# VITAL UNION WITH CHRIST

A Brilliant Sunday Sermon By Rev. O. D. Case, Ph.D.

Teils How the Son of God Within Us Becomes the Source of Divine Companioush'p.

Brooklyn, N. Y.—The Rev. C. D. Case, Ph. D., pastor of the First Baptist Church, Montciair, N. J., recently preached the following brilliant sermon, which he entitled "Vital Union With Christ." The text was chosen from Galatians ii:20: "I am crucified with Christ and I no longer live, but Christ liveth in me, and the life which I now live I live by faith in the Son of God who loved me and gave Himself to die for me." Dr. Case said:

The highest conception of the Christian life which this generation seems to have accepted is to be found in the words, "Follow Me," as uttered by Christ, It is thoroughly Biblical, Jesus says to Philip, at the beginning of His ministry, "Follow Me;" He tells the four on the sands of Galilee, "Come ye after Me;" He commands the taxgatherer in his office, "Follow Me;" He presents the same standard to the rich young man who loved his money better than life, "Follow Me." Now the resurrection has passed and what shall he the new consentence for the light seems. the resurrection has passed and what shall be the new conception for the disciples of the new life? It is still the same, and Christ proclaims to the same disciples at the same place on Gairiee, "Follow thou

the same place on Galilee, "Follow thou Me."

The grand and infinitely simple way of looking at the Christian life had been lost. He was the true Christian who believed what the church told him and accepted its appointed means of grace. But now after these centuries Christendom has recovered this idea and made it the very centre and core of the Christian life. Mr. Henry Richards, on the Congo, reads to the natives the words of Christ. "Give to him that asketh of thee; and of him that taketh away thy goods ask them not again," and then proceeds to practice them, with the result that the natives first beg and then return and then ask for the way of life. Mr. W. T. Stead, while in his London jail, wonders what he shall write to the girl whom he has succeeded in placing in a Christian home, and at last, by a flash of insight, writes her, "Be a Christ." Charles M. Sheldon presents as the ideal of every life, to act as Christ would act if He were here in our place.

What is the transle with this interest.

Christ would act if He were here in our place.

What is the trouble with this conception? This, that it represents the statics but not the dynamics of the Christian life. It tells us what to be like, but does not tell us how we shall become like our ideal, Kant thought that the same man who of deliberate choice accepted evil could with the same deliberate choice and by simple will accept good when he saw it. This is a fine philosophy, but a poor religion. It does not explain Gough, McAuley, Hadley. It gives us the ideal, but not the power to embody the ideal.

Lasten to this statement and see if you can find a better one to express this idea of following Christ: "Religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ could approve of our life," And yet it was no less a person than J. S. Mill, an unbeliever, who wrote this.

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Christ could approve of our life," And yet it was no less a person than J. S. Mill, an unbeliever, who wrote this.

The text of the morning presents the needed complementary conception. He who is presented as an objective ideal becomes a subjective presence and power. He who said, "As Thou bast sent Me into the world, even so have I sent them into the world, even so have I sent them into the world, "says with the "Go," the "Lo, I am with you sli the days."

The Bible represents this union in different ways. Now it is that of the foundation and the superstructure signifying support; now the body and head, meaning direction; now of the husband and wife, representing union; now of the vine and branch, signifying the communication of life; and finally, most tenderly and mysteriously, of the relation between the Father and Son. In whatever way it is spoken of it is evidently an essential phase of the Christian life.

Dr. A. J. Gordon once saw what he called a parable of nature up in a part of New England where he spent his summer holidays. It was an example of natural grafting. Two little saplings grew up side by side. Through the action of the wind the bark of each became wounded, the sap began to mingle and at last on a still day they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger while the other grew smaller and smaller;

on a still day they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger while the other grew smaller and smaller; then began to wither and decline till finally it dropped away and disappeared. Now, there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other. The illustration thus given by Dr. Gordon only fails in not giving sufficient importance to the words "I live" of the text. The religious life is not self-immolation, but self-realization. It is not absorption, but self-realization of this life, "crucifixion with Christ," or the motive of such living, "Christ loved us and died for us," or the means of such living, "faith in the Son of God," let us think more at length of the single sublime thought, our union with Christ and its bearings upon the different phases of the Christian life. This we must for the present emphasize if we are to have a pure evangelical Christianity which shall move the world.

