"PRESUMPTUOUS SINS"

A Brilliant Sunday Sermon By Rev. A. B. Kinsolving, D. D.

Sacrificing the Interests of the Spiritual and Eternal to the Carnal and Temporal.

BROOKLYN, N. Y.—Dr. Arthur B. Kinsolving, rector of Christ Church, preached
an excellent sermon Sunday morning, on
"Presumptious Sins." The two texts
were from Matthew iv: 5 and 6: "Then
the devil taketh him into the holy city
and he set Him on the pinnacle of the
temple, and saith unto Him, if Thou art
the Son of God cast Thyself down, for it
is written, He shall give His angels charge
concerning Thee; and on their hands they
shall bear Tnee up, lest hanly Thou dash
Thy foot against a stone. Jesus said unto
him, "Again it is written, thou shalt not
tempt the Lord thy God;" and Psalms
xix: 13: "Keep back Thy servant also
from presumptuous sins; let them not
have dominion over me; then shall I be
upright and innocent from the great transgressict." Dr. Kinsolving said:

In pm.ming our purpose of trying to interpret the unfolding life of the Lord Jesus and to read its lessons for ourselves,
we preached last Sunday the tempted Jesus. We found in the narrative of the
temptation a record of just a mental and
spiritual struggle as we should have expected Him to go through at this stage of
His career. It is impossible to suppose
that He could have decided instantaneous
ly and without long meditation and conflict upon the plan of His life as the "sent

that He could have decided instantaneously and without long meditation and conflict upon the plan of His life as the "sent of God." Clearly He had a plan and adhered to it throughout life.

We remarked upon the deep interest that each one of us has in the moral struggle and victory of Jesus, and how just in proportion as we are led by the Holy Spirit to lofty and noble ideals of life, we are conscious of these subtle earthly lures which would deflect us from our truest paths.

We spoke of the fatalistic non-resistance We spoke of the fatalistic non-resistance to temptation so much in vogue nowadays as something not worth while, because in a world where the frailty of man is exposed to such overwhelming allurements of world, flesh and devil, it is certain beforehand that a vast percentage of men and women will fall. The Maker of men and not the victims of sin is the most responsible, so this school teaches, and by such doctrines the person assailed is induced to yield without a struggle. Jesus' conflict and victory teach us that this is a libel upon God. Through a putting forth of such strength as we have.

duced to yield without a struggle. Jesus' conflict and victory teach us that this is a libel upon God. Through a putting forth of such strength as we have, through a prayerful desire to be and do what is right, our vision is cleared and our wills grow strong, and while God can never entirely shelter us from temptation. He can and does defend us in temptation, and with every solicitation to wrongdoing show us the way of escape.

Then we tried to learn the lesson of Christ's first temptation. The question which first confronted Him as our representative was the old and ever-pressing question of daily bread. The tempter proceeds upon the assumption that all man needs for his sustenance is food for the physical life. You have a right to this, he says, on any terms, and there is nothing else to be considered by comparison with this. So make provision for yourself and the body's bread first. "You are to feed the hungry; feed first yourself." "If Thou art the son of God, command that these stones be made loaves—and then You may live to execute Your Father's business."

The answer of Jesus came from a Man gaunt and weary by long fasting and days of conflict. "The physical life is not man's only life, and I will not act as if it were." He says, "by exempting Myself from privations which I have come to share with My brethren. If I am hungry, that lies within the will of God for Me, and I choose hunger in that will, rather than satisfaction outside of and against that will. I will not hurt or kill My moral or spiritual life as the filial, dependent and obedient Child of God by providing on guilty terms for the feeding of My bodily life. For if, through privation, the bodily wrapping of life should perish there would still be left My essential manhaod and My eternal relationship with the Father. Therefore I choose the obedient and dependent life, and will trust the care and wisdom of My Father unto the end."

Jesus there enunciated a philosophy of life which is as sane as it is lofty and spir itual. Perhaps the commonest s

say terms, and getting it becomes the con-suming passion of life. By choosing, in-stead, the hunger that resulted from dwell-ing in the will of God, rather than the passing gratification gotten at the price of disobedience, our Master won for us the great initial victory over temptation, and by His spirit and example has been lead ing millions to victory along the same path ever since.

by His subrit and example has been lead ing millions to victory along the same path ever since.

