"OUTSIDE THE CHURCH"

A Brilliant Sunday Discourse By Rev. Robert Maclonald.

Many a Man is Losing flis Soul Because He Cannot Helleve in Jonah and the Whate.

BROOKLYN, N. V.-In the Washington Avenue Baptist Church Sunday morning, the pastor, the Rev. Robert MacDonald,

Avenue Bapasa Church Sunday morning, the pastor, the Rev. Robert MacDomald, delivered the law of the series of sermous on "Christians Outside the Church," the special subject being, 'Brasons Why Those Outside the Church Stay Outside.' The text was from I Corinthians, xi22, "What? despise we the Church of Christ?" Mr. MacDomald said.

No church has power to take a man to Heaven beyond the power he has himself to gain entrang there. And whether or not he has the necessary solidly depends upon whether or not he is taking up his cross and following in the steps of Jeans Christ. Heaven is a state of bleasedness rather than a locality beyond the stars, and must come to us before we can go to it. Whatever else is implied in following Jeans church membership is included. Jeans commanded baptism. To illustrate Hameaning He Hussielf was haptized in the Jordan. His reason was for so it become the is to fulfill all rightcoursess. If He, the periort man illustrates and member that any one of this imperfect followers can be excused. Paul in Romans shows baptism to be the likeness of Christ's death and resurrection. If we have been united with Him in the likeness of this feath, we shall stand in the likeness of this feath, we shall stand in the likeness of this feath, we shall stand in the likeness of this feath, we shall stand in the likeness of this feath, we shall stand in the likeness of this papism in a single day. Then there is "the Lord's Supper," This is My hody which was broken for you," is the Redeemer's word. The apostle to the Church of Corinth commend its perpetuation as a memorial to their Lord. Baptisms and "the Lord's Supper," its perpetuation as a memorial to the Lord. Baptisms and "the Lord's Suppos are then very significant and belong to the Christian Church. Not to join the chur-is to despise these helps to the cultivation church. To neglect them is to despose the church. Werse than that. To neglect them is to despose the profess to serve. Even further, it is to show disregard for your Lord's dying received. This do in remembrance of Mc. You would submit to much inconvenience to comply with the dying wish or an earthly friend. But your lard's dying inquest is ignored. How can you expect to earthly friend. But your Lard's drong request is ignored. How can you expect to grow spiritually? How can you expect to grow spiritually? How can you ever hope to hear God say. This is My beloved Son in whom I am well pleased. Instead of pleasing your Lard's von offend Him. You never thought it was so scrows # matter before, did you? Saep not this maint until you possess as well as profess the Lard Jesus: Be an our ind out Christian. Sympathise with and some into that organization that is perpetualing these sacred rites. Keen not so also from the one organization that 6 of his set up for the redemytion of the world.

demption of the world.

Now for these reasons you slay out and
feel justified in a daing.

You object to the could of the church. Crocks are forms, and you detest the formal. Yet I know of no one who prock forms more than you who raise this or test, your religions his is so also. That which you need above all else is to conform to warm to elemental order, for you are amazingly disorderly, religiously speaking. For others that may be a good form to you are amazingly disorderly, religiously speaking. For others that may be a good excuse, but hardly for you. We all admit up the charmed and the water becomes stagmant. But that is not the farili of the creed. There may are to blame. A growing from, a street meets an expanding creed, and was unto him whose creed is not express as of the word of God and the receivable may a Curstian is kent outside the church because it was he daily and for no other reason. She did not expectable. your life from entering in two is a church a church a however, an exception to the rule that does not strengthen the life of their member within its fold, if they give ery member within its fold, if they give the emportunity so to du. It is our false angle about the course that is to be de-red. Our mestion is, "What benefit i we derive?" Our direction ought to "What opportunity will it provide to, for beaser to my fellows less rayoned a rayse!" the Christian profession is lash that does not internose God and humanity is placed, self. Conversion in-troduces us to God and extrauges us from self. Not for self's sales, then, but for Carrist's sales do we join the church. When we became new men in Christ Jeans we take as instructively to the church as does the duck to the water or the bird to

A second roason I have heard you give A second reason I have heard you give for remaining quits de the church is because its members are not good enough. You look for perfection. You find imperfection. You expert too much, tone into the church and it will not be many months before you and it will not be many months before you and it will not be many months before you wonder how Satan ever so got possession of your mind us to beguie you into expecting perform on a church members. But you will also and them much more thristike than you expected not in absolute hounces, but in desire for more righteous ress in their lives and in the world. Hear the apacter excluding that life is a hattle-held: "Fight the good light of taith." Life is a more cutter as you that you can a right the good man that you may head his etters to the churcheo disputing, obtentions among you. These priceless letters to the Corintinuas would never have been written had it not been so. Had the church at Entersts been perfect no letter to be Edyssians would have been penned. It away lying is his command. Let him who stole steal no more let all clarect and wrath and envy be not away from you at secometh saints.

Were the church of today perfect it would be seen mand. An struggles to be

Let all clarace and wrath and envy be set away from you at becometh saints.

