PRINCETON, N. J.—The Rev. Dr. John Balcom Shaw, pastor of the West End Presbyterian Church, Manhattan, preached Sunday morning before the students of Princeton University. He took his text from Hebrews xii:1: "Run with patience." Dr. Shaw said:

There is a vast difference between walking with patience and running with patience.

There is a vast difference between walking with patience and running with patience. Both are hard, incalculably hard, but they are hard in very different ways, and call for graces which are exact opposites. Walking with patience requires the grace of repression or resignation. The spirit leaps ahead but the body must needs lag behind. We want to run, but we have to walk, and a slow pace when one feels he might make haste and ought to make haste is mightly aggravating.

haste and ought to make haste is might dy aggravating.

Walking with patience is one of the young man's struggles. He wants to get on and up, with ouick speed, but circumstances are holding him back. He has a mother to support, he works for an unappreciative firm, he lacks the proper influence, he has no friends at court, he can command no capital. Therefore, he must stay a clerk when he deserves the superintendency. He must go to business when he would prefer a protession, Creeping when you are eager to be leaping ing when you are eager to be leaping-can you imagine a greater tax upon pa-tience than that?

walking with patience is poverty's problem. To suffer want when others no more
deserving than you are in affluence, and be
resigned to it, it is the hardest possible
task. That is the bottom cause of all
our labor agitation—impatience under lim-

our labor agitation—impatience under limitations.

Walking with patience is misfortune's mission. To be held back by reverses, disabled by sickness, retarded by circumstances, felled by a great sorrow, so that we must walk instead of run—these are among the most difficult experiences of life, and are these not experiences that come to all? Who of us, the most prosperous and fortunate, those whose track has the fewest up grades upon it—even has the fewest up grades upon it—even the young college man with his own pe-culiar problems to solve and struggle to meet—who of us does not find frequent need to cry out with face turned upward? I want the love that all things sweetly

bear, Whate'er my Father's hand may choose I want the love that patiently endures The wrongs that come from earthly foe or friend.

Some great soul who had evidently taken a full course in the school of suffering and won the full diploma of resignation, has most aptly and heautifully expressed the soul's need under such conditions in these words:

The night is dark hat find my God.

ditions in these words:

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be at the land.
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor—patience—out,
And wish—but wait for day.
God help us to learn how to walk with
patience!

But what about running with patience? Does it not call for quite another schooling of ourselves, just as running on the athletic field demands a training peculiar to itself? Even a fast walker is not necessarily a good runner. The requirement in this case is active rather than negative Here is needed not the grace of repression, as it the other case, but of cultivation, of application or concentration rather than of resignation. In walking with patience, the weights and the brakes both must be applied in order to hold the spirit back and keep it apace with the body. But to run with patience, the weights need to be laid aside and the brakes removed that the inner may keep abreast with the outward, that our ambitions, our hopes, cur aims, may fly forward toward the goal, "nor," as the line of the old hymn runs, "tire amid the heavenly road."

The very pace of the runner is itself the foe of patience. It calls, seemingly, for impetuousity, and the more impetuous the runner, we are accurtomed to think, the better. Its certain effect is to heat the blood and fire the nerves. Behold the athlete with every muscle taught, every line of his face hard set, his eye intensand earer, the applanding crowd urging him on! How can he be poiseful and self-controlled? Indeed, patience would seem impossible, and impatience the very price of the prize. And yet every athletic map before me knows this is the talk of a novice. If there is anything the run But what about running with patience?

price of the prize. And yet every athletic man before me knows this is the talk of a novice. If there is anything the run ner needs it is self-control, to be able "to keep his head," as we say, to command his nerves, to hold his strength in check at the first and let it out toward the finish, to keep from being unnerved by the shouts of the crowd, to be equal to any unforessen turn the race may take or any condition before unreckoned with that might appear. And does it not always turn out that a running match is at bot tom chiefly a question of self-command-muscle, wind, nerve, mind, yes, and hearf—and the winner ever found to be the one who has run the race with the greatest patience."

who has run the race with the greatest patience?
Young men, this is a ranning age, and a country where, whether you will or not yeu must adopt the quickest pace. "Steplively," the car conductor's inelegant command, is characteristically American though it may usually happen in this case to be spoken by a foreigner. All Americans are proverbially in a harry. Even out kindergarten tots have caught the step, and from childhood on it gets gradually faster and faster, until, when a young man reaches maturity, he is on a dead run Life these days is a veritable rush for existence.

Life these days is a veritable rush for existence.

To run, then is an easy thing—it is the most natural thing in the world to us, we have been bred to it; it is instinct, but to run with patience, to keep the soul calm when the body becomes heated and overtaxed, so that the spiritual does not lag behind the material life, and we grow feverish, sordid, impetuous—ah! this is quite another thing. Such a difficult task is it that, amid the clamor and tumult of our modern life, it is the rarest thing to find men with tranquil temperaments, steadmodern life, it is the rarest thing to find men with tranquil temperaments, steadfast, patient, reposeful. Under the strain and pressure of the times we get irascible restless, nervous, narrow and shallow of soul. Solitude has no longer any congeniality for us, and, as Dr. Samuel Johnson declared years ago, "When a man cannot bear his own company, does not like to be alone, there is something wrong." It would seem as if Wordsworth were arraigning our age and not his own, which was so phlegmatic and meditative as compared with this, when he wrote down his memorable lines: "The world is too much with us; late and

"The world is too much with us; late and Getting and spending, we lay waste ou powers.
Little we see in nature that is our;
We have given our hearts away, a sordic
boon!"