In the second temptation—I take the order given in St. Matthew as the natural order—the point of attack has changed. The tempter had sought to overthrow the obedience of Christ by an assault upon His physical appetites and faith in His Father's care. He had overcome the temptation through the strength of His trust in God. So now the attack is made upon Him through that very trust. An unswerving loyalty and confidence in the will of God has been discovered. That loving trust it was which made Him choose to suffer the pangs of hunger, rather than arbitrarily terminate them by a miracle wroaght for Himself. Ah, then, here is His strength, so near by there must lurk His weakness! "Then," we read, "the devil taketh Him into the holy city and setteth Him upon that corner of the wing of the temple which overlooks from its dizzy height the priests' court below, where the thousands of Jewish pilgrims have gathered from all over the world. It Thou be the Son of God, cast Thyself down. That will be an ideal and perfect test of your final, relation and your Father's care for You. Descend, heaven-borne, into the midst of priests and people, win instantly the scelamation and popular welcome which You will else have to conquer by long years of suffering and failure. What worship and honor and homage will be Yours! How quickly You will stand at 'he lead of believing Israel! Surely, there is nothing to fear, for it is written, 'He shall give His angels charge concerning Thee; and on their hands they shall bear Thee up, lest, haply, Thou dash Thy foot against a stone."

The very choice of the location of the temptation attests the subtlety of the temptation was to be an advantage and hand enough the height of Jehovach in the first religious capital of the world. Here it was, while

world. Here it was, while His soul was vibrating with a triumphant sense of trust won by overcoming the first temptation, that the insidious attack is made whose effort was to betray Him into presumption. All the wonderful past dealing of God with His covenant people would stand out in memory; all the wealth of tenderness over hopes and promises sorely and long deferred, and now on the eve of fulfillment—a tenderness which afterward came out in words wet with tears, when He cried: "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not." It was in the heart of His own Jerusalem, and rom the summit of His Father's house that He was tempted by His cunning and wily adversary to commit the plausible sin. Beside the influence of the sacred place and associations, the voice of the

tempter sppealed to something not less sacred—to the written word of God—as the guarantee of truth and action. The devil, too, can quote Scripture to his purpose. "If Thou be the Son of God, cast Thyself cown; for it is written, 'He shall give His angels charge concerning Thee," etc.

My friends, the modern sin of presump-

"I as the chosen of God have had a vis-

"Keep back Thy servant also, from pre-sumptuous sins; let them not have do-minion over me; then shall I be upright and innocent from the great transgree-

WAS RATTLED BY PROMOTION.

Young Actor's Laughable "Bull" in His

Charles Frohman, the theatrical

manager, tells of an amusing and

ludicrous mistake made by a young

actor in a play once produced by Mr.

The young actor had, up to this time, employed his talents in enact-

ing such roles as called for no speech

on his part. But in this play he was

intrusted with the following line, the

only words to be spoken by him dur-

"The King is dead! Long live the

The critical time arriving, it was ob-

served by other players that the young

man who was to acclaim the new mon-

arch in the words just quoted was suf-

fering from a dreadful attack of stage fright. His cue came, but no words could he speak, so frightened was he. Finally, however, he pulled himself together and, in desperation, shouted at the top of his voice:

"Long live the King; he's dead!"

ing the entire play:

give His angels charge concerning Thee, "etc.

First, we must have recourse to the principles of sanity and common sense; find out if what we are tempted to do is in sincere accord with what God has taught us generally in His word and in common sense, and, then decide. For Christ to have cast Himself from the wing of the temple into the abyss that yawned below would have been to tempt God. "We do not make experiments with those whom we absolutely trust." When a man begins by a prayer test, or any like thing, to make experiments with God, he shows that he lacks the subtle, spiritual quality called faith which is the only means by which he can reach God. Therefore, it is the habit of trust to calmly abide in God—not triffe with or put Him to the test. As long as Jesus remained within the sphere of the revealed will of His Father, He could trust Him. If He should break or contravene that will, then He should no longer feel He had a right to God's care. In other words, Jesus Christ, in His second temptation, flushed with a victory which must have given an impulse to faith in the Father's power and sufficiency, declares to us that it is necessary to have a care for ourselves as well as commit ourselves into the keeping of God. Because we are God's children we may not break the laws of the world to which we

Subject: Jesus Visits Tyre and Sidon, Mark vii., 24-37-Golden Text, Heb. xl., 6-Memory Verses, 27-29 - Commentary

INTERNATIONAL LESSON COMMENTS

FOR APRIL 3.

on the Day's Lesson.

