Why So Many Prop'e Git Thed of Being bristians.

New York City.—Dr. Charles H. Parkhurst, pastor of the Madison Square Presbyterian Church, preached Sunday morning in "What Think Ye of Christ?" from the words found in Mark viii:23; "Whom say ye that I am?" Dr. Parkhurst said among other things:

Christ means to you something; what is

Christ Himself asks this of His disciples

Christ Himself asks this of His disciples It is the first Christian catechism. Brief, but nevertheless it is catechism, and is tod's warrant for our asking doctrinal questions, and His warrant, too, for out being prepared to frame some sort of an snawer to them.

Christ's inquiry here means that He expects His disciples to have convictions—rouvietions in regard to Himself at any rate—and definite enough for them to be able to state them. Such convictions may be more correct, may be less so, but an imperiect opinion is better than none, and no opinion ends in heing perfect that did not begin by being imperfect, and sound conviction is bunder convicted and converted. Everything human begins in a mistake. Error is the loamy soil out of which trath's egistes and biossoms. The history of philosophic, science and theology illustrates this principle with a distinct cogency that is unanswerabe. So that we need not be too much afraid of being in error provided on y we cling to our error with a tenacity that is not simply tenace and the content of th on y we cling to our error with a tenacity

on y we cling to our error with a tenacity that is not simply tenacious, but that is also honest and intelligent.

What think ye of Christ? His appeal here is to man considered as an animal who thinks, who has ideas, idea: of his own, takes impressions from what is shown him, told to him, acted out before him, and impressions that so groove themselves into his substance as to take defined shape and mape that is fairly permanent. Just as objects make an image of themselves in the cye, so facts, events, truths, make an imobjects make an image of themselves in the cye, so facts, events, truths, make an image of themselves in the mind-that is, they do if the mind is an alert mind, sensitive, responsive. A man can, of course, look without seeing anything; so he can it ar without learning anything; live in the presence of great realities and come away from them without carrying upon his soul any of their imprint. An ox can look toward the west at 6 o'c.ock in the afternoon without observing any sunset: there is a wand the west at 6 o'clock in the afternoon without observing any sunset; there is a good deal of the bovine still in most of us that call ourselves human, and that is why we behold so little of what is really visible and why we garner so little of the fruit that falls into our laps. A duck can go through the water and still come out dry A boy can go through college without any of the college going through him. Judas walked three years with Jesus and finished by being a devil.

walked three years with Jesus and finished by being a devil.

What think ye of Christ? He wants to find out from His disciples, then, what im pression of Himself He has left with them what stamp He has put upon them. What they think of Him will be only another name for the record of Himself that His teachings and demeanor have left printed upon their intelligences. I am trying to have you realize that their opinion of Him that He was trying to get hold of war omething definitely traceable to the working influence upon them of His own presence and activity. He is not interest ed to know what they imagine Him to be nor what some one has told them that He is. He has been for some time demonstrating Himself to them by word, act and spirit, and if they are not altogether like the duck in the water or the ox before the sunset, as presumably they are not, this demonstration of Himself to them has been for the ox before the sunset, as presumably they are not, this demonstration of Himself to them has been for the ox before the sunset, as presumably they are not, this demonstration of Himself to them has been for the sunset, as presumably they are not, this demonstration of Himself to them has been for the water or the ox before the sunset, as presumably they are not, this demonstration of Himself to them has the demonstration of Himself to them has the demonstration of Himself to them has the demonstration of Himself to them has been demonstration of Himself to them has the demonstration of th the duck in the water or the ox before the sunset, as presumably they are not, this demonstration of Himself to them has in some way told upon them, it has lodged something within them, and He want them to give a name to it. Their opinion of Him was something that He had Him self been the means of making to grow up in them without their consciously having any part in the matter themselves. It was not something they had borrowed from somewhere nor something that they had personally striven to acquire. personally striven to acquire.

Opinion, then, if it is anything more

Opinion, then, if it is anything more than mere /uotation, copy of what some one else by thought, is one of the things that grows. The influence that starts the conviction ill, if it continues to operate go on add z to that conviction's strength and inter y. As illustrative of this som pare the leebleness and timorousness of the convictions of the disciples when they began to believe in Jesus with what those convictions were when at the end of their course they laid down their lives in mar lyrdom. That is the natural course of things. It is natural for a flower to continue to grow if it stands in the same sunshine and rain as that which first made it begin to grow. If a flower comes up out of the ground, grows for a day and then suddenly stops growing and remains as it suddenly stops growing and remains as it is, you know something is the matter— either there is a worm at the root or the air too cold or the soil too dry. It is not

sudden'y stops prowing and remains as it is, you know something is the matter-cither there is a worm at the root or the air too co.d or the soil too dry. It is not natural for it not to go on improving upon itse'f, adding to itself.