We have given our hearts away, a sordic boon!"

Aversive to solitude, and over-enamored of society, hard driven by materialistic gain and greed, tearing ahead for a prize that our nervous clutch may crush so soon as it is once in the hand, we outrun our religious duty, the claims of our inner nature are left away behind, and we go dashing madly ahead, like a runaway engine, into apiritual, if not moral, ruin. This, young men, is the feverish race you are soon to enter. Whatever your disinclination thereto, you are bound to run it. The one supreme question is, will you ran it with patience or, as the great majority are seeking to do, impetuously, wildly, without self-control, and therefore unsuccessfully?

"What is the secret of such patience?" you ask of me, eagerly, carnestly, in your upturned faces? Let our author answer, "Looking unto Jesus" is the sole remedy, he suggests "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despiaing the shame, and is set down at the right hand of the throne of God."

"Looking unto Jesus" may mean at least three things: Looking unto Him as the final goal; looking unto Him as the sear empresed maining out of him as the search of maining out of him as the search of maining out of him as the search of the sear

the author of this epistic means all this

Jesus the supreme goal of our livesour highest purpose, our commanding as-piration, out to whom all our energies run and upon whom all our ambitions and ac-tivities terminate.

"Lord, let me not be too content. With life in triffing service spent, Make me assistance.

With life in triffing service spent,
Make me aspire.
When days with petty cares are filled,
Let me with holy thoughts be thrilled.
Of semetaing higher."
This must be our constant prayer, if we are to run the intried and hurrying race of

are to run the innried and hurrying race of modern life and preserve our equipose through it all; and that "something higher" to which we must aspire is the service of Christ. Let a man begin to live his life in devotion to Him, for His sake and unto His honor, turning all the intensity and enterprise of his strenuous existence toward that as his goal, and his life will speedily lose its feverish heat and grow calm and steadfast and serenc. He need not slacken his pace a bit. If that be its goal, he may continue to run and on to its close he will remain nationt despite his environing conditions. He may make haste to get rich, to acquire leadership, to attain success, to exalt Jesus Christ instead of self, if the unseen be his chief aim and aspiration, and seen be his chief aim and aspiration, and the material but a means thereunto, he will go through life patient-proof, and the tumult and fever of the age will never get

nto his soul.
For this is peace—to lose the lonely note
Of self in love's celestial-ordered strain;
And this is joy—to find one's self again
In Him whose harmonies forever float
Through all the spheres of song, below

above, For God is music, even as God is love." For God is music, even as God is love."

Oh! this is what our hard-headed business men need, this is what our nervous, self-centered society women need, this is the great need of our ambitious and eager youth, to make Jesus Christ, His glory and service the sohering, absorbing, controlling ambition of their lives. Is this not the first great look our author commends to us—looking unto Jesus, as our supreme purpose? And what is the second?

Second—Looking unto Jesus for power in our lives, as our great emancipator from

the bondage of this materialistic age.

"Have you ever thought, my friend,
As you daily toil and plod
In the noisy paths of men,
How still are the ways of God?

"Have you ever paused in the din Of traffic's insistent cry, To think of the calm in the cloud, Of the peace in your glimpse of the sky?

"Go out in the quiet fields,
That quietly yield you meat.
And let them rebuke your noise.
Whose patience is still and sweet." And let them rebuke your noise.

Whose patience is still and sweet."

Jesus Christ alone can bring the quietness of the fields and the calmness of the fields and the calmness of the cloud in our being. To Him we turn, as to its first great source, would we have the same atmosphere blowing through our souls. You know Mme. Guyon's definition of prayer: "The silence of a soul absorbed in God." And Tennyson's, if possible, was even better: "Prayer is like opening a sluice between the great ocean and our little channels, when the great sea gathers it self together and flows in at full time." If you and I would run with patience, we, too, must let this tide flow into our lives, and that can never be until we live in close touch with Jesus Christ, seek His help at every turn, draw upon Him for our strength and depend upon His grace for sustaining and transforming power. Henry Drummond once said: "Five minutes in the morning alone with Christ will change for us the whole day." What then would all the minutes of all the days in union with Him do for us?

"Have you and I to-day

Stood silent as with Christ, apart from joy, or fray
Of life, to see His face:

or fray
Of life, to see His face;
To look, if but a moment, in its grace,
And grow, by brief companionship, more

And grow, by brief companionship, more true,

More nerved to lead, to dare, to do For Him at any cost? Have we to-day Found time, in thought, our hand to lay In His, and thus compare
His will with ours, and wear
The impress of His wish? He sure
Such contact will endure
Throughout the day; will help us walk erect

Through storm and flood; detect Within the hidden life sin's dross, its

Revive a thought of love for Him again; Steady the steps which waver; help us see The footpath meant for you, and me." Forever true it is that those who run life's race patiently are pre-eminently men

of prayer. Third-What is the third look? Look-Third—what is the third look. Looking unto Jesus as a pattern for our lives. There is something about this pattern peculiar to itself. Expressed in a word, it has the perspective of eternity. Christlived His hie not to gratify a fleeting, temporal, selfish sense, like avarice, fame.

has the perspective of eternity. Christ lived His hite not to gratify a fleeting, temporal, selfish sense, like avarice, fame, success, pleasure, but to fulfill a God-given mission, to reach up to a divine standard, and work out an eternal equation. Put together three heart utterances of His and the full pattern will be before you: "I do always the things that please Him"—duty to His Father, His will ever yielding itself to the will of God. "I am come that they might have life and that they might have it more abundantly"—duty to men and complete dedication of Himself to the fulfillment of that duty. "I must work the works of Him that sent Me"—duty to Himself as "the sent of God" whose one passion was to make His life justify its high purpose. As some one has phrased it: "On one great mission bent.

