to day—not more elergy-men to expound the gospel, but more men and women to talk the gospel, talk it in the store, talk it in the office, talk it in the store, talk it in the factory talk it in the store, talk it on the farm, talk it on the store, talk it on the farm, talk it on the store, talk it on the farm, talk it on the store, talk it on the farms called Paul. Jesus says: "Be not afraid; keep ta king." Suppose they say that our speech is con-temptible. That is what the Corinthans said of Paul. Jesus says: "Be not afraid; keep talking." Suppose they affirm that the old gospel will not do in these modern days, that it must be refined and intellee-tualized, trimmed and lopped and polished and perfumed. Jesus says: "Be not afraid; keep talking."

days, that it must be refined and intellec-tualized, trimmed and lopped and' polished and perfumed. Jesus says: "Be not afraid: keep talking." It is profoundly significant that when the Holy Ghost came on the day of Pentecost He appeared in the shape of a tongue, which sat not only on the tweive, but on each member of the church, and when that tongue of fire touched them they began to speak as the Spirit gave them utterance. It is by the tongues of God's people that His gospel must be published. We may try to excuse our silence by saying that actions speak louder than words, and so if our file is right, sneech is unnecessary. It is true that the life may be eloquent, and ought to be. H is true that words without works are like faith without works —dead. But no excuse that we can frame will satisfy Christ for our dumbness. More than once He healed men who were pos-sessed by dumb devils, and it must greeve Him that so many of His scole in our day are similarly afflicted. My brother, if you have a dumb apirit, let Christ cast it you have a dumb spirit, let Christ cast it you have a similarly speak the reconcliating word. A commercial traveler recently stood in

loosed, you may speak the reconciliating word. A commercial traveler recently stood in my study and gave me a chapter in his his-tory. Ten years ago he had fallen so low through sin that he was utterly forsaken, cast out even by his own wile. One night he wandered into a Chicago mission, where he heard something about the love of God. He went hack every night for a week and istened. Chords that were broken began to vibrate once more. On the seventh with the the mission service, he grouped it way through the darkness to an old board fence near the house where his wife lived, and there behind that fence threw himself down, hoping that when morning dawned he might peep through the cracks, and nee at the window yonder his little child, whom he was no longer permitted it with promise of the dawn, weary and hungry and lonely and heart sick, he erent up to the feet of Jesus. "And greatly to any arrunes," he said. "Christ didn't sold me, He knew Td been scolded enough at-rent. He knew Td been scolded enough at-end hat the daded, with trembing voice, " ther. I'd long ago had plenty of that. No." he added, with trembing voice, "lessa just loved me." And when the sum tot above the horizon that morning a synthter light was filling all the chambers of his heart. He has a beautiful home tow, and everywhere he goes is telling what a dear Saviour he has found. Are pome of you out in the darkness home-ext and sin sick? Greep up to the pierced eet. He'll not acld you, He'll not ad-ing your shameful failure and loss, into the during gins of His cross, out of carth's surrows into His halm, sut of life's storm and pairs.

main. idren of God, aphalles of Jesus, as was the master passion of Him whum "ather went, so meant love be the ron-ning motive of us whom the Kon

or sending is into the world. He world means more than a mere sending. It im-plies an official, authoritative commission, rogether with the necessary equipment. As the Father equipped Him for His min-sitry, so He thoroughly furnishes its unto-very good work. He was anointed with the Holy Ghost and with power. Ye shall be the power, said He, when the Hely Thost is come upon you, and ye shall be My witnesses. For witness-bearing the gift of the Spirit is assolutely essential. We must tarry until we are endued. We may be richly endowed without being en-dued at all. Once, we are told, it took one sermon to convert 2000 souls; now it takes 3000 sermons to convert one soul. If the statement be true, the reason is clear. Equipped with power, we are given a message. Jesus went about teaching and preaching the gozzel of the kingdom. As the Father sent Him even so send- He us. When a man gets the tongue of fire his theme is not polities or sociology, not lit-erature or science, not the popular tonics of business or society, but the mighty works of God. Paul told Timothy that the time would come when men would not en-dure sound doctrine, but, having itching ears, would heap to themselves teachers and preachers who are willing to seratch their cars. But ear-scratchers are not am-bassadors. In our ministry of reconcila-tion we have but one measage—the word of reconciliation. God has committed it to us; or, as Paul says, God has denosited it in us; as if it is a sacred treasure which we are to preserve carefully and bear faith-fully to others.

fully to others. Parents and teachers and fellow workers into the kingdom of God, while continuing the mission of Jesus who came to seek and to save that which was lost, may God give you and me the unspeakable jop not only of turning men and women from darkness to light, but also of leading many of the little ones to Him who carries the lambs in His borom.