It is a sorry condition, then, that a mar is in, that a Christian behever is in, when he says that he had a year ago. It tells a read story of the way the year has beer passing with him. If the vine that is twin ing itself around your trellis clothes itself in no more leaves and puts forth no more blessons this summer than it did last summer, the season must have been an infelicitous one for plant life or there is some thing serious the matter with the vine.

I have in this been speaking broadly of conviction in general, but of course the reference specifically intended is to religious conviction, and more specifically stilt to the conviction contemplated when the cutstion was asked, "What think ye of Christ?" We doubtless all of us have some conviction respecting Him; that is we all us passess among our other com. od' nd be longings—either out on the table cucked away in some drawer or coest of stored in the garret among other disused furniture or obsolve brica-brac-something which we called (and proper); each a belief in Christ, an opinion about Him. a conviction concerning Him. We are willing to assume, too, that it may be a very valid conviction, sound, yea, ther oughly in the terms of Scripture. Yes, but granting all that, is there any of to-day sap in it or is it an antiquity?

It recans a great deal to say of a man't Christian conviction that it is a living con viction, that it is going on to-day main taning a continuous life, freshly ministered to and daily sunsilied by communication from the same divine source that first initiated it. A dead conviction when our conviction factors. It brings everything down to date and sets it out in front of us the recall it, nor books, manuacripts, care chisme rummaged through in order to as thereficate it. It is an imbedded impulse thate

cons health means consecutive supply. There is no ancompatibility between your parior being brilliantly luminous at noon and black with Egyntian darkness at midnight. Light is not laid on in fast colors; neither a the light of God, and the heavenly radiance that was upon us in 1902 is no guarantee against deviliah blackness being upon on in 1913. Even Christ's power over us is valid only for the time that it is over us, so that the liveliest kind of orthodoxy, provided it is merely a mummified residuan from an extinct experience, is no kind of an embarrassment to the very liveliest kind of depravity. It is all right to believe in the doctrine of peraverance of the saints that persevere hat that decrine, applied in sold literalism, has done as much as any cose thing perhaps to prevent their persevering. If the money a man has in his nochet to-day is thought by

defray all his expenses and secure all desired comforts and luxuries for an indefinite time to come he will feel no incentive to going out and earning a couple of dollars to-morrow, and so his confidence in the absolute and everlasting sufficiency of his present nocket containings may essily is the in his turning neuror. Those illustrations only serve to indicate what I mean by saving that a man may be as orthodox is Calvin and as wicked as he knows how.

The principle we have been discussing also explains why it is that so many people who show a good deal of Christian zest at the start so soon get tired of heing Caristians. To have carnest views of Christ and to be intensely interested in them and controlled by them cannot, unfortunately, he taken as a certain sign of the continuance of that interest. The falling off, the cooling down of Christian enthusiasm is common experience. Even the disciples, at Jesus' temporary withdrawal from them at crucifixion, throw up the whole matter, resumed their old life and went back to their fishing. Interest is not self-sustaining. Enthusiasm, like a burning can-fle, consumes itself in its own heat. The sun, to astronomers tell us, would hurn itself out and our systems fall back into original darkness were not special provision made for keeping up the sun's temperature.

At the same time there are lines of effort and employment where interest, on the contrary, never does seem to flag, where heat is not only maintained, but with a mercury that is rather steadily on he rise. Setting aside the familiar and ather shop worn instance of the money retter, who, the more he gets, the intenser, as a rule, becomes his ambition to get, that is only one of the many pursuits where the like enhancement of interest, mounting up in many cases to the height of a streadily growing passion, is seen to evince itself. Examnles of this are, I should say, especially frequest among scholars devoted to the scientific investigating and steadily intensifying interest the particular fact I would begin shew as a certain sign of the continuence of the co

is apt to impart a tinge of the same mel-ancholy to every one class before the mea-is over, and the man or woman who is ab-sorbed in the contemplation of h.s or her-own troubles, real or fancied, is doing something to add to the gloom of a worto-that is more lacking in sunshine than if need be. No matter what one's private felling may be, one can always make ar effort to be pleasant for the sake of other people's happiness. While the ovnortuni-ty of doing some great and noble thing may not often occur, the simple but beau tiful opportunity of being pleasant is altiful opportunity of being pleasant is al ways present.