He sped for God, forever unencumbered Of earthly clogs whereby our souls are numbered, In glory excellent."

Keep this pattern before you, my fellow runners, consult it the first thing in the morning, turning to it often through the day, and let it be the last thing you look upon at night ere your eyes forget to see, and you will be too serious to be otherwise than calm of soul; too much in carnest to lose your poise, too set upon linking every moment of time with eternity and working out the answer of your life to God telet temporal aim command you or sordid things enslave you. Then the weights shall be lifted off the inner and laid hard down upon the outward life, and you will continue to run—perhaps, your pace may quicken—life will be a prompt, an earnest, eager, intense race, but you will run it clean down to the end with patience. This is the trinal secret I bring you: Christ the purpose of our lives. Christ the power in our lives! Christ the pattern for our lives!

Shows Himself a Beast.

We believe there is truth in the old saying: "In vino veritas." Wine, when enough of it is taken, lifts off the cover. A man not only tells the truth when he is drun!, but he shows his secret disposition. If he is a beast, he shows himself beastly. If he is at heart cruel and revengeful, he may become a murderer. If he is lustful, he becomes licentious. Strong drii exaggerates that which without it might lie istent and unknown during a lifetime.

Hutchinson Family. A game or trick, played by any num-ber of persons. Those who know the game retire to an adjoining room and

are supposed to personate the Hutch-inson family, to whom the others are brought in one by one to be introduc-ed. The "family," who all stand in a row, imitate, as exactly as possible whatever the guest says or does, until he sits down, when he joins the family and another person is brought in. Sometimes when the guest under-stands the joke, he can turn it on the members of the "family," by dong something difficult to imitate.

An Eastport, Me., man was standing near the door of a clothing store, lost in meditation, when a woman walked up and began to stare at him. He up and began to stare at him. He never moved a muscle, but when she again turned he thought he had caught her eye for a sure enough mash and he smiled and winked the other eye. Imagine his feelings when she exclaimed in a startled voice, "Heavens! I thought you were a clothing dummy."

THE SABBATH SCHOOL

International Lesson Comments For January 24.

Subject: Jesus Rejected at Nazareth, Luke Iv. 16-30-Golden Text, John L. 13-Memory Verses, 13, 10-Commentary on the Day's Lesson.

I. Jesus preaching in Nararcia (vs. 1:21), 16. "Came to Nararcia." The war a trying visit. His own people wers be an mood to receive Him, but Jesus very properly opens Has public work in Galice at His own home. "His custom war. This is a good example for us. There are many evidences that Jesus had fixed religioushabits. "Synagogue." The yeagogues were not in use until after the Baby oursit captivity. They could only be erected where ten men in case circumstances (called "men of ease") could be found to attend them. The people sait with their faces toward the temple; there were "chief seats" for the ciders, and the women "at by themselves. "Subhath day "We should, on the Fabbath day, always avoid work, conversation and reading unfit for the Lord's day, and give ourselves to spiritual exercises. This was His custom. If He needed the means of grace sure y we do. "Stood un." They stood in the proper in the land of the property we do. "Stood un." They stood in the property we itual exercises. This was His custors. It He needed the means of grace suresy ve do. "Stood up." They stood up to read the Scriptures, but sat down to teach. The whole congregation stood during the read-ing.

whole congregation stood during the reading.

17. "Esaias." Greek form of Isaia's. "Opened the book." The roll. The Scrintures were written on parchiment, with two rollers, so that as they were read one was rolled on and the other rolled off. The portion selected was Isaia's file 1.2.

18. "Spirit—is upon Me." This was given Him as His baptism. "Hath anointed Me." I have been set apart for this very purpose. This is the first great qualification of a true preacher. "The Gospel" Good news concerning Himself, His mission and the deliverance He brings. "The broken hearted." Those overwhelmed with sorrow for their sins or sufferings. "The captives." The gospel comes as a great moral emancipation proclamation to those in bondage to sim, evil habits or the devil. "The blind." The spiritually blind. The light of the world has appeared—one who is able to unseal blind minds as well as blind eves. "Bruised." As the great obysician He comes to heal those who are broken and crushed because of sins committed. The "wounds, and bruises, and putrefving sores" may now be "closed" and "bound up" and healed. Note the difference between the prophets and Christ: They proclaimed liberty, He sets at liberty.

19. "Acceptable year of the Lord." A

erty. "Acceptable year of the Lord." A 19. "Acceptable year of the Lord." A reference to the year of jubilee. Lev. 25: 3-17. This was the year when, 1. Debts and obligations were released. 2. All Hebrew servants were set free. 3. Each resumed possession of his inheritance. This was a type of gospel times. The genuine jubilee year goes beyond the gospel picture. The liberty proclaimed is soul liberty.

ture. The liberty proclaimed is soul liberty.

20. "Closed the book." Rolled up the roll. "To the minister." The ruler of the synagogue or his servant. "Sat down." See on verse 16. This indicated that He was through reading and was now about to teach. "Eyes-fastened on Him." Many things contributed to arrest their attention: 1. The report of His teachings and mighty works which had preceded Him. 2. The remarkable character of the words He had read, 3. His manner and bearing, 4. The fact that they knew Him so well. 5. The unction of the Holy Spirit upon Him.

so well. 5. The unction of the Holy Spirit upon Him.