First, note that Christ within us is the source of true divine companionship.

The appearance of Christ after the resurrection had two definite purposes. The first was truly alive, or, in other words, to connect the past Christ with the present Christ. The angels had assured them that Jesus would go into Gallice there to meet them. As soon as faith had accepted these words of both Christ and the angels the disciples would leave Jerusalem; but this did not take place until after a week.

The second definite object of Christ's

angers the disciples would never be used.

The second definite object of Christ's appearances was to teach the disciples the appritual nature of the kingdom, or, in other words, to connect the present Christ with the future Christ. Among such teachings are the words, "Follow Me," spoken to the seven in Galilee: the promise to all, "Lo, I am with you all the days," and the command that they should not depart from Jerusalem, but "wait for the promise of the Father, which, He said, ye have heard of Me." A glance back into the fourteenth chapter of John shows what this promise was. The sixteenth verse says: "I will pray the Father and He shall give you another comforter, that He may abide with you forever." But of whose presence is the Spirit the embodiment? The eighteenth verse says: "I will not leave you comfortless; I will come to you." Then the twentieth assures the disciples: "At that day ve shall know that I am in My Father, and ye in Me and I in you." Thus Christ's objective companionship becomes a subjective fellowship.

How closely can two people, heart to heart, be together? There is always the veil of the flesh between. All we can do is to interpret looks, words, and sometimes our judgment is wrong even on those near est to us. We all walk a solitary way. Few reach that beautiful companionship represented by Browning in "By the Fireside:"

Rockland, Maine, Man Owns Satchel of

Much Interest.

John L. Donohue, an antiquarian of

Rockland, Maine, is exhibiting to his

friends a historical object of much in-

terest in the form of the portmanteau

presented to Gen. Knox of Thomaston

by George Washington, whose secre

tary of war he was. It is a commo

dious handsewed leather satchel, about

eighteen inches long, twelve inche

wide and six inches deep, with lining of linen, and fitted interiorly with a double cover, which is fustened by a

leather strap running through six brass staples, the outside covering fast

ening with straps through buckles. In

tais, Gen. Knox was wont to carry pari of the pay of the Continental army or his journeys to headquarters. It was made in 1775 and was one of the most

made in 1775 and was one of the most highly prized treasures of Gea. Knoz for the many associations connected with the gift and the giver. The port manteau was, after the death of Gen Knox, in the possession of the family of Seth Gerry, a close friend of Gen Knox, who also lived in Thomaston

and who purchased the Knox manslor at Montpeller.

When, if I but think deep enough,
You are wont to answer, prompt as
rhyme;
And you, too, find without rebuff
Response your soul seeks many a time.
Piercing its fine fiesh stuff.

Response your soul seeks many a time. Piercing its fine flesh stuff.

Then it is that Christ Himself comes closer than hreathing, nearer than hands or teel comes into the innermost recesses of our nature for sympathy and communion with the human heart.

Christ within us is also the source of power. Christ does not give us power by making mere machines of us. We are the lay in the potter's hands, but we are something more. God does not want us to be slaves, but freemen; not subjects, but sons.

An equally false way of considering the help that we receive from God is that we are to do all that we can with our natural or reducemed powers, and then let God do he rest. So the longer we are, the strong we are and the less we need God's inseponition. Every time God helps us, we see see of a man or woman, and the strong we grow the more independent, and the save use seed faith. The end of it all would a absolute independence of God. Surely, the not God's idea.

# The true way of looking upon our relation to Christ is that His presence within our heart by faith gives us energy to achieve, not by enslaving, but by enfranchising the will, invigorating it, energizing it, vitalizing it, until with Augustine we can say: "We will but God works the willing: we work, but God works the willing: we work, but God works the working." Philippians, 2: 12, 13, has often been misunderstood. It says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both, to will and do of His good pleasure." To "work out" does not mean to work into outward expression what God puts within us, but as it literally means, to "achieve" for salvation is an achievement as well as being at the same time a gift. Nor does it mean that we are to work in Paul's absence. The possibility of working out our salvation rests upon the fact that God is within, so that we can will and do of His good pleasure. Thus, will is not an instrument which we can turn from side to side, and which when necessary God can use; it is ourselves acting. That which God does is not our act unless God works through our wills.

Internation Lesson Comments For February 7.