Others First. If, in addition to the desire to live day by day aright, we wish to add some pledge, can it not be that self shall sink into significance, and that the good, the happiness, the welfare of others, shall come first?

Birde That Blush.

An observer finds that some birds blush. He writes: "We have a very fine specimen of the blue and yellow macaw which displays this trait-not often, for he is remarkably good-tempered-and the 'blush' is an invariable sign of anger; so much so, that we warn all friends that while his cheeks remain white all attacks are feigned and in play and can be disregarded, yet if the 'danger signal'red-shows, to look out and keep out of reach." The owner of a blue and parchment-like face becomes bright pink, especially above the beak, whenever it is angry or excited.

Wrote After Many Years.
Mrs. Lucy A. Davis of Canton, Mc.,
has received a letter from her brother, George Butterfield Smith, who for
over thirty years has not been heard
from by his relatives.

Connecticut Claims Sole Honor. turned home from Gettyaburg says

SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY 3.

Subject The Boyhood of Jesus, Lake II., 40-53 - Golden Text, Luke II., 52-Memory Verses, 49-51-Commentary on the Day's Lesson.

1. The growth and advancement of Jesus (vs. 40, 52). 49. "The child grew." From this verse and verse 52 we learn that Jesus had a human body and soul. He was a genuine boy and grew like other boys, but He was sinces. Evil had no place in Him. "Strong in spirit." In mind. intellect and understanding. "Filled with wisdom." He was eminent for wisdom even when a child. "Grace of God." Grace commonly means favor. God was plassed with Him and showed Him favor and blessed Him.

He has been a mystery to His parents, and He has been a mystery to the world ever since.

VI. Jesus subject to His parents (v. II). 51. "Went down with them." If His heart drew Him to the tennie, the vice of duty called Him back to Gallee; and perfect even in childhood, He vicided implicit obedience to this voice. "To Nazareth." Here He remained eighteen years longer. These were years of growth and proparation for His great life work. "Was subject unto them." There is something wonderful beyond reasure in the thought of Him unto Whom all things are subject submitting to earthly parents. No such honer was ever done to angels as was now done to Joseph and Mary. Great men lave learned first to obey. That general could not command an army if by most severe disapline he had not learned to obey. That college president could not fill his position if he had not learned this lesson. It is a sign, not of abjectness, but of greatness, to be subject to law. "In her leart." Expecting that hereafter they would be explained to her and she would understand them fully.

CLEVER RUSE OF AUTHOR.

Advertised His Book as Dangerous to Public Morals.

A story of an author who was com pelled to resort to subterfuge in order to get his book into public notice is being told in Paris. Jean Lombard had fought for many years against poverty and ill-health, but nevertheless had produced several novels which were considered by those who had read them to be works of genius, though they had been total failures as salable commodities. On his last work he concentrated all his hopes of recognition, but on publication the book showed every sign of going un-noticed. The author, however, hit upon a unique way of advertising it. He wrote from Marseilles a letter signed "An Indignant Republican," to the suthorities in Paris, violently censuring the book as dangerous to public morality and demanding the imprisonment of its author. When inquiries were made, the writer and the author were found to be one and the same person, but the writer's object was

CHRISTIAN ENDEAVOR TOPICS.

JANUARY THIRD.

"The Kind of Growth I Need in 1504."-Eph. 4:11-16.

Scripture Verses-John 22:24; 15:2, 5; 2 Cor. 9:8-11; 12:7-10; Eph. 6:11; Col. 3:16; 1 Tim. 4:15; 2 Tim. 3:16, 17; Heb. 2:1, 2; 4:16; 12:11. Lesson Thoughts.

That is an erroneous view of religion which looks for sudden bursts and violent changes in the spiritual life of men; the growth of genuine plety is gradual and almost invisible the course of vegetation in the nat-

ural world. As without industry man would have no harvest, so without active effort he would have no religion; though both depend on God for increase.

are always growing-either 'unto the measure of the stature of the fulness of Christ," or in the likeness of sin. These growths are in opposite directions, and each advance in one takes us so much farther from the other. Which way in 1904?

Selections. After all the researches of philoso phers, not one has been able to tell the way in which the grain grows. They can observe one fact after another; they can see the changes; they can see the necessity of rains and suns, of care and shelter, but beyond this they cannot go. So in religion. We can mark the change; we can see the need of prayer, and examination, and searching the Scriptures, and the use of the ordinances of religion, but we cannot tell in what way the religious principle is strengthened.