Were the church of to-day perfect it would be very mapped. No string es to be good. No sighting temptation. I, for one would prefer to be out of it. I would sooner be imperfect, and know it all and be it all, and never have deare for any thing wortawnic. I would go so far as to thank God for an imperfect church, just as I have many a time thanked Him I was a member of a singless race and know Him not. The church holds to its in impers that relation which the school does to the little boy. As it trains hits for a rich intellectual existence by and by, so the church trains for ich spiritual existence by and by. The most important condition of both is unwillingness to be taught. The church in its relation to the world is as a regiment, with Jesus, the great victorious Commander, leading the way. In relation to tis membership it is as a training school, where we are trained for service and fitted for living in time and eternity. You'll not stay out of the thurch then longer because of this very erronious idea, that its members ought to be perfect, for you got the idea not from the Word of God, but from your own evil imagining. Even when the Master said to His disciples, "Be perfect, as your Father in Heaven is perfect," He really said, be complete as He is, and when He asked the rich young man if he would be perfect, to follow Him, He really said, be complete as He is, and when He asked the rich young man if he would case to inch the one thing you now lack, come and follow Me. The reason, then, we want you in the church is that you may help train us and let us help train you in truth and righteousness. Nobody needs the help of the church more than you, who will not come in. If you still resist our invitation to enter where you belong he more chariable toward us, anyway. And I wou will not ease in. If you still resist our invitation to enter where you belong he more shariable toward us, anyway. And I would be perfect.

bstruct our work by taking against us, hus prejudicing the world before whom we should stand in a good light that we may

obstruct our work by talking against us, thus preindicing the world before whom we should stand in a good light that we may do it good.

Your reason for remaining out of the church may be that of Eablical or doctrinal difficulty. Many a man is losing his soil, not because he cannot believe in Christ but because he cannot believe in Lonah and the whale. More than one man has said were it not for the "Garden of Eden" and the "Deluge" he would accept Jesus as Saviour. I know a man who has lost his religious fervor because he could not reconcile the doctrine of election with the freedom of the burnan will and the universality of God's grace. And another whose religious activities have been par ally sed because he could not reconcile the possibility of punishment of sin with the all mercy, all love of God. Many such assumite questions are killing men's enthusiasm for the work of the Lord. If those based of the church are influenced thus, we need not wonder that Christians out saide of the church weet influenced thus, we need not wonder that Christians out saide of the church question so foolishly. Those same men never think of question by What the president and officers of the club, or Missonic order, or Old Pellows organization to which they belong believe about the world, whether it is round or flat, or whether Jesus created in six days or in 6900 years, or whother they belong believe about the world, whether it is round or flat, or whether beause and held are states of existence or fixed bodies. The reason you give for not declarding information about these questions of the security of the serious your are wrong. The church is not builded on the integrity of the story of Jonah and the whale, nor bed in these ones tions. It do not know your members believe in these ones tions. It is not believe who remain our of the church of shows in these questions. The h

Lent than you have any idea of, and until human nature is more smedled than at present people will separate themselves from the church for the rusen. But it one clurch falls you here is there no other from the church for this ruson. But if one church, no other minister where no other church, no other minister where you can vorsing at peace with God and man. Your duty is to find such and go there; if not of your own denominational order, then of some other, rather than despise the church universal and revise it your support. There is a large difference between being at odds with some especial church and holding aloof from all churches he tween being at odds with some especial church and holding aloof from all churches because not in harmony with that one. If you cannot walk in sympathy with some other. In Brooklyn no one is forced to keep isolated from all churches because he cannot live in harmony with some one church. It you cannot ensecurificantly enter one. I repeat it, you are at fault for not entering some other. As for this church, it you will pernit me to say it, it has been during these asi six years a verifable haven or refuge or those kinds of people. We have remed more pews to and bandraed more proper from other denominations than those of our own denominations than those of our own denominational faith and training. Here are two pictures: You will instantly detect the more pleasing to gaze speaking. For others that may be a good excuse, but hardly for you. We all admit that no even is as important as the life it contains, just as no cradle is as important as the life it contains, just as no cradle is as important as the babs rocked there, and as no suit of clothes is as important as the man who were the season and a church without a track—little progress can be made. There is neither ideal nor practical existence action belief, and what a man believes as he creed. And his creed is the charmed through which the very water of life flaws into a track—little progress can be made. There is neither ideal nor practical existence action helpef, and what a man believes as he creed. And his creed is the charmed through which the very water of life flaws into a thirsty soul. Boet up the charmed through which the very water of life flaws into a thirsty soul. Boet up the charmed through which the very water of life flaws into a thirsty soul. Boet up the charmed through which the very water of life flaws into a thirsty soul. Boet without Christ. He believes he is responsible if the light within the lectures disripances. Therefore he cortinues to be

> of its creed, so many a like the number. She could not direct all the creed, she desided some of its members and or vital hold on bers and preferred the width of the avenue between herself and them, but she procriticised. A burren, unsatisfactory spiritual life was the consequence. She entered finally for Christ's and her children's sake, and the list year had been the nappest and most products of him existence. Do you believe in Christ's Would you honor. Him? Your place is inside the church of Christ as truly as the solder's place is inside the church of Christ as truly as the solder's on heard ship. But, you exclaim, the ereed, the doctrines, the membership, the minister. Well, then, seek the church you can fellowship, even though outside you detomination, and if no such church can be found take yo rself speedily to Jesus Christ. Go into your closer and shut to the door, with your prejudices on the outside. Then full upon your knees and pray to be converted all over again. Some of us, you know, need to be converted more than once. Even the seventy times seven than once. Even the seventy times seven recommended by the Master in the olden times. Let God overrule your prejudices and flooi your heart with His grace. Then go in the spirit of a little child and asi, admittance of the nearest Christian church. Let nothing cand between you and that important obligation, that divine privilege, that necessary discipline, that

On the Plain,

Henry Clay Trumball, speaking of the mission of the lowly road in the Christian's life and its relative importance in comparison to the mountain road, says. There are times in every life when the soul stands on the clear heights and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone and the task remains? Only to go no bravely, trusting to the clearer vision on the mountain top, and making faithful performance full the place of enthusiasm. The mountain and the plain has each its place in Christian life—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the On the Plain. for the actual performance of the

A little there may read the finest fabric; so may a little sin mar the fairest soul - United Presbyterian,

Noah's Salt Mines.