SABBATH SCHOOL

Subject: A Subbath in Capernaum, Mark I. 21-34 - Golden Text, Luke iv., 41 - Memory Verses, 21, 22-Commentar, on the Day's Lesson.

1. Teaching with authority (vs. 21, 22).
21. "They." Jesus and the four disciples He had just called, "Into Capernaum." Christ now makes Capernaum His home, and the centre of His ministry for more than a year. It is called His own city (Matt. 9: 1), and here as a citizen He paid the half shekel (Matt. 17: 24). His mother and brethren came here with Him (John 2: 12). "The Sabbath day." His first Sabbath in Capernaum. "The synagogue." This was the gift of a centurion (Luke 7: 5). Schools and colleges were often connected with the synagogues. They were the centres of religious and intelectual life. "Taught." It was common to call upon any suitable person to speak in the synagogue services. It is not unlikely that at this time He repeated what He had said at Naziareth (Luke 4: 16:39). It was truth that produced results, whatever may have been the subject.

22. "They were astonished." At the matter, manner, spirit and authority of Mills and the stone of the subject. ourselves acting. That which God does is not our act unless God works through our wills.

The possibilities of such an empowered life are divine. We need not be perfectionists and still believe as we ought that Christ's grace is sufficient for us. Many pretend to believe it, and do not live it. They worry, they fret, they give up. The most of us seem to think that the normal Christian life is to rise and fall like the tides. Yet Paul says: "There hath no temptation befallen you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Christ within also makes all living sacred. We have made sad divisions among objects. We have divided space into holy and unholy, and declared that God could be found only in certain places, which had been consecrated. We have divided time into holy and secular, declaring that we would serve God on the Sabbath and conduct our business and amusements as we pleased the rest of the week. We have said that the giving of the one-tenth, or one-twentieth to God, justified us in the claim of unlimited freedom in the disposition of the rest. We have divided up persons, and put a certain class of people called priests, ministers, missionaries, upon pedestals, declaring that the standard of conduct for them differed from the standard for others, and that their work was especially religious.

All wrong. All space is holy, and the

prement to history it, and do not it better the common of the second with that the common of the second with that the common of the second with the temptation is a second with the common of the second with the temptation of the second with the temptation of the second with the temptation is able to have a second with the temptation of the second with the s

Egyptian Shorthand. Shorthand writers should be inter ested in the recent discovery of papyrus which throws some light or the state of stenography in Egypt in the third century. The document found is a contract between a shorthand school and a man who wished one of his slaves to acquire the art. The fee was 120 drachmae, 40 down, 40 at the end of a year and the balance on 'graduation." How long the course iasted is not stated, but evidently the art of the stenographer was not easy one, and it was practiced chiefly by slaves.

"John," who lives in a Ponnsylvant village, was thought to be very stu-pid. He was sent to a mill one day and the miller said: "John, some peo and the miller said: "John, some peo-ple say you are a fool. Now, tell me what you know, and what you don's know." "Well," replied John, "I know millers' hogs are fat." "Yes, that's well, John. Now what don't you know?" "I don't know whose corn

# CHRISTIAN ENDEAVOR NOTES.

Pebruary 7-"Christ for the World, and for Me." John 3:14-21.

Scripture Verses-Dent. 8:5: 10:2 11:1; Josh, 20:5; Ps. 3:23; Matt. 10:37; John 4:5; Rev. 2:4

Lesson Thoughts. If Jesus loved us before we loved

him, surely we ought to love him with all our being because he first loved

Christ for the world, and for me Yes, he could not possibly give better evidence of this than his loving sacrifice on the cross. Now reverse the order.—Am I for Christ? then what sacrifice am I making for his sake?

Selections.
In full and glad surrender we give our-Thine utterly, and only, and evermore

Oh, Son of God, who lovest us, we will be thine.

And all we have, and all we are shall henceforth be thine own!

Rejection or acceptance of Christ is for two worlds; the choice cannot be made separately for time and for etern He that chooses that this life shall be spent out of Christ, thereby settles it that the unending life shall be spent in outer darkness.

O Jesus, thou art knocking; And lo! that hand is scarred. And thorns thy brow encircle, And tears thy face have marred O love that passeth knowledge. So patiently to wait!
O sin that hath no equal.