As God unseen, yet by the use of proper means, makes the grass to flourish, so God unseen, but by proper means, nourishes the soul, and the plants of plety spring up and bloom and bear fruit.

Prayer-Lord God, strengthen our faith, that our growth and progress are in thy hands. Enable us to see what a precious, powerful life was implanted in us by thyself, a life that increases with a divine increase. Teach us to take away all that can hinder the new life, to bring forward all that can further it, so that during this new year thou mayest make thy work in us glorious

RAM'S HORN BLASTS.



THE only doubts to be askamed of are those you are proud of. Free lu Free lusts make fast links.

The purposeless is powerless. Preaching down never lifts up. The wastes

wealth lead to the wall of want. When the door is shut it is an invitation to knock. It is no use denouncing sin before

you renounce it The offense of the Crosa is the Christian's best defense. There is nothing pleasant about the

savor of a dead piety. Many a man who gets on in this life will never get into the other.

Prayer is rarely a privilege where it is a duty. The great Passion subdues all our Psychical research never sought a

soul to save it God's love is not intensified by our limitation of it.

You cannot hide poverty of thought potysymanie An entertaining preacher may be detaining leader.

The best in this world never find their best in this world. A hand in the pew is often worth ten arguments in the pulpit.

The garment of truth cannot be used for the cloak of pretense. The devil weeps every time a saloon is closed. Fools always try to retrieve folly

with falsity. The wise man fears pride when he The doing of a duty sows the seed

of a delight. God's silences may be as instructive as His speech. The bric-a-brac of life makes its

greatest burden.

HAS SCHOOL FOR PARROTS.

Philadelphia Woman's Ingenious and Novel Scheme.

One of the strangest schools in the world has been established in Philadelphia by a woman. It is a school for parrots, where the birds are taught to speak by a phonograph. The custom has been, in teaching parrots the lingo which they prattle so amusingly, for the teacher to crouch in a corner out of sight of the bird and repeat thousands of times the same word, the same phrase, till his back ached and his voice refused to emit more than a whisper. The way de vised by this woman requires no exertion, and is much more successful. She sets a phonograph going at the parrot's ear and then attends to other affairs. The phonograph, with a precision and a persaverance man could never equal, drums into the ears of "Polly" the sentence that is to be learned. The term at the Philadel phia phonograph school of languages for parrots lasts six months. The tuition fee is \$40 a term.

Mercantile Fleets Compared with the year 1901, the German, English, Danish, Dutch, French, Italian, Austro-Hungarian and Greek flags show an increase, especially the two latter; the Norwegian, Russian and Spanish flags show a de-crease. Non-European flags are sel-dom seen at Hamburg. In 1902 only one American ship, of 2,147 tons; one Brazilian ship, of 121 tons, and one Argentine ship, of 1,068 tons, entered

Thirty-one years ago a young man drove into Butler county with all his possessions contained in a "prairie schooner." The other day he took at inventory of all that he had since ac cumulated. It came to \$11,215, or exactly \$1 a day for every day he had

The Finday Breakfast Cable

A Prayer of Gratitude. Lord, for the erring thought Not into evil wrought; Lord, for the wicked will Betrayed and baffled still; For the heart from itself kept, Our thanksgiving accept.

For ignorant hopes that were Broken to our blind prayer; For pain, death, sorrow sent Unto our chastisement; For all loss of seeming good, Quicken our gratitude.

—W. D. Howells.

A Lost Opportunity.

It was the Sunday before Christmas.

It was the Sunday before Christmas. Christmas cheer was everywhere—in the fragrant wreaths of evergreen, in the joy ous strains of church choirs, in the smiling faces of men, women and children. It seemed as if pain and loss and struggle and failure and death were forgotten in the joy that Christ was born.

But not even Christmas could ense the ache of one heart. In all the great city there was probably no woman more wretched than Agnes Farrar. She had once had all that seemed best in life—health, beauty, wealth, charm, love. She had chosen ten years before to ignore the requirements of her world and to become a law unto herself. She had found the fate which surely waits for a woman who so chooses. On Christmas Sendar come a law unto herself. She had found the fate which surely waits for a woman who so chooses. On Christmas Sunday she faced the truth. Her money was gone. She had bartered her health for pleasure. Only faint traces remained of her beauty and her grace. Of the abun-cant loves once given her without stint, she had chosen the cheapest and poorest, and the last frames, or they were the she had chosen the cheapest and poorest, and the last fragment of that was gone.