21. "Fulfilled in your ears." He saw their condition and He knew that He could save them. He is prophet, physician, Redeemer, deliverer. They are poor captives, blind and bruised. He stands before them with the calm consciousness.

captives, blind and bruised. He stands before them with the calm consciousness of power "to grapple with and overcome all their miseries."

II. The discussion (ys. 22-27). 22.
"Bare Him witness." "Gave signs of approbation." "Gracious words." This passage and John 7: 46, give us some idea of the majesty and sweetness which characterized our Lord's utterances. "Joseph's Son." How can it be possible that the son of this obscure family—a carpenter who has made furniture for our houses a unin without education, without ranks or office

has made furniture for our houses a man without education, without rank or office—that He should be the Messiah, the King of the Jews?

23. "Ye—say." Jesus shows that He knows their thoughts. "Proverth." Or parable; denoting any kind of figurative discourse. "Physician, heal Thyself." That is, they would ask why He did not perform miracles in Nazareth—at home, instead of at Capernaum. Jesus had, only a few months before, healed a nobleman's son at Capernaum (John 4: 46-54), and this was probably only one example of many. "Do also here." Let us see Your power. The best modern equivalent is, "Charity "Do also here." Let us see Your power. The best modern equivalent is, "Charity begins at home;" do something here. Work a miracle and prove to us that You are the Messiah. 24. "In His own country." No prophet is received in his own country as he is elsewhere. It is very difficult for any people to believe in the greatness or power of one who has grown up among them. This is the reason He gives for declining to work miracles in Nazzerth. Their unbelief hindered Him. He would not display His power merely to gratify curiosity.

reth. Their unbelief hindered Him. He would not display His power merely to gratify curiosity.

25. "I tell you." He now proceeds to show how Elijah and Elisha, two of their greatest prophets, had gone to the Gentiles with their blessings, and that by divine direction, while many in Israel were suffering unnoticed. "In the days of Elias." See I Kings 17: 1-9. "The heaven was shut up." There were two rainy seasons, called the early and latter rains. "The first fell in October, the latter in April. The first prepared the ground for the seed, the latter, ripened the harvest. As both of these were withheld, consequently there was a great famine." 26. "Save unto Sarepta." Greek form of Zarephath. Elijah was not sent to the widows of Israel, but to a widow of Zarephath—a village on the Mediterranean coast.

27. "Eliseus." Greek form for Elisha. The meaning of these two verses is, God dispenses His benefits when, where and to whom He pleases. No nerson can complain, because no person deserves any good from His hand. Jesus might justly do the same in the displays of His grace. Thus He showed that His blessings were intended for Gentiles as well as Jews. "Nasman." See 2 Kings 5: 1-14.

IH. The rejection (va. 28-30). 28.
When their race prejudices were struck they at once "were filled with wrath." crejudice is stronger than reason. They could not give countenance to a preacher who even inferred that the Gentiles whom they hated so bitterly, could be blessed.

29. "Brow of the hill." Nazareth spreads itself out upon the eastern face of a mountain, where there is a perpendicular wall

itself out upon the eastern face of a moun-tain, where there is a perpendicular wall of rock from forty to fifty feet high. 30. "Passing through." His escape from them was no doubt miraculous. They desired to see a miracle and here they had one.

Vigor Restored by Water. John Ferguson, residing in Kilmelford, England, overheated himself while in pursuit of cattle on the hills. While in this condition he drank excessively of cold water from a stream near. Almost immediately he fell fast asleep on the bank and did not waken for twenty-four hours. He was then in a high fever, and from that time

was unable to retain any nourishment. The proprietor of the estate on which the man's father was a tenant had Ferguson removed to his own house and shut him up in a room for twenty days, during which time he was supplied with nothing except water, and precautions were taken to prevent any one supplying the patient with food, yet at the end of that time the man was restored to perfect health and had lost none of his former visor.

One of the old houses in Scotland Conn., is the Waldo house, a few rod-east of the railroad station. Edward Waldo bought the land in 1702 and built the house that now stands on it in 1713. It has been handed down from one generation to another. The present owner is Gerald Waldo. The beause is seed for 100 rears more. CHRISTIAN INDEAVOR TOPICS.

lanuary 24-"What II Christ Came to Our Town?" John 4:28-39; 39-42.

Scripture Verses-Josh. 1:9; Isa. 43; 2; Matt. 1:23; John 1:1-14:18; 1 John 1:3; Ps. 16:8; Isa, 63:8, 9; Heb. 13:5, 8: 1 John 3:34.

Lesson Thoughts. If all the politicians and all the in dividuals of our town could realize that Christ knows "all that ever they did," would he be a welcome guest? Would you be glad to see him?

Christ is in our town; we recognize in churches, schools, hospitals, benevolent institutions, the influence of his dwelling here. Christ tarries only where he is in

vited to stay, and never refuses to accept a sincere invitation. Selections,
Mr. McNutt, the "dinner-pail evangelist," says that whenever he hears it said of a man that he has died "and gone to meet his God." he wonders

where the man has been all his life,

and where God has been, that they have not been meeting every day! It is the tendency of this age think much about what we shall do for Christ, and too little about Christ's presence in our hearts. But if he abides in us, the works will follow inevitably. Our hearts are like a dark. unhealthy room, and we go about with disinfectants, thinking to make it sweet and pure before we dare open the windows and the shutters. Let in the light and the fresh air, and they will sweeten the room as nothing else

can ever sweeten it. O our Father, we are with Thee when we know it not! Make us clean. make us strong, that all our life may speak to Thee, and answer back Thy

Why cannot we slip our hands into each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?