So fast to bar the gate:

A backwoods preacher was once be fore a conference committee for ex-amination. "Brother," said one of his examiners, "what makes you think Christ is divine?" With his eyes full of tears he started to his feet, and stretching out his arms and hands he exclaimed: "How do I know he's divine Why, bless you, he's saved my soul, and I love him for it."

Prayer,-We thank, Thee, O God, for Thy great goodness and Thy wonderful works to the children of men. Here-in is love, not that we loved God, but that He first loved us, and gave himself for us. Now, we pray that love may take complete possession of our hearts, that we may be Thine, even as Thou didst give Thyself for us, so may we consecrate ourselves as living sacrifices to Thee-for Christ's sake

# EPWORTH LEAGUE MEETING TOPICS. February 7-The Universal and Personal Christ. (John 3, 14-21,

The atonement was not a means of making God love the world, but the method adopted by the divine holi-ness, wisdom, and love to save sin-ners. That atonement was for the whole world, not some favored section of it. As the uplifted serpent was for the healing of every bitten one in the whole camp, so was Jesus lifted up on the cross for the whole world of sinners. "He tasted death for every man."

Because Jesus is the universal Christ I can have him as the Christ for me. Had the serpent not been titted up for all, but only for some section of Israel's camp or for some favored ones here and there, how could any individual sufferer be sure that the healing was for him? Unless all mankind has an interest in the blood of Christ, unless he was lifted up for the world, and lives in exaltation for the world, how do know that my section of the human race, my nation, my state, my country, my town, my family, myself, are ot in part left out have no heart in missions answer

that question. The universal Christ becomes personal to me, my Saviour, through my act of faith. All Niagara's flood may roar past my back door, but only as I turn its power through my sluice or bring a part of its abundance to my own lip will it run my mill or quench my thirst. Each bitten one had to look and live. As the convict trusts the governor's promised elemency, as the sick one trusts himself to the physician's skill, so do I rely upon Christ to blot out the handwriting that is against me and save me from the power of sin.

This faith that makes the universal Christ my Christ is a moral act, Jesus is too great and glorious to be ig nored. To those who do not wilfully shut their eyes he shines by his own He is self-evidencing as the midday sun. All that is best in man speaks for him.

Therefore, unbelief is less an act of unconvinced intellect than one of perverse will. Sin is at the root of rejection of Jesus. The man who will not accept him is by that very act judged, shown to be one who does not love the light. Such remain under the condemnation into which sin has brought them. As Luther says. "Hell is already upon their neck." If any man will do his will he shall know of the doctrine. All that Pascal has profoundly written as to the relations of the will and the understanding, heat and belief, is anticipated by Christ in this lesson.

Irish Harvest Laborers.

Some interesting returns have been published by the department of agri culture for Ireland on the subject o the annual migrations of the Irisi harvest laborers. The yearly influ: into England end Scotland, which has been going on in much the same way for at least a couple of centuries, now not nearly so great as it was it the days of overpopulation in Ireland before the famine, but this year there were still nearly 18,000 Irishmen who adopted the old means of lining their pockets against the winter. than three-quarters of them were from the province of Connaught, the res being Ulster men, and more than hall of them were from County Mayo.

Lightning Photography.

A boy who was killed in New York ecently by lightning had the likeness of a fern imprinted on his body by the shock. A similar incident is re-ported from Europe. During a shooting competition at Pont, in the Canton Vaud, not long ago, the grand stand was struck by lightning, and wenty-five persons received shocks. from which, however, they sustained but little physical injury./ One most singular effect, however, remained Every person who had felt the electric shock had, photographically stamped, upon the back, the face of the arms, the reflection of the pine trees behind the firing line.

# THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem : The Price of a Drink - Ruin Brought Upon Native Tribes by the Introduction of Intoxicating Liquors -Rum the Curse of Africa.

Five cents a drink!" Does any one think
That that is really the price of a drink?
"Five cents a glass!" I hear you say,
"Why, that isn't very much to pay."
Ah, no, indeed, 'tis a very small sum.
You are passing it over 'twist finger and

You are passing it over 'twixt finger and thumb,
And it that were all you gave away
It wouldn't be very much to pay.
The price of a drink' Let that one tell Who sleeps to-night in a prisoner's ceil.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hope of manhood, the wealth of farme,
High endeavor, and noble aim.—
These are the treasures thrown away
For the price of a drink from day to day.
"Five cents a glass!" How Salan laughs
As over the bar the young man quaffed
The beaded liquor; for the demon knew
The terrible work that drink would do.
The price, it you want to know
What some are willing to pay 'or it, go
Through the wretched home, where.
With diagy windows and broken star.
Where foul disease like a vampire crawis
With outstretched wings o er the moldy
walls.