"I've come to the end of it all!" she said to herself, as she stood before the dull mirror in her cheap lodging on Christmas Sunday morning. With that word upon her lips she resolved to go to church—for the last time. She thought with a bitter smile that she would at least be warm there.

She extend the

She entered the church as if in a dream. As she was shown up the broad aisle a flood of memories swept over her. Ansaem and Scripture lesson and prayer passed unheeded. One scene after another of her life unrolled before her inward vision, until she was suddenly conscious that she was weeping, and that a gracious woman beside her looked at her with gentle, pitying eyes. She raused kerself and turned her face up to the preacher. He had been speaking some minutes, although she had caught no ward of the sermon.

pitying eyes. She roused berself and turned her face up to the preacher. He had been speaking some minutes, although she had caught no word of the sermon. Now this was what she heard:

"One night a man was groping his way rione across a dark and dangerous moor. Suddenly he slipped and fell into a deep pit. In vain he cried for help. In vain he struggled to climb up the steep sides of the pit. Morning broke, and found him wounded, thirsty, exhausted, despairing.

"Then there came to the mouth of the nit a Buddhist. He looked down at the broken figure and said, 'O wretched man, your struggles are useless, and your suffering is because of your struggles. Cease to desire to live and all will be well. Fix your thought upon oternity, and presently you will find Nirvana,' and the Buddhist passed on.

"Then there came a student of Confueius. He also bent over the pit to see whence the cries came. Then he said, My poor man, I see plainly that you have disobeyed the great moral laws of this world. You have neglected to reverence your parents or the state. If you were up here I would gladly instruct you in these duties, but as you are cuite incapable of getting out. I must leave you.

"Then there came a Mussulman, and he counseled natione and belief in one God, and also worth his way.

But at last there came a Christian. He leaned over the rit, and he called to the man, who by this time was almost dead, Courage! Courage, my brother! We will help you. I was once in that very pit myse!! Be of good cheer; keep your hope a little longer and I will return. Then the Christian hurried away, and oulckly returned with men and ropes and food and drink. They all worked his dimeyes seemed to see a strange Figure, like as it had been the Son of God. So presently the man was saved from his dire extensity, and was carried by strong, loving hands to his journey's end.

The woman in the pew hung on the preacher's words. When they ceased she fell upon her knees as he gave the benediction. There was a hushed moment, and then the course and

the woman had sat glanced at her tearstained face. She thought quicky, "That
woman is in trouble. She looks as if she
had been hearing her own story. I wonder if I dare speak to her?"

While she heatitated a friend whispered,
"What time to morrow can you come to
the Christmas sale?" The two moved
down the aisle talking orietly. Agnes
followed them-hoping she knew not
what. They halted at the door and others joined them. "What a thrilling sermon!" said one. "I never heard him
more inspired," answered another.

The woman, now very pale, listened for
a few minutes to their friendly chat. She
heard one call back. "A merry Christmas
to you all!" and then as the vestibule
was almost empty, she made her way out.
A fine, dry snow was falling, and the wind
was bitter cold.

For an instant salvation had seemed

was bitter cold.

For an instant salvation had seemed

possible to her, although she know not how. But the moment of hope had passed, ane black pall of temotation, failure and desnair wrapped itself again around her, and hid her forever from the eyes of those who might have rescued her.

The next day the preacher said to one of his most useful parishioners, "Who was that striking woman in your row."

that striking woman in your pew yester day?"

dat?"

"I never saw her before," she replied.
"Do you know, I was almost tempted to speak to her after service; she seemed much moved by the sermon. But some friends came up, and she slioped away."
"I wish you had spoken to her," said the preacher.—Youth's Companion.

Life a Reality.

Life is reality—a useful, usable, noble reality. Happy, too, when once the grim idol Self has been dethroned forever. For it is a truth which we all have to learn oftentimes through many a bitter lesson—that we can never be happy until we cease trains. trying to make ourselves so.-Dinah M. lock Craik.

Simply Ways Up the Mountain. Trouble and labor and weariness are simply ways up the mountain of loftier destinies. Tears may be given to wash our eyes that we may see these loftier destinies more clearly.

"The grave itself is but a covered bridge Leading from light to light through a brief darkness." Rejoice then even in the difficult and darkened ways; the reason in them is just larger, loftier life.

Village of Deformities.

Whatever you do, begin with God.-Matthew Henry.