I. A mother's pica (vs. 24-26). 24. "From thence He arose." That is, after delivering the discourses at Capernaum. Edersheim thinks that Jesus and the twelve apostles went immediately to the north country, while others think there was a short delay in, or near, Capernaum before starting out. "Borders of Tyre and Sidon." Tyre and Sidon were heathen cities on the east coast of the Mediterranean Sea. Their religion was a base and corrupting nature worship. Beelzebub, the name adopted by the Jews as a name for Satan, was one of their deities, who was supposed to be the author of "all the pollutions of doi worship." "Into a house." In all probability the house of a Jew. Edersheim thinks He must have tarried here several days; the fact that He desired to be kept hid, but could not, would suggest this. "No man knew it." He judged it proper to conceal Himself awhile from the Pharisees, who were plotting against Him. "Could not be hid." "It seems that He was personally known to many of this country, who had seen and heard Him in Galilee."

25. "Whose yours daughter." The acon the Day's Lesson.

"Could not be hid." 'It seems that He was personally known to many of this country, who had seen and heard Hirm in Salliee.

23. "Whose young daughter." The actual sufferings of the daughter were great, but the sufferings which the mother endured by sympathy were still greater. Our sufferings for others are great in propertion to the amount of love we have for them. Hence, the greatest sufferer on earth was Christ. "An unclean spirit." Matthew says her daughter was "grievously vexed with a devil." This was certainly a said case. Nothing can destroy the peace of a home more than to have a daughter possessed with Satanic influences. The spirit that possessed this girl was an unclean—a vide spirit. "At His feet." This at once showed the humbity of the woman; she assumed the most lowly attitude possible as she appeals to His merey.

26. "Woman was a Greek. By language. The Jews called those who were idolaters Greeks, or Gentiles. "A Syrophenician by nation." A Syrophenician. Phoenicia belonged to the Roman province of Syria. She was a Syrian, of Phoenica. "Besonaht Him." Earnestly entreated Him. The sase was an urgent one, and, on her knees, at His feet, she poured out her request. "Would cast forth." She believed He had power to do this. Matthew says she "cried unto Him saying, Have mercy on me. O Lord, Thou son of David." She pleaded for mercy; she knew she could make no claim upon Him in any other way. The woman recognized Jesus as the Jewish Messiah; she called Him "Lord" and "The son of David." The devil, etc. Here is a plain, straightforward confession. There is no effort to cover up the family troubles, and gloss over matters, and make it appear that, after all, her daughter is "quite respectable."

II. Faith trhumphing (ss. 27-30), 27. "Jesus sand." The woman's discouragements were great: I. Her advantages had been small. She was a heathen womain, with but little means of even obtaining the light of the Hebrew Sciptures. 2. At first Jesus did not reply to her request these same tests, and may become discour commit ourselves into the keeping of God. Because we are God's children we may not break the laws of the world to which we belong and expect Him to miraculously interfere to prevent the consequences. Contempt for nature and practical reason is a wretched policy to begin a religious life with. We live under physical law, under moral law, under spiritual law. To fancy that because we have come to feel the power of the spiritual and even the supernatural, we are at liberty to fly in the face of known physical laws, or sane and widely received moral laws, is fatal error, and for it men are always punished and widely received moral laws, is fatal error, and for it men are always punished in the end. God is the source of all these laws and we tempt the Lord our God when we break them. We are not to rely, either, "too exclusively or presumptuously" upon the care of God. As far as our practical reason serves us, we must also take counsel of that, recognizing that faith and self help, action and patience "meet in equilibrium" and complete each other. If Jesus, the exceptional and pre-eminent object of divine care, had yielded to this "Cast Thyself down." He would first have broken away from us, His brethren, who live under moral and physical law, and second, He would have "substituted for a life environed by nature, guarded, guided, fed by it, participant in its forces, because subject to its laws, a life divorced from nature, hostile to it, refusing to because subject to its laws, a life divorced from nature, hostile to it, refusing to tempt God or to break away from our human lot and world, showed us the sanity and strength of a genuine trust in God. It is not nervous, fanatical or presumptuous. "It neither courts nor shuns death." It is prudent, wary, will not overstep the limits of a sober faith, and yet, when the will of God clearly demands it in the path of duty, it bravely faces death and dares all hell!

My friends the modern sin of presumptions.