#### Eear Holds Up Car.

A huge bear held up a trolley can running from Nealmont to Tyrone, Pa The motorman saw a dark object astride one of the rails, and believing it was a man, applied the power and stopped the car within a few feet of the object, which turned out to be r black bear prepared for battle. Th motorman dropped the fender of the car and applying all the power shot the car forward. It struck the bear amidships and hurled him to the side of the track. The assault disconcert ed the animal, and evidently in fright it took to the mountain at the side of the road.

Steal Relice of Zachary Taylor. Aaron Drown of Barton, VL, has some interesting relics of a raid made on the old Zachary Taylor plantation on the old Zachary Taylor plantation on the Mississippi river. The boys were foraging and did not spare the stately old mansion in their search.

several of them carrying away some venirs of their visit. Mr. Drown's trophies consisted of four silver stars and a pair of cull buttons made from a watch chain slide, also the property of the General.

about the King of the Jews. But Herod saw that this king must be the expected Messiah.
5. 6. "By the prophet." Micah 5:2.
Matthew does not quote the exact words found in Micah, but the sense is given. They did not need to take a long time to search out the answer to Herod's cuestion, for it was accented truth that the Messiah must come from Bethlehem.
"Thou Bethlehem." Bethlehem signifies the house of bread, the fittest place for Him to be born in whom is the true bread which came down from heaven. "Art in no wise least." Micah says, "Though thou be little among the thousands of Judah, yet out of these shall He come forth muto me that is to be ruler in Israel." "The princes." The trube subdivided into thousands, and over each subdivision there was a chieftain or prince. "A governor." To control and rule. "Which shall be shepherd." To feed and care for, as a shepherd his flock. This governor who controls is also a tender shepherd. Christ is both Shepherd and King.
"HI. The child Jesus found (vs. 7:12), "Privily called." Herod desired to the desired to the desired to take the Jews who hated him should take occasion to rebel. A short time before this 6000 Pharisees had refused to take the oath of alleriance to him."

time before this 6000 Pharisees had refused to take the oath of allegiance to him. "Inquired of them diligently. "Learned of them earefully."-R. V. 8. "He sent them." He assumed con-trol, but they followed the directions of the Lord. "Search diligently." Herod was honest in making this charge to them; he honest in making this charge to them; he greatly desired to receive definite word concerning the new King. "And worship Him also." What hypoerisy! He only wished to find the child in order to mur-der it (vs. 13, 16); he was crafty and subtle, saying one thing and meaning an-other. But God did not permit him to carry out his purpose. The wise men, warned of God is a dream returned an

#### Rare Treasure Unearthed. A highly interesting find has just

been made at Stine, near Sundswall, in northwest Sweden, where some 2,000 silver coins were dug up with a spade. Most of the coins are of old English origin, dating from the end of the eighth century. Besides these there are Byzantine coins from a later period, coins from the "Ottoman perlod" of the Holy Roman Empire, so called because three emperors all named Otto succeeded each other (936-1214). There are also coins of Arabian origin, and coins with partly Gothic, partly Runic, characters, and square coins, the inscriptions and skillful engravings on which suggest that they may have come from Persia or Hindustan.

> The Prince and the Painter. Swan, the animal painter, was re-ently introduced to the Prince of Wales. The post Swinburne made the

"Allow me," he said, "to present to our Highness John Macallan Swan, of cacia Road." "Mr. Bwan," said the Prince, "

m delighted to make your acquaint-ace. I was always very fond of ani

it the life they so briefly abides forever. Where?-that question overtops all others.

The eternal abiding place for every scul will be the one he has chosen for himself. And there are but two. No need to be bewildered over possible choices. Heaven or hell?-that is the whole variety that offers. But heaven means all that a thousand places of felicity might offer, and hell

is comprehensive enough to provide for every form of evil choice But the choice is not, directly, a

choice between heaven and hell. We do not choose places; we choose masters. God or self?-that is the question on which every soul of man must make decision, and the decision must stand.

Is it an arbitrary arrangement-this putting of God and heaven on one side, with self and the pit always as-sociated on the other? It is not. God and heaven belong to one side. Self and hell are properly on the other. For note this: Man was made in God's image, at the crown of creation,

For what? For communion with God: nothing less. A moral personality must have capacity and should have fitness for fellowship with God. But he who chooses self turns his back on the purpose of his creation. He is a social being, but he has refused God and to-morrow all his friends will be dead, as will he. Where shall he go? Heaven is closed to him, for God is there, whom he refused. There is no place but the place of doom, whose torments are multiplied by an infinite oneliness.