The strangest village in the world is undoubtedly the little hamlet of Jatte, near Culoz, in France, not far from the Italian frontier, where dwell about 200 deformed men, women and children, who in Paris go by the name of "Cuis-de-Jatte." They are deprived of the use of their legs and thighs these being withered and stunted, and push themselves along in primitive wooden carts with wooden wheels which they propel by means of a flat iron-shaped block of wood in either THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

A Striking Article on the Eating of Cand, in Which is Bound Up a Most Bemark-able Temperance Lesson—The Young Man Who Craves Sweets is No Drinker

Man Who Craves Sweets is No Drinker. The news stands in railroad stations and ferry houses sell among other things indiscidual pieces of candy—at one or two sents each.

There are huge chocolate drops, as big as the end of your thimb, other large drops, lifed with sweet, thick cream, and so on. In the evenings it is very interesting to watch those who buy these candles. There are very many young boys among the buy-cres. But there are also a great many coung men. They rush up, buy their evening newspaper, and take in addition two or three pieces of candy to be eaten on the way home.

This spectacle of young men-clerks and corking men-cating candy is new and bleasant.

The man who craves sweet things is almost always a man who uses little or no slephol.

tleohol.

The man who suddenly gives up the drinking habit feels a strong desire for max; for sweet things of all kinds.

And for the same reason the young men whom you see buying candy as they rush homeward at night are young men of temperate habits.

Temperative is a virtue that gains ground this all over this country. The early all your this country.

taily all over this country. The candy rating habit should be welcomed as one of the temperate signs.

There is, by the way, a limit for young women and for mothers in this question of

rating candy.

If a young man brings you a box of candy and sheepishly cats about half of it before you can cat six pieces, he is a young man most promising. You may be quite sure that he is not a cocktail young man, or one if the young men who think "a little whisky is good for the system." Candy and whisky rarely meet in young men's inseriors. ating candy.

On the other hand, there is something

On the other hand, there is something tuner about the young man who shows wainly that he cares nothing for candy. He may be an exception or he may be a poor goose hiding his real longings because the thinks it immanly to want sweet things. But uselfly he is the sort of young person that a girl can well do without.

One other word on the candy question—which may not come ug here again for rears. Remember, fathers and mothers, that your child's desire for candy is perfectly natural and should be gratified.

There is no more wholesome food than pure sugar. The candy which comes nearest to being pure sugar, with a little harm. st to being pure sugar, with a little harm-ess flavoring, is an excellent thing for

The craving for early is as natural in a filld as the craving for salt among us all, on know that no man or other mammal and do without sa't. The old monks, torand do winout sait. The old monks, tor-uenting their bodies for the sake of their ouls, imposed many privations upon them-elves. But no one ever succeeded in one without sait. In Africa, where sait

sing without salt. In Africa, where salt is so scarce in some places, the children sathered around white explorers and licked pieces of rock salt, chewire and swallowing it, as our children do with candy. A father who wants to please his children without nurting them can not do better than take home to them occasionally a ocund of plain molasses candy. That is the very best kind. There are other plain unders about as good. And the child that has such candy often—in moderation is all the letter for it.

Candy disagrees with grown people and the children sometimes. But if the diet is otherwise sensible, and

But if the diet is otherwise sensible, and if there is a craving for candy, it never is arraying for candy, it never is arraying for candy, it never is array and an already over-corried standard. The danger about it resides in this fact, it tempts the pa's and over-use and adaptent. Do not let your children fill their stomachs with other things first, and then hart themselves by adding sandy to an already too heavy load. Let them have the candy first—at the berinning of the meal. It it be pure, do not hesitate to let them have a good deal of it—say, an eighth, or, for hig children, a soath of a pound. Then let them eather things.

a skill of a point. Then at them eat the other things.

A man very well known in New York. Pichard Craker, in fact, said to a friend that he could not so much as taste cardy, on account of dysoensia. But he was told that if he would take sinney raik and candy he could out and digest all the cardy he wanted to. And to his surprise he found that it was so.

A diet of milk—swallowed slowly in small sins, and of absolutely pure candy of cure dyspensia and improve the completion, if kept up for four or six weeks.

We wish that the big stores that com-

We wish that the big stores that combine great sales with cheap prices would make a specialty of pure and cheap molasses candy, made firsh daily. They should be able to sell it at a profit for twice or three times the price of sugar by the barrel. They would render a genuine service to chi'dbood and to parents if they would make a feature of this.

Let them out the "fresh molasses candy for the children" feature in all their advertisements. They will make thousands of little friends and big ones, too. They might even, occasionally, as a Santa Claus surprise, send home a quarter bound sample of the candy free with the mother's purchase, wranged up in a statement somewhat on the lines of this editorial.—From an Filtorial in the New York Evening Journal.