In Trans-Caucasia, in the Upper Aras Valley, lies one of the most wonfortal mines of "ock salt in the world Mount Kulpl. The deposits of salt in this spot are said to be in some places more than 200 feet thick. They have been almost continuously worked since pre-historic days (the stag horn ricks of the palacolithic men are still cked up now and again in the work rigs), but they show as yet so signs of exhaustion. The Armentan traditions hold that Noah drew from Mount Kuli the supply of salt necessaray to p serve the provisions of the Ark.

Prince Not Fond of Athletics. The Siamese prince, who in the early 30s was a member of what was then at any rate the most cosmopolitan college in Oxford, found it very difficult to reconcile his autocratic notions with the practice of undergraduates. Being asked by the captain of the boats to go down and do a little "tubbing." he drew himself up to his full five feet and replied: "When I go on the river at Bangkok I have 80 slaves THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR M-RCH 20.

Subject: Jesus Feeds the Five Thousand, Mart. xiv., 13-23 - Colden Text, John vi., 35-Memory Verses, 20, 21 - Commentary on the Day's Lesson.

I. The multitude and its great need (vs. 12-(5), 13, "Heard of it." The death of John the Bautist. "Departed thence." Leit Capernaum. He crossed to the north-castern shore of the Lake of Gennesaret Aurose the lake Jesus was out of the dominion of the murderer of John, and within the terrarchy of Herod Philip. "The people." From John 8: 4 we see that the Passayer was just at hand, and there were throngs of people going up to Jerusalem. "On root." The people, watching the saling of Jesus across the northern end of the lake, rau around the northern shores to retidly that, according to Mark, they sar went the boat and "came unto Hum" as He landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed. "The rites." At this time the western and northern shores were populated with the landed of the la I. The multitude and its great need (vs. counts of the evangelists the conversation may be supposed to have been about as follows: Jesus said to Philip: "Whence shall we buy bread, that these may eat." (John.) Philip reputed that "two lundred peracyworth of bread would not be supposed that for the disciples arged Him to send the multitude away that they might purchase food Jesus said. Give ye them to eat, where upon the disciples in demay asked if they should go and buy the great amount of bread (Mark). Jesus replied, "How many mayer tuve you." Go and see "Mark). They reputed that there was a lad there (down who had "two brack beauty because and two man lights." If the mean of weapast (vs. 16-21), 16.

we creat fishes."

If the mean's wrought (vs. fi-21), 16, Need not depay: "Christ and ed their sads and heard their nodes, and now Histopowa to feed their bodies, and thus law that he is able to provide for all her accessities, done says that the question He asked Phrilip was for the purpose of bracing or testing him, for Jesus knew what He would do. "Give ye them. Phrilip's reply to Uhrist's question, that 250 semi-worth (about 832 worth) of bread would not be sufficient, has caused many and not be sufficient, has caused name believe that this amount represented to total resources of Christ and His dis-dies; and would certainly seem muchs to them to use their last penny for this

17. "We have here." The multitude had not thought of their temporal necessities, so anxious were they to see and hear Jesis, and a had had all that could be found. "Louves lishes." The loaves were round, flat eakes like large crackers. Bavier was their poorest food. The hish were small, dried or pictied, and were eaten with bread, like our surdines. Andrew said. But where are they among so many? Hardly enough: "five crackers and two sardines for 5960 hunger men, besides no mon and colliders." IS. "Bring to Me." Here was the accept. Carist was ance All must exatte in Him. We may have hid little, but if we will give the luttle we have to Jesus. He will mustiply it a thousandicold and pass it back to us, and grant us the privilege of passing it out to the serving, sin-burdened multitudes.

19. "To sit down." In orderly ranks for the convenient distribution of the food. Mark says they sat by hundreds and flittles. "Grass." The grans was ready for mowing at this time of the year. "And took, etc." Thus, acting like the master of a family among the Jews, who took the bread into His hands to give thanks to God before any at the table were permitted to eat. Jesus had one loaf for 1000 men, besides the women and calidren." "We have here." The multitude had

milled to eat. Jesus had one leaf for 1980 men, besides the women and calldren. "Resead." Jesus thus sets us an example; we should never eat without first thank-ing food for our food, and asking His bessing upon it. "To His discretes." because upon it. To His discrete has been much discussion as to just how the miracle was performed. Did the bread multiply in the hands or Jesus, or in the hands of the discretes, or, as some think did the discretes out a piece of bread and fish in the innuts of those who set at the ends of the ranks with order to rave it to their companions? There is no doubt but that the food multiplied all along the line. Jesus handed out to His

disciples; it increased in their they handed out to the multitude.
20 "Were filled. Here is on 20. "Were filled. Here is one private of one leard altested by at least 5000 men, proceedings 10,000 mersons. No one need ever leave Christ's table hungry. He is able to satisfy every need of soul and body. He is the bread of life. Whether we demand "little or much," it is an easy matter for Christ to fill us. There is a fullness in Hismery and love that only those who particle of can understand. "Fragments." Broken pieces which remained over the take of can understand. "Fragments." Broken pieces which remained over. According to John, Jesus directed them to gather up the fragments, "that nothing he lost." Twelve baskets. The word translated "baskets means pockers or wallets. The twelve baskets were probably the twelve wallets of the twelve apostles, which they carried on their journeys. Jesus evidently intended that He and the spostles would eat the pieces as their needs demanded them. 2f. "Five thousand men." There must have been 19,000 to feed. Jesus had arranged them so they could easily be counted.