To pay the price of another's thirst.

"Five cents a glass." On, if that were all The sacrines would indeed be small;
But the money's worth is the least amount We pay, and whosoever will keep a count Will learn the terrible waste and blight. Will learn the terrible waste and slight.
That follows the ruinous appetite.
"Five cents a glass." Does any one think.
That is really the price of a drink?

-L. I. Wolfe, Flemington, W. Va., in Temperance Banner.

### A Terrible Indiciment.

Referring to the devastating ruin brought upon native tribes by the introduction of intoxicating liquors on the part of Chris-tian nations, the Rev. Mark Guy Pease

"We Englishmen, so proud of our coun-"We Englishmen, so proud of our country, must bow down with an awful shame at the thought of it. All that England has done and is doing to advance the welfare of the nations, is undone, and worse than undone, by the curse of strong drink. It hurts one, indeed, to think of it, but it is just the awful and terrible truth that in spite of our Bible societies and of all our great missionary societies, the world would be better to-day if there were no England.

"In India it is said that for every native

England.

"In India it is said that for every native converted to Christianity, 100 natives are made drunkards. When the natives see a drunken man, they are accustomed to say: He has left Mohammed and gone to Jesus." Now that Burmah is annexed, says a missionary, it has become a place of cheap drink and great crimes.

"I have only once been near a Mohammedan town, and this is what I saw: I had not landed five minutes before I was surrounded by a group of Arab boys carrying bottles of spirits—Mohammedan lads, whose religion forbids them to drink strong drink—and we were assailed with cries in broken English: Master, buy bottle orandy—three-six. Miss, nice bottle brandy—three-six. My heart prayed God that these lads might be kept sobed Mohammedans rather than become such "Christians" as they are accustomed to see. Little wonder that one of the most enlightened Brahmins cried: 'Oh, that we had never tasted the bitter sweets of your civilization, rather than that it should make us a nation of drunkards and brutes.'

Thus writes Arnold White, who has lived

Thus writes Arnold White, who has lived

seeing the world as Sir George Grev. His life has been spent in constant contact with savage races in Africa, with Zulus and Kaffirs, in New Zealand with the Maoris. He declared that when he came home to London he saw in a single week sights more shameful than he had seen during all those years among the savages, and it was all through strong drink.

"Rev. P. J. Ritchie, of Queenstown, in an address delivered as chairman of the Congregational Union, said:

"Is it not clear that the spread of drinking habits among the natives must inevitably tend to render them unfit for any useful service, to deprive them of the means of honest liveithood, and consequently to drive them into criminal courses, until they are good for nothing but to be cast out and trodden under feet of men? The voice of their blood will cry from the ground unto heaven against their white destroyers. Our boasted civilization has given them the Bible with one hand and the brandy bottle with the other. It brings all heaven before their eyes in the mission church, and opens hell for them in the canteen. It gives the missionary the opportunity to put upon them the pressure of moral suasion for their saivation, while it gives its legislators. aionary the opportunity to put upon their saionary the opportunity to put upon their the pressure of moral sussion for their saivation, while it gives its legislators power to take off the excise duty on Carandy for their damnation."

# Norwegian Cure For Drunkeness.

Norwegian Cure For Drunkeness.

In Norway drunkenness is punished by imprisonment. As soon as a man is incarcerated the delinquent has a loaf and wine morning and evening. The bread is served in a wooden bowl full of wine, in which it has been soaking for an hour. The first day the drunkard swallows his allowance willingly enough. The second day it seems less pleasing. At the end of eight or ten days prisoners have been known to abstain altogether from the food thus pit-llessly presented. This course of treatment finished, the drunkard, except in rare instances, is radically cured.

The Crusade in Brief.

The action of alcohol on the nervous sys-

The action of alcohol on the nervous system is one of its most important and most unfortunate characteristics. It is this action which leads to the "craving" for drink.

tion which leads to the "craving" for drink.