A Ruined Career.

A Ruined Career.

One of the best Greek scholars in New York is a guard on the Sixth avenue elevated railway. Not long ago a famous professor in one of our leading universities published a volume on certain features of the ancient Greek dia ects, of interest only to scholars. The "L" guard referred to wrote to a newspaper, pointing out several errors made by the professor in his book, and signed Limself by his road and number. After a month's search a correspondent found the man. "How does it happen," he said, showing his card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at the correspondent sadly, and his red face flushed more than usual. "I was first Hellenist of my year at Dyoan," he replied, "My Greek is still what it used to be, but my career has been ruined by—whisky."—Christian Century.

Liquor the Chief Ear.

Cardinal Manning once said: "For therty-five years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is this: The chief bar to the working of the Hely Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to that good Spirit more direct, more subtle, more steafthy, more ubiquitous, than intoxicating drink."

The Crusade in Brief.

William Br. vn was arrested at New-fields, N. H., in a drunken stuper, after having consumed forty bottles of beer. having consumed forty bottles of beer.

Governor Yates, of Illinois, has appointed five commissioners to purchase a statue of Frances E. Willard, and erect the same in Statuary Hall, Washington. She was against whisay to the end and her memory is blessed.

A sad comment on the liquor traffic following the flag as it does, is the fact that in the advancement of the Engish flas and civilization, the Mohammedan, when they see a drunken man, designate him as a Jesus man.

The barkeepers have a total abstinence association; nobody knows better than the bartender that total abstinence is the only sure way to avoid drunkenness.

The conclusions of the committee of fif-

The conclusions of the committee of lif-teen scientists appointed in 1866 to study the linuor question is that: "Much of the so-called scientific temperance instruction in public schools is unaccentific and unde-sirable, and is not in accord with the opinions of the large majority of the lead-ing physio-oxists in Europe."

In Regium scattatics indicate that whereas or lifteen years the paparation has only increased fourteen per cent., the consumption of alcohol has increa-ty-seven per cent., and it has increased forty-five it asymptoty for cent., at eventy-four per cent., at eventy-four per cent., at

COMMERCIAL K

Geperal Trade Conditions

R. G. Dun & Co.'s Weekly Reof Trade says: Business is decidedly better than at any recent date, and the improvement is not confined to activity in holiday goods. Building permits insued during the month of November exceeded the same month last y railway tonnage is heavy and se manufacturing branches are start idle machinery. On the other hand there is no improvement of the situa tion in the cotton industry, and for producers are restricting output.

Confidence is increasing in the iron and steel industry, and the feeling is becoming more general that prices will not be materially lower. The steel markets have been in a states

of uncertainty, owing to the numerous meetings in progress for the settlements:

of price lists and wage scales.

Failures this week numbered 329 in the United States, against 267 last year, and in Canada 20, compared with 15 a year ago.

Bradstreet's says: Wheat, including flour, exports for the week aggregate 3,363,035 bushels, against 4,599.530 last week, 3,256.037 this week last year, 4,332.832 in 1992 and 4,123.350 in 1990. Corn exports for the week aggregate 637.857 bushels. against 659.025 last week, 1,326.141 at year ago, 330,941 in 1901 and 5,465,578 in 1000

LATEST MARKET QUOTATIONS.

Four-Spring clear, \$3.85@4.05; here:
Patent \$5.25; choice Family \$4.35.
Wheat-New York No. 2, 8024c;
Philadelphia No. 2, 8624@87c; Balti-

more No. 2, 821/2. Cern-New York, No. 2, 501/2; Philadelphia No. 2, 481/4@481/4; Baltimora No. 2, 28c.

Oats- New York No. 2, 494c; Philadelphia No. 2, 41@42c; Baltimove 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, \$12.00@

Green Fruits and Vegetables.--Agples-Western Maryland and Pennsylvania, packed, per brl \$1.50@2.25. Beets-Native, per bunch 11/2@2c. Broccoli-Native, per box 200225c. Calibage-New York, per ton, domestic, Danish \$30@35. Cranberries—Cape Cod., Danish \$30@35. Cranberries—Cape Cod., per brl \$6.00@7.50; do, per box \$1.75@2 \$25. Celery—New York State, per dozen 30@50; do, native, per bunch 30%. Carrots—Native, per bunch 1@1%. Grapes—Concords, per 5-lb basket 13@14c. Horseradish—Native, per bushel box \$1.25@1.50. Kale—Native, per bushel. 14. Horseradish—Native, per bushed box \$1.25@1.50. Kale—Native, per bushed box 20@25c. Onions—Maryland and Penusylvania, yellow, per bu \$5@65c. Pumpkins—Native, each 3@4c. Spinach—Native, per bushel box 75@90c. String beans—Florida, per box \$2.75@3.00. Turnips—Native, per bushel box \$2.00c.