Never a trial that He is not there, Never a burden that He doth not bear. Never a sorrow that He doth not share, Moment by moment I'm under His

Prayer-O thou ever- present Jesus, unto whom all hearts are open and all desires are known, help us to realize hy gracious presence with us. Tarry with us, in our town, to reprove wrong-doing and to encourage right cousness and charity. Rule in our individual lives, we beseech thee, and make us happy to be with thee and

do thy holy will. Amen.

EPWORTH LEAGUE MEETING TOPICS. January 24 ... If Christ Should Come to Our Town. (John 4, 28-30, 39-42.)

Should be come, he would find occation for grief! Material splendors did not blind him to the real city. The people were to his clear eye the town Behind all the glories of temple and palace he saw Priest, Pharsee, Scribe, Sadducee, Herodian many of them rotting with spiritual leprosy, and the fickle, fanatical mob ready to shrick "Crucify him!" Over their moral and spiritual ruin, over their impending woe he wept.

Should he visit our town what to

him would be, in themselves, our magnificence of temple and palace, our civic halls, our luxuries gleaned from a globe, our expanding commerce, our huge factories, bursting warehouse. piled up gold, even our libraries, art galleries, schools? Would he not, now as then, look through them all to the men?

Looking at them, the real town he would find much at which to weep; In municipal life, rottenness, the people too often asleep while grafters heap up plunder and destroy for gain vices winked at or protected by law; law itself often defied and spit upon with impunity and trampled under foot by those sworn to enforce it. In business life, selfishness, strife, oppres-tion, greed, lying, fraud. In social life, heartlessness, frivolity, emptiness, frequent impurity, slavery to the painted harlot Pleasure, and to the blind god Fashion; hell, the brothel, the saloon, unmolested, drive the youth by platoons to the oit. In family life, frequent divorce, nate instead of love, jangling instead of joy, family discipline relaxed, the family altar in ruins. In church life, mercantilism, formalism, phariseeism, hollow profession, religionists not a few with the lip saying, "Lord, Lord," But, he would have also cause for

but ready for a consideration to betray of crucify the Son of God afresh. mindness. • He would see that nine-teen centuries of his Gospel have not been in vain. Looking at the world of business and industry, he would find cause for gladness. gone. Howest labor is respected. A thousand evils that made men groan in Christ's day have vanished. spirit of strife is gradually giving

way to the Gospel of peace. in the social world over against the frivolity, emptiness, impurity of the smart set. Christ would see a whole-some social life of multitudes such as his world never dreamed of. charities, in his name, are blessing thousands, both of those who receive and those who give. Institutions of every sort are aiding to refine and

RAM'S HORN BLASTS.



HEman who thinks he is drifting at pleasure is really driven by passion. What God demands is an nothing to what He deserves.

It is a good deal easier to drop into a rut than to rise out of it. Many people can criticise; the num-

ber who can create is much smaller. Better a bare board with the bless-ing of God than His curse on a full one. God is never afraid of putting a lifetime of training into an hour's ser-

as the saloon-sewer stands wide open! Men who make a business of religion are not likely to make a religion of business.

There is no merit in making the devil go to church when you take im in your heart. To have the courage of our Captain

The man who is always ready to taper off always wears a ruddy taper on his nose.

The Junday Hreakfast

To be content! To be content!
That is the best.
Not to be indolent
And simply rest,
But having done what duty calls to do,
And having been to your soul-impulse true,
Then worry not because you do not see
Results. Leave these unto the time to be.
Do what you can. Trust God for the event,
And be content.

To be content!
Who in his soul
Learned this accomplishment
Has gained the whole.
He who can master self alone is great.
He who can work and who likewise can Greatly deserve, and weary not the Lord

constant intercessions for reward, ow that all will be returned that you And be content.

To be content! Is wisdom true.

Know what for you is mean!
Will come to you.

Cry up the heights your motio. "Onward, on!" Then climb, nor pause to count the dis-

tance gone.

Think not of self; but if some other soul Is faint, assist and point him to the goal. Thus mount and help until lie's day is And be content.

To be content!
This is the best.
Life's sun and storm are bient
And both are blest.
All glory, love and joy that soul secures
Who strives, who overcomes and who endures.

dures. For God is all and you with Him are rife-Know this and you have gained the goal of Take you this blessing that is heaven-sent
And be content.

—J. A. Edgerton.

How to Get a Fresh Start.

How to Get a Fresh Start.

The closing year preaches its own sermon. Many texts from the pages of the last twelvementh memory offers, and conscience applies them with a pointedness, a power and a particularity that no human pulpit ever equals. As memory turns the leaves, pausing now with a smile to re-read this, or lingering over that page stained with tears, how strange it all seems that this atmosphere which we so lately breathed has now become a part of the irrevocable past! We look back, and the point where memory seems to touch the quick as we look is that we shall never pass that way again! Ah! says conscience, how much of good that you might have done as you passed wrough that year has been left undone; how many kind and cheering words might have been said that 'ere not; the thirsty child, that creed, how easy to have given it a cup of cold water, and it the thirsty child, that cried, how easy to have given it a cup of cold water, and it went sobhing away; the old man who fell away back there, after staggering along in the heat under his heavy load, how little it would have been for you to have carried it awhile for him, and you did not; perhaps he might not have fallen, and, hardest of all, that dear one of your own who lay down to rest so suddenly; oh, how many, many things you would have done for him if you had only known he was so soon to die! All these and many more memory leads by in review. The lesson from them all is, let the new year be better than the old; brighter, happier, holier for all around me and for myself; for I pass this way but once!