To change the figure, the Godless man has built a wall of selfishness between himself and his fellows. He is self-centered. Just now he does not see that such a life is torment. But to-morrow, when the truth is clearly, he will know that he has built himself a prison for eternity. Let him commune with himself. He so desired.

Cne Breeze Not Wanted.

Billy Madden has an acquaintance who sprang from extreme humble origin, but who, by a lucky turn of the market, suddenly found himself very rich. The newly enriched man at once began to pile on airs by the shovelful, "shaking" many of his old associates claiming descent from one of Ameri ca's oldest families and openly scorning every body who is, as he expressed it, "in trade." Trade he looked on as the lowest possible form of livelihood. He was complaining to Madden recent-ly that he had been becaimed for sev-on hours in Great South bay in his

"Not a breath of wind blew." he

Not a preath of wind blew," he went on. "I would have welcomed the faintest breeze." "I know of one breeze you'd have scorned," suggested Maddon. "What breeze is that?" queried the other is supprise her in surprise. "A trade-wind," enswered Madd-

It may as well be confessed that if the impenitent transgressor of God's haw wishes simply to retain a pleasant "impre-sion" of God he had better shut his lible. sion" of God he had better shut his Bible. But if he wishes to know the truth about God and to learn how, having sinued, to ind a full and free and divine forgiveness, there is no other book which can take its place, and if he lose a childish impression of God he will have obtained a glorious knewledge of God—for which all dreams and fancies form but a poor substitute.

#### How to Get Help.

How to Get Help. God works through agencies, but it is He that works. The physician does not heal you; it is the divinc power working through all the agencies employed here that heats. I entreat all to lay hold of this great source of comfort and cheer; and if you feel disheartened and gloomy, just look up, for there is a great God Who is able to do for you all you need to have done. If you can truly say: "Lord, I want to be in the divine order; I wan to appropriate all that is good and sweet and pure and beautiful in the way of right living," and lay hold of God thus, you may get all the help you can possibly recover and use.—J. H. Xellogg.

#### Nature's Mission.

What a holy thing it is, this nature love; What a holy thing it is, this nature love; what a pure, sweet, religious thing! You cannot put into a creed, or even into a psalm; but it lifts you, somehow, until you feel that you are very near to God, and near to the heart of that which gives joy to immortal beings. I believe we shall never know, until it is revealed to us in the other life, how much the birds-the innocent, pure singers of the air-have none to lift humanity above its baser instinct, and make men more worthy to be called the sons of God.-Jamei Buo' ham.

#### Socking the Best.

Socking the Dest. We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may its our stituation constantly upon them. But we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should when the done to us, and thought of us, were we in their place. By loving what were we in their place. By loving what become a pleasure instead of a pain, and earth will become like Heaveu; and we shall become not unworthy followers of Him whose name is Love.-Deau Stanley.

twenty-four inches square the other day which was taken out of one of the state quarries at Northfield, Vt. in 1869. The piece was sawed and planed when quarried and left on the ground. During these thirty-five year? it has been exposed to the frosts and snow, of winter and the hot sun?

#### What the World Drinks.

What the World Drinks. A writer in Harper's Week'y calls at-tention to some interesting facts which have recently been brought to light regard-ing the comparative consumption of alco-holic beverages in various countries. France, it appears, hears off the paim, with a record of eighteen and one-fifth litres (a litre is a little more than a mart) per year; Switzstiand consumes thirteen and one-half dires. Italy and Denmark, ten litres cach; Eugland, Ger-many and Austria, nine i Holland, six; the United States, ive, and Canada, two, There may be hope for France's future, though, for England, where there is a spe-cial effort now to restrict the indulgence of the drunken, has in twenty-five years reduced her annual per cipita allowanes irom ten litres to minc. The great trouble as present in France seems to be that the sovernment is not strong enough to re-strict the manufacture and sale of liquors. There are vary nearly helf a million wine-shops in France, and has tear, in suite of revenesive lerisation, there were 1.137,328 private distillers who made sleohol or brandy from their own produce for their own use. A writer in Harper's Weekly calls at OWB LEND.

#### The Crusade in Brief.

E. A. Brown, of Grafton .... was fined \$300 for selling liquor without a license in that no-license town.

According to a recent computation 30, 000,000 people in this country are living in territory where the sale of liquor is pro-hibited.

No physician will question the statement that alcoholics taken to the point of intox-ication increase the susceptibility to infee-tious diseases.

The State W. C. T. U., of Iowa, reports that drinking by women has increased. They hold physicians who prescribe liquor and sales at soda fountains responsible. They will fight them.

A recent Associated Press dispatch from Washington says that "another attempt will be made to secure the repeal of the law abolishing the canteea."