III. Events following the miracle (vs. 22, 23), 22. "Constrained." Commanded. The disciples seemed unwilling to go and leave

III. Events following the miracle (vs. 22-23). 22. "Constrained." Commanded The disciples seemed unwilling to go and leave Him alone. By the exercise of direct anthority He compelled them to embark. They went toward Capernaum and Bethsaida. "While He sent, etc." The multitude would not leave while the disciples were present. 23. "Apart to pray." Jesus was conscious that a solemn and awfulcrisis had come. He perceived that the people would take Him by force and make Him a king (John 6: 15), and that the disciples were druking in the same spirit. Where else would they find a king who could feed his army without expense or trouble, who could cure his wounded solders by a word, who had wisdom and power divine? Such a king could easily overcome the Roman power. But Jesus resisted them and spent the night in prayer. "Alone." Jesus frequently went alone to pray. If He needled such seasons, much more do we. He remained in the mountain, alone with His God, far into the night. Some time between 3 and 6 o'clock in the morning He walked on the sea to His disciples who were inndered by the wind and the waves in reaching Capernaum. THE PART OF

Peculiar Land Tenure Custom. At Chingford, in Essex, England, an estate is held by a very strange con lition. Whenever it passes into new servant and maid-servant, comes on porseback to the parsonage and pays is homage by blowing three blasts ipoo a horn; he carries a hawk upon is fist and his servant has a grey ound in the slip, both for the use of he rector for that day. He receives a thicken for the hawk, a peck of oats for his horse and a loaf of bread for ils greyhound. After dinner the owner blows three more blasts, and then with his party withdraws from the

Hidden Names of Animals. You may go at once. It was only a little scratch. He had a scowl on his face. Do give up whistling. She came limping along Yours is the bigger share. That peasant eloped with his bride. The pup ignored its master com-This piece was dramatized.

His was an assumed name. That shape sults you best.

The Dunden road is very broad.

CHRISTIAN ENDEAVOR NOTES

SUNDAY, MARCH TWENTY.

"Little Things That Christ Makes

Great." 1 Cor. 1:25-29. Scripture Verses. - Job. 8:7; Ps. 37 16; Prov. 6:10; 15:16; Isa 28:10 1 Cor. 5:6; Gal. 5:9; Isa 60:22; Zeck. 4: 10.

Lesson Thoughts.

Every power is only an accumulation of little forces. The might of the ocean is in its numberless water drops the power of the storm is in gathering to itself the gentle zephyrs; and the vast kingdom of God is a union of individual Christians.

Christianity means growth, and the humblest disciple may become the most mightily used of God.

We cannot measure the power of God's instruments, for after all it is his almighty power back of his in-strument that gives it its force.

Selections,

Only a little word; But it stirred the depths of a living heart

And there through the years and the changes of life, With its blessings and glory, its dark-

ness and strife. The soul of that little word shall abide And nevermore depart. One sin is enough to exclude us from heaven, but one drop of Christ's blood is sufficient to cover all our

Minute events are the hinges on which magnificent results turn. In a watch, the smallest link-chain or ratchet, cog or crank, is as essential as the mainspring itself. If one falls out, the whole will stand still,

Chemists tell us that a single grain of the substance called iodine will impart cofor to seven thousand times its weight of water. It is so in higher things; one companion, one book, one habit, may affect the whole of life and character.

One a famous ruby was offered to England. The report of the crown-jeweler was, that it was the finest that he had ever seen or heard of, but that one of its facets-one of the "little" cutings on the face-was slightly fractured. The result was, that almost invisible flaw reduced its value by thousands of pounds; and it was re-

jected from the regalia of England. Prayer.—In Thy sight, O almighty Creator, all things are great. Even out of nothing Thou didst create the heavens and the earth, and so Thou canst use our feeblest powers for the accomplishment of infinite results Give unto us, therefore, a realizing sense of the importance of our smallest deed, and the words we utter and the very thoughts we think. May we despise the day of small things but know assuredly that Thou caust make all things great. To Thee be praise forever. Amen.

EPWORTH LEAGUE LESSONS

MARCH TWENTIETH.

Little Things Made Great. 1 Cor. 1. 25-29.

Behold a solltary crusader moving singlehanded against a mighty aroughold of Satan! What impression can he hope to make up that great, wealthy, commercial center, full of the slaves of mammon and just given up to business, laxury, amu ment, sensuality? With its mu ment, sensuality? nagnificent temple of Aphrodite ded caped to religious lust, it is notorius heathenism.