The danger from the liquor traffic, overwhelming as it is, is slight compared to the danger there is of the national conscience becoming hardened to the idea of complicity with the crime.

At the Yeovil (England) bankruptey court recently a Burton innkeeper maintained that the reason of his insolvency was because "all the reople in the village had turned teetotalers."

Dr. Willard Parker, who for many years stood at the head of the medical profession in New York City, said: "One-third of all the deaths in New York City are caused by alcoholic drinks."

The need of mining towns for religious and temperance work is very great. Within 200 miles of Chicago is a mining town of 1000 people without a church or any kind of a religious service. Another town nearby has 1200 people, thirty-accen saloons, but not a church.

A bull is before the Legislature of Virginia requiring social clubs to pay not only a percapit tax on their membership, but also a barroom license. This, it is thought, would make it unprofutable for men to remain in the social club business simply to reap the proceeds of Sunday liquor soling.



A Prayer. Lord, help me tell Thy story sweet,

Lord, help me tell Thy story sweet,
To troubled ones around me;
Help me with smiling face to meet
The duties that surround me.
Grant unto me the strength to do,
Each day the task before me;
And then at last lead Thou me through
The mists that hover o'er me.
—George D. Gelwicks.

## The Fullness of God."

How much of God do you and I desire? What sort of a Saviour are we looking for as we go on our brief way through this world? A God who can prolong our

lives and give us the temporal pleasures we desire, and save us from destruction, and tinally bring us to a world better than this with as little trouble to ourselves as possible? Or do we really hunger and thirst for a God who will satisfy all the innermost longings of our own mysterious souls, for things we have never had nor seen; the yearning for love of a quality earth does not know?

Hundreds of expedients there are by which we seek to fill this empty place in our beings, power, money, fame, pleasure, affection—innited to the human sphereall these, men cast into the void in the vain hope to fill it. And for a while it may be they are deceived into thinking they have accomplished their purpose. The very ardor of pursuit, the first glow of possession, seems to and them to forget the lack. But only our a time. They have forgotten God, but God has not forgotten them. There comes sudden loss. Hope dies: Then when the world has turned to bitterness, some will turn and search for their dead Lord as did Mary when she went to the tomb, and to such will He come and speak their names in love, and give them a glimpse of what His fulness is. But many of us are satisfied to sing along our way, feeling content that we have made our peace with an angry God and are attempting in the main to do about right, and though we would not like to conices it, we do not really want to be filled full of God's spirit. A little is sufficient for our needs. Such a fullness of God would hinder our earthly plans, and we really have not time, life is so short, and so bright, until the shadow comes.

To such members of the earthly church comes this prayer of Paul's to God for us, bidding us remember our high birth, of the line—not of Abraham or David—hut of "the Father" of our Lord Jesus Christ; remnding us of our kinship with the rest of men and angels, "of whom the whole family in heaven and earth is named."

To be strengthened, the prayer goes on. Why, we thought we were quite strong! Are we not pillars in the church? Do we not teach a S

make us a nation of drunkards and brutes.

Thus writes Arnold White, who has lived among the natives.

"The Indians of America and Hindo stan, the wild races of Australia, the Katifirs, the debased Hottenfots, the West Coast negroes, the effeminate Cingalese, and the sinewy aborigines of Canada, have bitter reason to rue the first day of their communication with the Anglo-Saxon race. England has polluted with drink and homeycombed with foul disease the lives of those races who still survive a contact all unsought by them. When our countrymen return from Eastern lands they tell us that for every missionary sent out there go also some 3900 gailons of rum; that it is better to carry out Mohammedanism than Christianity, becauss Mohammedanism than Christianity, because Mohammedanism is temperate and Christianity is not.

"Mr. Mackay, of the Nyanza Mission, writes.

"Ohi, how often shall I write in my journal as I pass through many tribes, "Drink is the carse of Africa? Go where you will, and you will find men, women and children reeling from the effects of alcohol. The vast West of Africa is ruined with rum."

"Few men had such opportunities of secing the world as Sir George Grey. His life has been spent in constant contact with savage races in Africa, with Zulur and Kaffirs, in New Zealand with the Maoris. He declared that when he came home to London he saw in a single week sights more shameful than he had seen

saith Scripture, must give an account for every idle word; that is, for words that spring from an irreverence and religious sloth. How much more shall God call him to a reckoning for every unkind word, for every word shadowed and sharpened by a spirit of hitterness, selfishness and gloom!-F. C. McCook.