And so we have fallen into the habit at these mile posts of the years of putting on

these mile posts of the years of putting on record a set of new resolutions—poor, fee-ble things, many of them, that he broken behind us as we make our way through

behind us as we make our way through them to the next year's account.

What is the fault with all our resolves, and why are the leaves that we turn over invariably as soiled and blotted, while the year is still new, as the ones that are past?

The majority of us have tried honestly every year since we have taken Christ as our guide to put off the old man. This "old man," with his lying tongue, with his corruption and deceit and thievery, his anger and his laziness, is not a pleasant character for us to wear. We know it. We long to be free from it. And yet our attempts to do away with him are so often vain. Why?

Is it not because in putting off the old

vain. Why?

Is it not because in putting off the old man we have forgotten to put on the new? We are to put on Christ Jesus, and that we have forgotten to do. We are to let Him live in us, just as if He came to earth again and grew to years in our body restead of His own. When we go about the bouse we are to remember that it is Jesus Christ that is to do the work this morning, and if we remember that, how thoroughly will it be done, and how will the humble work be glorified! And when we meet the neighbor upon the street who is thinking of buying our old horse we will tell him plainly about that himp he has and not seek to hide it, as we had intended, because that is what Jesus would do. For we are members of one another, and lying to another is lying to curselves. And as we come out of church next Sabbath and meet unon the steps the man who has spoken slightlingly of us, we shall not turn away and pretend not to see him, for we shall have to remember that we have put on Christ Jesus, and we must be tender-hearted, forgiving one another, "even as God for Christ's sake hath forgiven you."

There is something wistful and pleading about these words of Scripture, recognizing all the evil that is in us, and appealing to the possibilities of good. Yet Paul has put his finner holdly upon the source of all our trouble, and tries to show that there is only one way in which we may take a fresh start with any hope of keeping on that way, and that is by putting on "the new man"—Christ Jesus—Grace Livingston Hill, in the New York Mail and Express.

The Steps of a Ladder.

If every new year we effected even a radical change in ourselves, and in the course of the year made it a confirmed habit, the total effect would soon be remarkable, and thus would our new year be the steps of a ladder by which we should rise to the perfection which is our goal.—

James Stalker, D. D.

The Oil of Joy.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

New Year Thoughts.

The thoughts of the new year are not thoughts of the ease of attainment, secured or anticipated, but they are thoughts of the severity of the pilgrim path of life and of the toilsomeness of the track, and these thoughts would prove disheartening to the bravest of us if we could not have faith in Him who has passed this way before, and who invites us to an nofailing trust in Him in hours of despondency or of cheer. He who has helped us hitherto will not desert us now.—Sunday-ochool Times. New Year Thoughts.

In giving us the Sabbath I feel as if God had given us fifty-two springs in every year.—Coleridge,

In a comparative table of stature, arranged according to nationalities, the United States Indian stands higher than any other race in the world, though the Patagonian runs him very close. The white citizen comes next. The United States negro ranks fourteenth in the scale, and of all the countries in the world considered the Portuguese are found to be the shortest.

England's Gold Supply.

England gets about \$5,000,000 worth
of new gold from Africa every month

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem A Mocker - A Father's Tragic End, Which His Son Used as a Text For a Powerful Temperance Level -The Case of Liquor Stayed Away.

Wine is a mocker," an, God It mocks at the widow series, Mocks at the children asking for bread, Mocks when the drunkard dies.

"Strong drink is raging." God help us.
A raging lion, in truth.
Seeking the men to slay them,
From old age down to youth.

"Whosever is descived thereby," \
Can it be, be "is not wise."
God made him see the awfor curse,
And open his blinded eyes.
"Ram's Horn.

The Lawyer's Story

The Lawyer's Story.

The young men had made great preparations for their lishing typ muo the Indian Territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all fixed, told them he could not go. To make the matter worse his explanations were very lame and ansatisfactory, it was evident he had given up the trip for some reason which he healtaied to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enturinate in planning the outing.

"It you're really to understand it," he said, "I shall have to begin with my can howhood. My father, the best father. I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somewhat different from the love which my playmates had from their barents. It was not until I was perhaps fourteen years old that he told me was every—"Although he himself lived a most exerc-

"Although he himself lived a most exem-plary life his father, his father's father and two of his uncles had been drunkards.

plary life his father, his father's father and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in oar tamily, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long light against the habit of drink. He pointed out the danger that lay before me, and begred me to give him my promise never, under any circumstances, to touch liquor. It is your only safety, he said. Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you, for, like myself, you are easily influenced by others. If I thought that to-morrow you were to take your first drink, I should pray to God that you might die to-day.

"Of course I promised. He had never talked to me in that was before, and of course it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows on an all-day fishing irpp. While we were exting one luncheon one of our number, a boy whom we all admired, took a bottle of whisky from his pocket, drank from it and passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me I tried to pass it on without drinking, but the others hegan to tease and ridcule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff and wanted more of it. My father's warning thashed across my mind:

"If you take one drink, you may be forever lost!"

"The rest of the day passed wretchedly enough, and I was glad when it was time

ever lost?