wiscacres asked, "Well, what is the use of a discovery like that?" To which Franklin angely replied, "What is the use of a buby? It may become man." God is always making battes into men. To the man with eyes there

nothing small, trivial, unimportant How prone we are to put faith in rowds, power, brains, culture, money ocial standing! How Bable is the world to despise humble folk and the day of small things! Valuable as are numbers, money, brains, etc., God is always bringing great things out of little ones, tremendous consequences

from apparently most trivial causes. See how he does it in nature. Nature never despises triffes. No person ever saw an atom. It is too little Yet this invisible, inconceivably little thing, that will not reveal itself to charpest eyes with the most powerful microscope before them, is so mighty as to defy all the steam power, all the horse power, all the electric power, all the human power of the world sh they attempt to tear it in twain. It is said to reach forth mighty arms that g asp with titanic grip every other

atom in the universe. Atoms make the worlds, Little drops water make the seas, grains of sand and stone build the mountains. Matterhorn is not composed of hugo masses of rock, but of mica flakes most minute. Coral insects erect is lands and reefs from the bottom of the sea. The Dover cliffs of the "silver-ccated isle" and its great chalk beds hundreds of feet thick and many miles long are the work of creatures to small that it is calculated that ten millions of them could lie on a cubic inch. The single acorn can become the forest of oaks. The tinkling of a inch. heen bell may start the avalanche. The change of a few degrees in tem-perature transforms a world of ice into one of water. The vital knot of a man's nervous system is said to be no

bigger than a pin's head, In individual life great events are constantly hinging on little things. With its insight into human affairs Shakespeare makes some of his great est tragedies depend upon most trifling circumstances. The fate of Desdemona hangs upon the accidental dropping of a handkerchief; that of Rome and Juliet upon the miscarriage of a letter. Through one fatal mistake Wolsey falls from his pinnacle to ruin.

A Few Conundrums. Spell enemy in three letters. Foc, What trade has the sun? Tanner Why is a spider a good correspondent. Because he drops a line at every post.

World's Cotton Spindles. The number of cotton spindles in the principal countries of the world is as follows: Great Britain, 47,000. 000; continent of Europe, 34,000,000; United States, north, 15,000,000; United States, south, 7,000,000; East In-dies, 5,000,000; Japan, 1,500,000. THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Freating is a Baneful Costom-Nothing Else Has Wrought Such Widespread Harm to Mankind-Is It a Mark of

Friendship to Ruin a Man? There is no custom of society that has wrought such widespread harm to ranklind as the custom of treating, as it if

called.

It has made more unhappy homes, de stroyed more strong intellects, laid waste and degraded more fair young lives, than any other evil custom ever devised or par

any other evil custom ever devised or par-ticinated in by man.

Our heat mechanics, our most inventive genioses, most brilliant orators, gifted poets, eminent scientists and professional men, have by it been robbed of their crowns of success, yet it is said and be-lieved by many to be a mark of friendship to treat a man, and although the majority

of the men ore meets can tell of men who of their own knowledge have been ruined by it, yet they consider it a friendly thing Many commercial men seek to excuse themselves for it by saying that they must do something for the 'good of the house,' as they are traveling about the country all the time, and are the recipients of many favors from hotel men. (Query: I wonder how many favors they would receive if they were not already liberally paid (or?) A man from some other part romes into the city on business and visits the whole-sale house from which he is in the habit of buying, or, it may be some other, to took buying, or, it may be some other, to look over samples, or sceking new goods, or novelties with which to attract customers. An obliging salesman is sent to wait upon him, who, having satisfied himself that "it is worth while," generally succeeds in keeping him engaged till lunch time, when the customer is invited to lunch, and, of course, that means to drink a bottle of which, perhaps, or a few glasses of some delicious but notent compound of whisky or some other lieuor, and spices and other imgredients that enter into those mixtures, and all the time he is being entertained by the engaging salesman, who, after his customer has been well primed, proceeds to insomess, and often succeeds in getting eid

siness, and often succeeds in getting rid a 'publist' of old goods at fancy order, in scenario a much larger order than is adapt for the merchant to buy. But this by no means the most harmful phase of

is by no means the most harmful phase of the treating costons.

Some schemer is anytimes to secure a franchise from a momentuality for a street railway, or electric lighting, or something equally valuable. For days before it becomes known what his business is he may be seen assidnousic cultivating the individual acquaintance of the Councilmen, inviting them to funch, to dinner, etc., and quietly taking their measure so that he may discover the best measure to influence them in bis favor. And at last they after from them, and that under its influence they have barriered their self-tristeet for a few treats, and have consented to rob the numbricipality they were elected to serve, with the result that having once colbed it for others they sometimes begin to rob it for themselves, and many men, bonest under other circumstances, have thus become scoundrels through the treating habit. Yet this is not the worst.

this is not the worst.

A number of men are work or in a shop.
Pay day comes and several of the n are on their way home after receiving their pay. As they prach the travers door (for they can hardly reach home without passing at least one) one of the party says. Come in. least one) one of the party says. Come in, boys, at a have a green of beer. They go in, and there are perhans half a dozen more of their mates a cravic in these Suppling on to the backling code asys. What'll you have, how "one must have one on me," and when the research are called for. When death another one says, "Not con must have one on me," and when the research against another says, "Not con must have one on me," and when the research against another says, "Not can me and against And so it goes on till all leave treated for of course it would be been done to drink at another's expense and one treat in return, and each one finds himself minus a dollar or two of his curnings which he can ill space, or which in many cases is needed to procure necessaries for his family. But what's the odds? Father's drink the backeeper has the morey, and wife and call keeper has the money, and wife and couldren can whistle for the stones or other clothing, or perhaps for bread itse'f.

An inknown man is sick unto death with an internal timor. A council of physicians is called, and it is decided that the near the heart that the least bit too deep an incesson will be fatal. The surgeon is young, but has already won eminence in his profession, but even he grows pallid as he realizes the difficulty of the operation, and a physician hands him a small glass of brandy to tone up his nervous system. The operation is begun, and all goes well till just at the most critical point the surgeon feels an involuntary contraction of the muscles of his arm, a hissing gurging sound is heard, the bright red blood gushes forth another human life has fallen a victim to alcohol, and the usefulness of another his destroyed. "Died under the operation" is given out to the bersaved other life is destroyed. "Died under the operation" is given out to the bereaved relatives and friends as the cause of death. Was it that, or was it due to that glass of brandy? That surgeon knows the true cause, and never again will be have the nerve to undertake a very difficult case, because the remembrance of this one will utterly unfit him for the work.—I, T Richardson, in the Royal Templar.