A Simple Religion.

A quiet home; vines of our own plant-ing; a few books full of the inspiration of genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Providence hath a thousand keys to open a thousand doors for the deliverance of His own, when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him; and lay Christ's part on Himself and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events and to hold a court—if I may so speak—upon God's providence, and beginneth to say: "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

Printing in America.

There are 22,400 publishing houses in the United States, with a working capital of \$314,000,000. The census figures show us that in 1900 the value of the product of the industry was \$247,055,000, to produce which involved an outlay of \$36,000,000 in salaries for officers \$85,000,000 for wages \$56. for officers, \$85,000,000 for wages, \$66, 000,000 for reuts, taxes, etc., and \$87, 000,000 for materials, supplies, and freight; 1,290,000,000 pounds of paper were used last year, and \$6 per cant if that west to the newspan

# . COMMERCIAL REVIEW.

Ceneral Trade Conditions.

R. G. Dun & Co.'s "Weekly Resieved of Trade" says: Weather conditional have furnished the chief influences to the general trade situation. To some extent traffic has been hindered, especially at the East, but the latest returns railway earnings for January show an increase of 3.9 per cent. over 1903. Consumption of fuel was increased, and cetail trade in coal greatly expanded, but no commensurate gain at first handa is reported owing to the large supplies the property of the large supplies the supplier of the supplies the supplier of the supp ootwear and heavy wearing apparel felo the stimulus and annual clearance sales removed accumulations of dry goods, millinery, etc. Wholesale business is lairly active, traveling salesmen sending in about average orders, and jobbing trade is normal. Manufacturing plants are more active, with little change is quotations, and the outlook for Spring trade is considered javorable. Collections

tions are somewhat more prompt.

Bradstreet's says: Wheat, including flour, exports for the week aggregate flour, exports for the week aggregata, 3.538.192 bushels, against 2,771,215 lass week, 3.538,757 this week last year, 3.639,679 in 1902 and 4,837,678 in 1902. Corn exports for the week aggregate 1,150,202 bushels, against 977,759 lass week, 2,376,683 a year ago, 179,320 in 1902 and 392,141 in 1901.

# LATEST MARKET QUOTATIONS.

Flour-Spring clear, \$1.03@4.15; best Patent \$5.70; choice family \$4.45. Wheat—New York No. 2, 94c; Philadelphia No. 2, 92@92½; Baltimore No. 2, 92@93c. Corn-New York, No. 2, 56c; Phile-

delphia No. 2, 5014@57c; Baltimore No. 2, 51@52. Oats-New York, No. 2, 46c; Philadelphia No. 2, 46@46½; Baltimore No.

Green Fruits and Vegetables.—Apples—New York Kings, per brl \$2,000, 3.50; do, do Baldwins, per brl \$2,500q 2.75. Cranberries—Cape Cod, per bri \$2,500, 2.75. Cranberries—Cape Cod, per bri \$7,000,8.00; do, do, per box \$2,000,2.25. Grape Fruit, Florida, per box \$4,000, 5.00. Oranges—Florida, 126's to 216's per box \$2.50@2.75; do. do, 250's and smaller, per box \$2.25@2.50. Tanger-ines, Florida, per box \$3.00@4.00. Beets -Native, per bunch 3624c; do, do, pee box 7556\$1.00. Brocoli-Native, pee box 30640c; do, Norfolk, per bri \$1.00 611.10. Brussel sprouts, per qt 1060 12c. Cabbage-New York, domests: 12c. Cabbage—New York, domestic-per ton \$35.00@40.00; do, do, Danish, per ton \$45.00@50.00. Carrots—Native, per bunch 3@4c; do, do, per box 55@ 55. Celery—Native, per bunch, 3@4c; do, California, per crate \$4.25@4.50-Cauliflower, California, per crate \$3.25 @3.50. Horseradish—Native, per bu box \$1.50@2.00. Kale native, per bu box \$1.50@2.00. Kale, native, per bit box \$1.50@2.00. Kale, native, per bit box \$5@40c. Lettuce—North Carolina, per \$1/2 br! 75c@\$1.25; do, Florida, per basket \$1.00@1.75. Onions—Yellow, Pennsylvania, per bu 80@90c; do, do, New