Potatoes.-Maryland and Pennsylrania, good to choice, per bu 78@80c; New York, per bu 78@80. Sweet pota-tocs—North Carolina, yellow, per bet \$2.00@2.40; Potomac, \$2.00@2.40; Eastern Shore, yellow, 75c@\$1.50; yanas,

11.25@1.60. Provisions and Hog Products—Bulk dear rib sides, 734c; bulk shoulders, 8; sellies, 834; bulk ham butts, 734; sugar-ured shoulders, blade cut, 9; sugar-curd California hams, 834; canvased and incanvased hams, to lbs and over, 13; efined lard, second-hand tubs, 81/2; re-ined lard, half-barrels and new tub-

Poultry Turkeys Young, 7 lbs and yer, -@15½c; do, old, do, -@14½; lo, small and poor, 12@13. Chickens. lens, medium to heavy, 10@101/2c; de. tens, small and poor, 9@91/1; do, old toosters, each 25@30; do, young, good to choice, per lb 10@12; do, staggy, per b—@10; do, do rough and poor, —@2. Ducks—White Pekings, 4 lbs and over. -@12c; do, mongrels, 3½ to 4 lbs, per lb 11@12. Geese-Western and South-

to 11@12. Geese—Western and South-ern, each 60@75c.

Dressed Poultry.—Turkeys — Choice, per lb, —@16; do, medium to good, £3 @15. Ducks—Good to choice, per lb £2 @14. Chickens—Young, good to choice, —@12c; do, mixed, old and young, —@ 11; do, poor to medium, —@13. Geese.

Good to choice, per lb to@t3c. Eggs.—Western Maryland and Pens-ylvania, sale. We quote: Western sylvania, sale. We quote: Westerer Maryland and Pennsylvania, loss off, per dozen 30@-c; Eastern Shore, Maryland and Virginia, loss off, per dozen - 6030; Southern, do, 276028; storage, fancy, at nark, do, -@25. Cheese,-Fancy, September ,made

large and small, 1214@1214; late, made, October, 111/2@113/4 as to quality. Butter.—Separator, 26@27; gathered ream, 24@25; imitations, -@21; prints, 1/2-lb, 27@28.

Live Stock.

Chicago.-Cattle-good to prime steers \$5.00@5.75; stockers and feeders \$1.75@3.90; cows \$1.50@3.90; heifers \$1.75@4.50; canners \$1.50@2.40; bulle \$1.50°0.435; calves \$2.00°0.5.75; Texas fed steers \$1.65°0.4.00. Hogs Mixed and butchers' \$4.35°0.465; good to choice heavy \$4,55@4.62%; rough heavy \$4,30@4.50; light \$4,15@4.50; bulk of sales \$4.45@4.55. Sheep—Lambs steady; good to choice wethers, \$3,75@4.30; fair to thoice mixed \$3000375; native lamba \$4000575; fed Western yearlings

Pittsburg, Pa.—Cattle slow; choice, \$5,000,5 to; prime, 4,700,485; fair, \$3,00,03,60. Hogs higher, prime heavy, \$4,700 \$4.75; mediums, \$4.60@4.65; heavy Yorkers, \$4.55@4.60; hight Yorkers, \$4.45 @450; pigs, \$435@440; roughs, \$100@ 115. Sheep firm; prime wethers, \$385@ 100; culls and common, \$1.25@2.00; thoice lambs, \$5.35@5.50; veal calves,

PERSONAL MENTION

Major Frank J. Jones, president of the Board of Trustees of the Ohio University, has just returned home after a long stay abroad.

Congressman Ollie James, of Ma-rion, and David Highbaugh, of Hodge-ville, are called the David and Guliate of the Kentucky delegation in Con-

Major General John C. Bates will, on January 15, open offices in St. Louis making that the headquarters of the

George Francton's bust of Goeffrey Chaucer, just unveiled at the Guild-hall Library, the gift of Sir Regmald. Hanson, is a conventional likeness of the luther of English literatuse.

Mrs. John J. Ingalis has been asked by the Kansas Executive Council to go to New York to expect the clay model of bust of former Senator Ingalis.