Moriality From Alcohol.

It is remarked that even in countries where alcoholism is denounced, the mortality from it, as given by statistics, is low, apparently because the cause of death is not eactly declared. Professor Mahaim, of the University of Lausanna, drew attention to the matter in the case. tion to the matter in the congress of Brussels, and proposed a method of certifying the cause of death, which would give exact statistics, while respecting private feelings. In Switzerland it is already done by certificates bearing numbers, and to identify the number requires a long re-search. The plan has been in use fifteen years in the towns and two years in the country and given satisfaction. It appears that one half per cent, of the deaths (male subjects over twenty years) are caused by debrium tremens. Alcoholism alone, acuts or chronic, is the cause of three per cent, of the deaths.—London Globe.

Misery That Drink Brings. Misery That Drink Brings.

Mr. Justice Madden, addressing the Grand Jury at the Ulster Assizes at Belfast, said that each year his experience as a judge added to the conviction that probably eighty per cent, of the crime which came before them in those courts was at tributable either directly to intoxication or indirectly as a result of the state of misery brought about by excessive indulgence in drink. in drink.

The Crusade in Brief.

drunkard is a man who commits sui-on the instalment plan. The production of beer is now more than half a barrel for every man, woman and child in the United States.

Of every 100 alcoholies attacked by pneu monia seventy will die, while of every 100 non-alcoholics so attacked only twenty hree will die. When London has decided whether

not it eats too much, says the Chicago Tri-bune, it will find it equally profitable to ask itself if it doesn't drink a little too A new \$100,000 hotel, with 240 rooms

pecially for the moral, religious trave public is one of the latest projects in dianapolis. It will be without bar billiard room, and card playing will be allowed.

be allowed.

General Coronnat, commander-in-chiel of the French troops in Indo-China, is making especial effort to suppress drunk emess among the soldiers. He expresses his regret that warnings concerning the serious effects of drunking habits upon the health are not heeded.

The Mayor of Toronto, Canada, lately refused to allow some liquor which has been seized in an unircused dive to be sold for the city's benefit. He said: "No; it would ill become the town to derive in come from the sale of that which degrades and brutalizes its citizens."



An Evening Thought.

Sofely, as when a mother's hand
Tucks in her little ones at night.
The darkness folds the drowsy land,
And fades and fades the lingering light,
On velvet slope and glimmering fell
The tender shadows rest like love,
And wheresoe'er God's children dwell
His peace is shed their lives above.

God's children! Bird upon the bough, And lambkin lying on the hill.

And wild goat on the mountain's brow.

And eagle where the great winds thrill,

And all the wayward, wandering ones. The tribes of men, or near, or far: God keeps the whole, 'neath stars or suns Where life is found God's children as

If precious he the rocking nest
And guard He hath for hidden lair,
Are we not yet more truly blest,
And closer in His sleepless care?
So may we shut our eyes and sleep;
So may we have no tryst with fear;
The dear Christ stoops our souls to keep,
As Christ's own life, our souls are dear.

Lo! through the dusk I seem to see
The lifting of an awesome cross,
Where once He hung for you and me
His ransom paying for our dross.
Lo; through the dusk I hear the song
That never ceases where they stand
The countless glorious white-robed throng
Who praise Him in Immanue, sland.

-Margaret E. Sangster, in The Interior.

The Word of God.

The Word of God.

Charles Darwin, being asked, in his latter days, whether science supported the Christian's faith in the being of God, replied that science presented probabilities both for and against it, and that the "deciding vote" had to be given by each individual, according to his personal make-up. Neither the being of God nor the inspiration of Scripture, says the Chicago Interior, can be proven as one proves a problem tion of Scripture, says the Chicago Interior, can be proven as one proves a problem in geometry. Moral ratiocination starts not with axioms, but with postulates; not with premises which it is impossible to deny, but with assumations which men of exemplary life are bound to accept. What it is impossible to prove to a scoundrel, it is unnecessary to prove to a saint. The normal soul has its perceptions as truly as the normal body. You do not need it to demonstrate the beauty of the rainbow to the unclouded eye, or the obligations of virtue to the heavenly mind.

To the Christian the word is a living presence, from which he cannot escape. It speaks to him with a voice exceeding in authority that of any earthly state or sovereign. It restrains his passions, curbs his

ereign. It restrains his passions, curbs his appetites, moderates his conduct, forbids indulgences and proffers satisfactions which

appetites, moderates his conduct, forbidiindulgences and proffers satisfactions which
are most real and vital experiences. He
may not be able to define inspiration, but
he responds to it. He is not expert in
questions of canonicity, but he knows the
flower by its honey. What he is, the Bible
has made him. It found him in "the slip
pery paths of youth," pursuing pleasure,
as Addison says, "with heedless feet," and
it acrested him, turned him about and
"brought him up to man."

He believes in the word of God, moreover, because men he abhors do not believe
in it. He known it to be the word of God,
because the minions of the out hate it. He
gives it the place of honor in his home because it is kicked out of the saloon; he
sends it forth with his blessing because
the sambler curses it; he oillows his dying
head upon its promises because in every
age every son of Belial has bastened to
consign it to the flames. Against a faith
so iounded waves of adverse criticism beat
in vain. The word of God rests not upon
tradition, but upon our hearts.