York, per bu 90@95; do, red, per bu 80@85; do, white, per bu \$1.00@1.10 80@85; do, white, per bu \$1.00@1.10
Parsnips, native per box 90c@\$1.00.
Potatoes.—White — Eastern Shore
Maryland and Virginia, per bu 70c
75c; do, Maryland and Pennsylvania,
prime, per bu 75@80. Sweets—Yellows
Maryland and Virginia, per brl \$1.50c
2.25; do, Potomac, per brl \$2.25@2.5c
Yams—Virginia, per brl \$1.50@2.00;
do, Potomac, Maryland per brl \$1.50@2.002
Live and Dressed Poultry.—Turkeys
choice hens, 17@19c; do, young toms
choice, 16@18; do, old toms, choice, 16
Chickens, hens, 12@14c; do, old roos Chickens, hens, 120014c; do, old roost ers, each 25@30; do, young, -@14; da do, rough and staggy, 12@13. Ducks fancy, large, —@15c; do, do, small, — @13; do, muscovy and mongrels, f3@ 14. Geese, Western, each 65@75c. Guinea towl, each 25@30c. Dressed poultry--Turkeys, hens, good to choice 18@20; do, hens and young toms, mixed, good to choice, 18@10; do, young toms, do, do, 16@choice, 14@16. Chickens, young, good to choice, 14@15; mixed, old and young, 14@15; do, poor to medium, —@13.
Geese, good to choice, 12@14 Capons
fancy, large, —@20c; do, good to
choice, 18@19; do, slips and small, 14

Eggs .- Nearby, strictly fresh, loss off, dozen, 30@32c; Eastern Shore (Maryeland and Virginia), loss off, per dozen, 30@31; Virginia, do, 30@31; West Vie-

Live Stock.

Chicago.—Cattle—Good to prime steers, \$4,90@5.65; poor to medium, \$1.25@4.50; stockers and feeders, \$2.00 \$1.25@4.50; stockers and feeders, \$2.50 @4.00; cows, \$1.50@4.00; heifers, \$1.72 @4.50; canners, \$1.50@2.50; bulls, \$2.00 @4.00; calves, \$3.00@5.50. Hogs—Mis-ed and butchers, \$4.85@5.10; good ex choice heavy, \$5.00@5.35; rough heavy, \$4.85@5.00; light, \$4.60@4.95; bulk of sales, \$4.85@5.00. Sheep—Sheep and lambs strong to 10c higher; good to choice wethers, \$4.00@4.40; fair to choice mixed, \$3.25@4.00; native lambs, \$4.50@6.00.

\$4.50@6.00. Pittsburg. Pa.—Cattle—Supply light. Pittsburg, Pa.—Cattle—Supply light, market steady. Choice, \$5.10@5.30; prime, \$4.85@5.05; fair, \$3.40@4.70. Hogs—Receipts, 25 double decks; market active. Prime heavy, \$5.10@5.15; mediums, \$5.15@5.20; heavy Yorkers, \$5.10@5.15; light Yorkers, \$4.90@5.05; pigs, \$4.70@4.80; roughs, \$3.50@4.50. Sheep—Supply light, market steady; prime wethers, \$4.50@4.65; culls and common, \$2.00@2.75; choice lambs. common, \$2.00@2.75; choice lambs, \$3.50@4.00; veal calves, \$8,00@8.25.

INDUSTRIAL AND SCIENTIFIC NOTES. The oldest match factory in the world

in Sweden.
There are 2,835 licensed automobiles in the State of New York.
There were forty-two marriages to one divorce in France during 1902.

The use of coffee and tea has been put under the ban by the Mormon

Church. Magazine publishers receive n

money from advertisers than from subscribers.

There are 230 glaciers in the Alps that are said to be over five miles in length.

St. Petersburg has the highest death rate for any European capital, 51 per 1000.

The office of premier of Great Britain, as such, does not earry with it any salary.

The cost of city electric lights range from two to three cents per hour per

amp. - In Northern Italy there is a co-opera-

Over 300,000 people in Massachusetter are dependent upon the cotton miles for their living.

their living.

The average diameter of a hair from the human head is the tour-hundreds part of an inch.

Weight for weight, pine wood is stronger than steel in both transverse and tensile strength.

The growth of magazine advertising is shown by Harper's, which in talks had one and a quarter pages of advertising the strength.