James Brouner, a prominent druggist at Latonia, Ky., blew out his brains in his drug store because mis young wife, who was of a prominent Kentucky family, had left him for the reason that he came home in-toxicated.

toxicated. Whisky is nine-tenths profit to the deal er and ten-tenths poson to the drinks. The Pennsylvania Food commissioner has ordered the bringing of 205 prosecu-tions-one for every day in the veny-against honor dealers. He says that salt-crite and has been found in eight. We wer-rent, of the samples of hyper analyzed by his chemis.

1334; refined lard, second-hand tubs 814; refined lard, half-barrels and new tubs, 81/2; tierces, lard, 81/4. Live Poultry.-Chickens-Hens, per

lb 11@-c; do, old roosters, each 256) 30; do, young, large, 126213; do, young, small, 1½ lbs and under, —@14; do, young small, 1½ lbs and under, —@14; do, young stags, 11@12. Ducks—Puddle, per lb 11@12c; do, Muscovy and mon-grel, per lb 11@11½; do, Muscovy drakes, each 30@40; do, white Pekings, per lb 12@12½. Geese—Western and intuber and for the former. per lb 12@1212. Geese-Western and southern, each 60@80c. Turkeys-Old per lb 13@14c; do, young, 7 lbs and over, per lb 14½@15; do, smali and thin, per lb 12@13. Eggs.—Choice, Maryland and Penn-sylvania, per dozen, loss off. —@joe;

Virginia, per dozen, 28@30; West ginia, per dozen, loss off, -@29.

Butter.-Separator, 24@25; gather-ed cream, 22@23; imitations, -@20; prints, 1/1-lb, 25@26.

#### Live Stock.

Chicago.-Cattle-Choice, steady totoc higher; others steady; goad to prime steers, \$5.10(25.70; poor to me-dium, \$3.50(24.90; stockers and feeders, \$1.75(24.10; cows, \$1.50(24.25; heifers, \$2.00(05.00); canners, \$1.50(0,4.25); neners, \$2.00(05.00); canners, \$1.50(0,2.40); bulls \$2.00(0,4.35); calves, \$2.00(0,50); Texas-ied steers, \$2.75(0,3.75); Western steers, \$3.00(0,4.00); Hogs-Mixed and butch-\$4.25@4.4235; good to choice ers', ers', \$4.25@4.4215; good to choice heavy, \$4.30@4.40; rough heavy, \$4.00 @4.25; light, \$4.00@4.40; bulk of sales, \$4.13@4.30. Sheep—Sheep and lambs, to to 15c higher; good to choice with ers, \$3.75@4.35; fair to choice mixed \$2.75@3.75; native lambs, \$3.75@560. Pittsburg, Pa.—Cattle slow; choice \$5.05@5.20; prime \$4.85@5.00; fair \$3.00 @3.00. Hogs active; prime, heavy. \$4.50@4.55; mediums \$4.45@4.50; heavy. Yorkers \$4.45: light Yorkers \$4.40@ 4.45; pigs \$4.30@4.55; roughs \$3.00@

445; pigs \$4,30@455; roughs \$1000 4.25 Sheep slow; prime wethers \$18; 64.00; culls and common \$1.25(\$2.00 choice lambs \$5.35@5.50; veal calves lambs \$5.35@5.50; veal calves \$7.50(18.00).

#### INDUSTRIAL AND SCIENTIFIC NOTES.

There is an ice plant in Jernsalem A foreigner cannot own land in Ja

Senegal exports annually about 1.302,

000 tons of peanuts. Colonibia has a population of about 4,000,000 including Indians.

1,000,000 including Indians. The Mexican government has decid-ted to permit Chinese immigration. The average age of Senators is fifty-nine years; eight are less than forty-

Three hundred and eighty-two yards. by Travis, is the longest golf drive.

St. Louis is to have a goat dairy. Toulon, France, sent to America last rear \$137,000 wolf: of flower balls. France has, within six months, paid in subsidies for new ships \$38,500,000. The Russian government will estab ish permanent commercial unseques in Persia. Persia

The English language is much in use Panama, especially on the Atlantic

In 1880 the average New York ook 182 rides is street cars: last pe took 415.

# Slate of First-Class Quality. Manager Pike secured a slat twenty-four inches square the other

and rains of summer under the most trying conditions. When the stone was cleaned it showed up as bright and in as good condition as when first taken from the quarry.

Be Humble. If thou desire the love of God and man, be humble; for the proud heart, as it loves one but itselfe, so it is beloved of none, but by itselfe; the voice of humility is jod's musick, and the silence of humility is God's rhetorick. Humility enforces, where neither voice or strength where neither vertue nor strength can prevaile, nor reason -- Francis Quaries.