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anyons to see me told me he was very anxious to see me alone, and with a breaking heart I entered

alone, and with a breaking near 1 entered his room.

"He could not move and could hardly speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness:

"Be strong-mother's sake-my sake-kiss me." kiss me. As I bent down to kiss him he noticed

the odor of liquor in my breath. I shall never forget the look of agony, of despair, is eyes.

My poor-lost-boy!' he grouned, and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't dare to extend the control of the contr pose myself to temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded. I saw that some one had sent along a case of whisky. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I can't go." "You can go and you shall go." spoke up the judge, who had provided the case of liquor, "for the whisky is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.—Youth's Companion.

The Winercom Must Go.

The promise is made that the winercom must go absolutely. The Journal sincerely hopes that this is true; that it is not merely a temporary spurt of law enforcement to keep the 'reform element' from complaining too loudly of the new administration or to bring the trewery synclicate to terms. This is not a question of politics, but a deeper and more important question of the moral atmosphere of this community. The Journal is a Republican newspaper and Mr. Holtzman is a Democrat, but in any earnest and persistent measures he may take for holding the liquor traffic within bounds, for wiping out wincrooms where children are enticed

measures he may take for holding the liquor traffic within bounds, for wiping out wincrooms where children are enticed to their rum and abolishing the dives that are lestering sources of orime, he and his police administration shall have the hearty support of this paper.

There is no measuring the harm that is being done by failure to enforce the law in this particular. We have had in the Juvenile Court a number of examples of girls, mere children, induced by such monstere as Griswoid and Metzler to become habitues of dives and engage in a life that is worse than death. But this is not nearly all the story. In the neighborhood of every factory may be found a number of low doggeries that reap a rich harvest every pay day. In not a few of these gambling is carried on, and in more of them low women congregate. Workingmen from the factories flock to these places, and that one is lucky that gets out before spending his last dollar. It is not possible to abolich this class of saloons, but it is possible greatly to lessen the evil they do in robbing workmen's families of their bread up compelling strict obedience to the law—L.dianapolis Journal.

The Crusade in Brief.

Dr. Justin Edwards said that 10,003 drunkards who took the pledge had been permanently reformed in five years. permanently reformed in five years.

In Great Britain in 1901 there were 3000 deaths directly due to alcohol, while the deaths from tuberculosis numbered 58,000.

In Maine, Kansas and North Dakota they have prohibition by State law; in thirty-eight other States they have it by local option.

The legislator who will vote to fasten the saloon system on the necks of an un-willing people should be preserved in his own alcohol and used as a zign in a saloon window.

According to statistics recently gathered, 30,000,000 are living in probabilition territory in this country. This is more than one-third of the entire population.

Alency Noble, a veteran at the Leaven-worth (Kar.) Solder. Home, shot him-self dead of apending in Ey in penason money for dry a at the joints in that vity. Dr. ohn Taison (Iau Madaren) re-cently preaches a temperature sermon ad-vetating that the keepers of drinking places in England be called upon to pay increased poor attended to the control of the con-let in search there years more than

It is scarcely three years since the re-form was inaugurated by the formation of a society of abstainers in Vienna, and not there are nine abstaining societies, two of them being societies of workingmen is Vienna and one of workingmen as Grats.

COMMERCIAL REVIEW.

Ceneral Trade Conditions.

R. G. Dun & Co.'s weekly review of trade says; Retail trade has been some what slow to recover from holiday duliness, partly because of the back weather, which also retarded collecpeded and shipments of merchandised delayed. On the other hand, low temperature stimulated the demand for seasonable goods, and burdensome stocks in the hands of dealers were reduced. Jobbers and manufacturers in those lines received supplementary ore ders, and the wool market becambifring in tone, although actual sales did not increase materially. Mills and factories report irregular conditions some industries opening the new year. tions to some extent. Traffic was into some industries opening the new year under very favorable auxpices, while other branches are extremely quiet Latest returns of railway earnings for December are 5.4 per cent. above the

Pailures this week in the United States are 400, against 232 last week as the preceding week and 350 the corresponding week last year.

Bradstreet's says: Wheat, including lour, exports for the week ending January 7 aggregates 3,369,323 bushels

against 2,015,236 last week, 5,089,955 this week last year, 3,567,710 in 1904 and 5,001,095 in 1904. Corn exports for the week aggregate 1,240,590 bushels against 925,085 last week, 2,836,981 c year ago, 136,873 in 1902 and 4,897,342

LATEST MARKET QUOTATIONS.

Flour-Spring clear, \$3.85@4.05; best Patent 5.45; choice family \$4.35. Wheat—New York No. 2, ooc; Philadelphia No. 2, 881,@89c; Baltimore No. 4, 88(a89c. Corn-New York, No. 2, 52c; Phil-

adelphia No. 2, 43c; Baltimore No. 2 Oats-New York, No. 2, 42c; Phila-delphia No. 2, 43c; Baltimore No. 2

431/@44

Hay—No. 1 timothy, large bales, —

@\$1450; do, small bales, —

@\$14502

No. 2 timothy \$1350@1400; No. 3 tim-

No. 2 timothy \$13.50@14.00; No. 3 timothy, \$12.00@13.00.