Keeping Pit.

Any one does his best work and does it must easily when he is physically fit for it. It tecretore follows, says Wellsneing, that he should keep himself fit for it, so far as he knows how, and there are very few who do not know that over-rich food and eather, staying up late of nights, indulging in when, and smoking and dividing are sure cated to religious lust, it is notoring or wickedness even in that wicked reathenism.

When Franklin discovered the identity gome viscates a sked, "Well, what is the ise of a discovery like that?" To thick Franklin angely replied, "What is reasonable to the profession, but even he grows pallid as the realizes the difficult one, requiring a very skilling and electricity some viscates asked, "Well, what is the ise of a discovery like that?" To thick Franklin angely replied, "What is the ise of a discovery like that?" To thick Franklin angely replied, "What is realized and it is decided that the tumor must be cut away in order to save, and smoking and druking are sure. Young people may be sure that they will need all their objects to mear the heart that the least bit too deep as in increasing the sure of a light, and left their business of their beath as some are so full of vicality now that they will be realizes the difficulty of the operation to an exceeding a mechanic of pints. Industry a week, and smoking and druking are sure. Young people may be sure that they will need all their objects to make the demands that the transmit of the second that the transmit of th tering right and left that which would be their stay later on. The editor does not think the one should always be anxiously concerned over each little symptom he may have he only suggests that one should not knowingly transcress the plain rules of right army. When one is in good condi-tion it is easy to keep so; it is hard to re-cover health when it has been lost. To en-loy life, ward health he abstemions in mere pleasure earing avoid dissipation, play vig orotts, when you can without slighting your obligations.

There is such a thing, too, as keeping morally fit for what one has to do. There are certain things which one cannot de without a spiritual bettor down.

are certain things which one cannot de-without a spiritual letting down. The soul-needs communion with God just as much as a plant needs sunshine. Anything which interrupts that communion should be promptly put aside, if you would be causal to the ethical emergencies which you will have to meet. Here is one who read ity yields to temptation. Why? Because he was not in a spirit to resist it. If a

if yields to temptation, Why? Because he was not in a spirit to resist it. If a great temptation should come to you, are you sure that it would not overcome you? You may save yourself from awful shame and disgrace by becoming morally fit to cope with life's daily problems and then become keeping so.

Dr. A. T. Pierson says regarding the joy that is ours in the contemplation of eternal life: "Do you know what eternal life is? One of the grandest conceptions ever put before the human soul is the idea of criti-cal life. It is much more than innortality, which is by no means synonymous with which is by no means synonymous with cternal life. Eternal life has no beginning and it has no end. If you love God and serve Him you shall partake of the eternal past of His being, as well as the eternal fu past of His being, as well as the eternal future. Just as when you past a scion into a tree, the scion begins at once to get the benefit of all the past years of that tree's life, as well as its prefent vigor and power and fraitininess, so if you are ingrafted into God an the eternal past of God contributes to your present security, your present strength and to your future victory and glory. Eternal life is bliss, sternal life is begin to the proper charmal life is being the proper charmal life. is power; eternal life is glory; eternal life is holiness, none of which things are neces

Without God.

Without God.

I may be sagry with a man who might carve statugs and paint pictures if he spent his life in making mock flowers out of wax and paper, but when a man who might have God for company shuts up and disowns those very doors of his mature through which God can enter, and lives without God, his loss is too dreadful to be angry with. You merely moure for him and long and try to help him if you can.—Phillips Brooks.

Life.

To live is more than to make a living. Ram's Horn.

Short and Long Days. The day is longer or shorter as you go north or south of the Equator. Off Cape Horn, 56 degrees south latitude

the days in mid-winter are about nine hours long. The longest day at Lon-don is sixteen bours and a half; at Stockholm, eighteen hours and a half; at Hamburg, seventeen hours; at St. Petersburg the longest day has eigh teen hours and the shortest five; at Hornea in Finland the longest day has twenty-one hours and a half end ne shortest two hours and a half; at Spitzbergen the longest day is three mouths and a half.

COMMERCIAL REVIEW.

R. G. Dun & Co's weekly review of trade says:
"Business continues to improve, de-

"Business continues to improve, despite the difficulty of low temperature and high prices. Weather conditions have been singularly unpropitious, deep snow retarding distribution of merchandise and excessive cold delaying the opening of spring trade and structural work. Yet retailers are making extensive preparations, and plans are submitted for numerous building operations. Prospects have improved on the Pacific coast, where much needed rain has fallen, and reports from the South indicate exceptional prosperity. Buyers continue reports from the South indicate ex-ceptional prosperity. Buyers continue to arrive at the leading markets, but the volume of trade is restricted by high prices, particularly for cotton goods. "Railway carriags for February were 2.2 per cent. less than last year, bad

weather restricting traffic.

"An abundance of the buyers in the dry goods market failed to produce any large volume of business, although there

is a disposition to advance bids. Recovery in the raw material cor-rected whatever tendency there was last week to make concessions on forward business, and the average of cotton goods is at the highest point of the season. This naturally checks operations for the future, particularly in export trade, which is very dull. Domestic hides are weaker than is explained by the season-

able deterioration in quality.

"Failures this week in the United States are 236, against 240 last week, 287 States are 236, against 240 hast week, 257 the preceding week, and 229 the corresponding week last year. Fullures in Canada number 27, against 22 hast week, 20 the preceding week, and 16 hist year.