Green Fruits and Vegetables—Apples—Western Maryland and Pennsylvania, packed, per brl \$1.50@2.50; do, New York, assorted, per brl \$2.25. @3.00; do, do, Baldwins, per brl \$2.25. @3.00; do, do, Kings, per brl \$2.50. do, do, Gills, per brl \$3.25@3.50; do, do, Gills, per brl \$3.25@3.50; do, do, Tallman Sweets, per brl \$2.25@1.250; do, New York Greenings, per brl \$2.25@1.250; do, New York, No. 23, per brl \$1.25@1.75. Beets—Native, per bunch 13.66.20. Broccoli—New York, box, 20@25c. Cabbage—New York, bunch 11/6/2c, box, 20/0/25c. Cabbage-New York. per ton, domestic, \$25.00@30.00; do, New York State, per ton, Danish, \$30.00@35.00. Cranberries—Cape Cod. per bri. \$6.50@8.00; do, per box \$1.75@ per bri. \$0.50@8.00; do, per box \$1.75@225. Celery—Native, per bunch 4@5c. Carrots—Native, per bunch 2@25c. Eggplants—Florida, per basket \$2.00@250. Grapes—Concords, per 5-lb basket 11@12c; do, Catawba, do, 11@12c. Horseradish—Native, per bushel box \$1.50@2.00. Lettuce—Norfolk, per basket basket 50.00.00.

\$1.50@2.00. Lettuce—Norfolk, per basket 75c@\$2.00: do, Florida, per basket 75c@\$2.00: do, Florida, per basket \$1.50@3.00. Kale—Native, per bushel box 25@3.00. Onions—New York and Western, yellow, per bu 75@80c; do, Western, red, per bu 70@75c; do, Western, red, per bu 90c@\$1.00. Oranges, \$2.25@3.50. Spinach—Native, per bushel box \$1.15@1.25. Turnips—Native, per bushel box \$1.15@1.25. Turnips—Native, per bushel box 30@40c.

Potatoes—White— Lastern Shore, Maryland and Virginia, per bu 55@70c; do, Maryland and Pennsylvania, prime, per bu 70@75; do, New York, prime, per bu 60@65; do, New York, prime, per bu 75@78. Sweets—Yellows, Maryland and Virginia, per bri \$1.00@1.50; do, Potomac, per bri \$1.75@2.00. Yams—Virginia, per bri \$1.25@1.50; do, Potomac, p

Potomac, per brl \$1.75@2.00. Yams—Virginia, per brl \$1.25@1.50; do, Potomac, Maryland, per brl, \$1.50@1.75.

Provisions and Hog Products.—
Bulk clear rib sides, 7½c; bulk shoulders, 7½c; bacon clear rib sides, 8¾c; bacon shoulders, 8¾c; sugar-cured Calliornia hams, 8¾c; canvased and unhams, skinned, 11c; refined lard, sec-ond-hand tubs, 734c; refined lard, half-

barrels and new tubs, 714; tierces, lard Butter-Separator, 25@26c; Gathered Cream, 24/0/25c; Imitations, -@21c; Prints, 12-lb, 27@28c; Prints, 11b, 27

Cheese, - Septembers, large and small, 12@1254; late made, November, Dressed Poultry.—Chickens—Young, per lb, 15c; 'old mixed, per lb, 12@14.
Ducks, per lb, 15@17c. Geese, per lb, 14@16c. Turkeys—Fancy young, per lb, 10@21c.

b. 19@2tc.
Eggs.—Maryland and Pennsylvania,
Eggs.—Maryland and Pennsylvania,
per doz., loss off. 34@35c; Virginia, do,
34; West Virginia and Southern, do, do. 320 33.

Live Stock. Chicago - Cattle - Receipts 10,000 head; market slow; good to prime steers \$3.100,5.65; poor to medium \$3.500,4.90; stockers and feeders \$2.33 0.4.23; cows \$2.000,4.25; heifers \$2.00 @475; canners \$2.00@2.40; bulls \$2.29 @425; calves 3.50@7.25. Hogs-Re-reipts today 40.000 head; tomorrow 30.000; \$ to toe higher; mixed and butchers. \$4.75@5.05; good to choice butchers, \$4.75@5.05; good to choice heavy, \$4.95@5.12½; rough heavy, \$4.69 & 54.50 & 4.00; bulk of sales, \$4.75.24.90. Sheep—Receipts 15,000 head; sheep steady to toe higher; ambs steady to toe higher; good to thoice wethers \$4.10@4.50; fair to choice, mixed, \$3.25@4.00; native lambs, \$4.00@6.35.

fambs, \$4.00@6.35.

Pittsburg, Pa.—Cattle steady; choice \$5.20@5.35; prime \$5.00@5.15; fair \$3.29 @4.00. Hogs lower; prime heavy \$5.25; mediums \$5.30; heavy Yorkers, \$5.25; light Yorkers \$5.20@5.25; pigs \$5.10@5.15; roughs \$3.50@4.60. Sheep steady prime wethers \$4.30@4.40; culls and common \$2.00@2.50; choice lambs \$6.40. @6.65; veal calves \$8.00@8.75.

INDUSTRIAL AND SCIENTIFIC NOTES. In Germany the goose is the most popular towl.

The average American marries at the age of twenty-seven. There are but fifty flour mills in all

In no country does the line of per-petual snow reach the sea coast. One out of every four persons who die in London die "on public charity." The population of Colombia is to

that of the United States as one to twenty. Only 19,292 sealskins were taken on the Pribylov Islands during the season

01 1903 In London a million and a persons live on \$5 or less a week for a family of five.

The United States now holds second rank among the world's exporters of book and shoes. The total area now in the national lorest preserves comprises over 63.

000,000 acres. The average yield of putatoes in the Province of Ontario for the last 28 years is given as 115 bushels to the