WHOLESALE MARKETS.

Baltimore. Flour Strong: winter exbattonice Figure Strong; winter ex-tra, 4.00@4.27, winter clear, 4.50@4.75; winter straight, 5.00@5.15; winter patent, 5.20@5.50; spring clear, 4.40@4.05, spring straight, 5.00@5.15, spring patent, 5.25 @5.60; receipts, 11,475 barrels, exports, 2.114 barrels. 2,114 barrels.

Whent-Firm, spot contract, 1.05‡ spot No. 2 red Western, 1.06; March, k05; May, 1.05‡; steamer No. 2 red, 1014

Corn—Active: spot, 52\(\frac{1}{2}\), March, 53\(\frac{1}{2}\); April, 52\(\frac{1}{2}\)ess52\(\frac{1}{2}\): steamer mixed, 57\(\frac{1}{2}\)treceipts, 55,479 bushels: exports, 77,142 bushels.

Onts—Firmer, No. 2 white, 48), No. 2 mixed, 454@40; receipts, 17,418 bushels, Rye—Firm, No. 2, 71; No. 2 Western, 72, receipts, 1,530 bushels. Hay - Firm: No. 1 timothy, unchanged; to. 1 glover mixed, unchanged. Grain Freights - Dull and unchanged.

New York—Butter—Firm, extra fresh creamery, 25, creamery, common to choice, 15@25; imitation creamery, 14@ 18; State dairy, 146-21; renovated, 1264 held creamery, 146522, factory, 121 Cheese - Steady, State, full cream,

Flour-Receipts, 11.915 barrels; exports, 6,551 barrels; firm in sympathy with wheat; Minnesota patent, 5.252, 5.63 Minnesota bakers, 4.2024.70, win-

5.65. Minnesota bakers, 4.20@4.70, winter patents, 5.00@5.25. winter straights, 4.75@5.00, winter extras, 8.50@3.75; winter low grades, 3.15@3.80.

Rye Flour—Firm, fair to good, 3.95@4.10; choice to fancy, 4.20@4.50.

Buckwheat Flour—Dull, 2.00@2.10.

Cornmeal—Firm, vellow Western, 1.10; city, 1.08, kiin-dried, 2.90@3.00.

Have—Steady: shipping, 65@75; good to choice, 95@1.05.

Hops—Firm, State, common to choice, 1903, 30@38; 1902, 24@20; olds, 10@15; Pacific const., 1903, 27@35, 1962, 24@27; olds, 10@15.

olds, 100915. Hides-Firm, Gulveston, 20 to 25 Pounds, 18, California, 21 to 25 pounds, 19; Texas dry, 24 to 30 pounds, 14.
Potatoes—Steady, Long Island, 3.00@ 3.50; Jerseys, 2.75@3.25; Jersey, sweets, 1.50 \$ 4.00; State and Western, sacks 3.50@2.70

Peanuts - Firm; fancy hand-picked, 54; other domestic, 34053. Cabbages—Steady; domestic, per ton, 25.00035.00; per 100, 5.00010.00.

Live Stock.

Chicago. — Cattle — Market nominal; good to prime steers. 4 90@5.75; poor to medium. 3.50@4.80; stockers and feeders, 2.50@4.15; cows. 1.60@4.00; heifers. 2.00 24.75; canners, 1.60@2.60; bulls, 2.00@ 4.00 calves, 3.00@6.50. Hogs-Market 5 to 10c higher; mixed

and butchers, 5.13@5.50; good to choice heavy, 5.45@5.57); rough, heavy, 5.10@5.50; light, 4.65@5.20; bulk of sales, 5.10 Sheep Market steady; lambs steady;

good to choice wethers, 4.0094.50; fair to choice mixed, 3.5094.25. Western sincep, 4.2095.10; native lambs, 2.75 5.25; Western lambs, 4.0090.00.

SCIENCE AND INBUSTRY.

Russia has 150 regiments of mounted Cossacka. Canada's standing army averages 25. 900 effective men. Grecian women had longer feet than

the average man has now. The Turrs always eat their opium, while the Chinese smoke it. Turkish women cat rose leaves with

butter to secure plumpness. The United States bought from Canada in 1902 \$412,268,563 worth. The mandelin is constructed upon the same principle as a violin.

Kangaroo farming is to become an es-tablished institution in Australia. The bonds of the Philippine Islands are quoted higher than British consuls.

The atmospheric pressure on a man of average stature is about fifteen tons.

One pound of cork is sufficient to support a man of ordinary size in the water.
Eight mills at Harbin produced, during last October, 3.800 barrefs of wheat
flour.

The total annual revenue of Russia according to the last report, was \$1,011.

A Russian lieutenant gets about \$200 a year, a captain about \$300, and a major \$450,

The United States sells in France \$56 000,000 worth a year and buys but \$45,

There is now no pitchblende, from which radium is extracted, for sale at the Austrian mines.

The first threshing machine was re-cently set up in Damascus. It is a steam thresher from Indiana. Cremation establishments, under the control of the government, are to be found in the chief cities of Japan.

The exports of floor from the United States last year were greater line over before—about 20,000,000 barrols.

The pearl cyster is, strictly speaking, a mussel. The floe pearls are caused by incrustation around a parasitic worm.

The new Cuban tariff makes an increase of 15 to 30 per cent. on all but 35 of the 316 articles now on the tariff list.

In time of war France is prepared to put 370 out of every 1,000 of her population in the field; Germany, 310; Russia, 310.