My friends, the modern sin of presumption turns up under many forms. Now it appears in the guise of religious pride, in the purblind assumption of some ecclesiastical charlatan uttering with great swelling words of vanity some oracular opinion which he claims to be of equal authority with the teachings of the Son of God. You have it in the vaticinations of the "mother" of Christian Science with the system's slavish literalism and preposterous overclaims. The contempt for the physical that the system breathes and breeds, the refusal to give medicines out of those stores which God has laid up for us in leaf and plant and flower and mineral, and which millions of educated men have given their lives to make available, the willingness to cast themselves or a child over the precipice, claiming the sanction of certain Scriptures as their warrant for escaping destroying is to the Jews, and to them our Lord's personal ministry on earth was chiefly restricted. Jests told her that His bessings were for the lost of Israel (Matt.) "Not meet." It is not suitable—not the proper thing to do. "Children's bread." To take those blessings that helong to the Jews. "Unto the dogs." This was the severest test of all. The Gentiles were considered by the Jewish people as no better than dogs, and Jesus only used a form of speech which was common; but it must have been very offensive to the heathen. Would this woman resent it? Would het pride at last be stirred? No. She "shrunk and shriveled" into nothingness at His feet, and her faith still held on for the desired blessing. child over the precipice, claiming the sanction of certain Scriptures as their warrant for escaping destruction is, in the eyes of most men and women to-day, a sin of presumption. The system is against the corporate common sense of the race, against the proportion of faith; it discards doctrines like the blessed truths of Christ's deity and atonement, which have been held by the overwhelming majority of the members of the Christian church in every age from the beginning. "It is written," they cry, Yes, Christ teaches us to answer, and "again it is written." Thou shalt not make the trial of the Lord thy God."

You have it—one hesitates to allude in a Christian pulpit to the vulgar sect—in the sacrosanct polygamy of the Mormon, of which such an informing expose has been made by a Congressional committee during the past week. Not that the Mormon is the only adulterer; would God he were, but he is the only man now before the Christian public who claims a new revelation of later and higher authority than that made through the holy and sinless Jesus, expressly sanctioning his lustful creed.

"It is not suitable blessing that belong to take those blessings that belong to take were the Jews. "Unto the does." Unto the does." Th

wisdom, humility, meekness, patience, perseverance in prayer; but these were the product of her faith, and therefore Christ commends that, because, of all graces, faith honors Christ most; therefore, of all graces, Christ honors faith most. "Devil is gone." Now, at this very moment, thy request is granted. Though our Lord's mission was to the lost sheep of Israel, yet He always honored personal faith in Himself, wherever found." "Persevering faith and preyer are next to omnipotent. No person can thus pray and believe without receiving all his soul requires.

III. A man healed (vs. 31-37). 31. "Departing." Leaving the "borders" of Phoenicia, Jesus made a circuit to the southeast, He crossed the Jordan and sought seelusion in Decapolis, southeast of the Sea of "I as the chosen of God have had a vision which uproots and supersedes the morality taught by the Lord Jesus Christ: I like Mohammed's about the family better than Christ's, therefore I hear my preference sanctioned by a voice from heaven. Henceforth my revelation shall put me above the law of the land. Outwardly I may have to comply, but I secretly will ignore it." There ' is not occurred in modern times a more pestiferous example of religious hypocrisy and delusion! And when we remember that repeatedly in recent years emissaries from Utah have proclaimed this accursed system here in the East, chiefly among simple minded rustics and mountaineers, we realize the sin of permitting it thus iong.

This country can never endure part

He crossed the Jordan and sought seclusion in Decapolis, southeast of the Sea of Galilee. 32. "One; deaf." The healing of this man is related only by Mark. "An impediment." He was not a mute, but a stammerer. "Beseech." Earnestly entreat. This shows their faith in Christ's ability. 33. "Took him aside." The man would thus be more deeply impressed, and a public healing would cause the people to come together in great crowds. "Put Histingers ate." Some external sign was and mountaineers, we realize the sin of permitting it thus iong.

This country can never endure part polygamist and part monogamist.

But, my friends, the capital sin of presumption is committed nearer at home than this. There is self satisfied credulity which makes men fancy that they can break all manner of spiritual laws, cast themselves down all sorts of religious precipices, take all kinds of risks in the affairs of the soul at Satan's dictation, and yet that somehow at the end they will come out without loss! It is not, too, the ignorant about God, but those who have had good opportunity to know Him and obey Him who fall into this sin.

When any Christian man lets himself off easily and airily from a plain duty to God, or does a sin against light, he nears the sin of presumption. When a man of the world deliberately violates the express will of God, our Saviour, year after year, relying upon some vague hope of deliverance for which we have no divine warrant, he is approaching the sin of persumption.

Brethren, our safety lies in learning the perfect humility and simplicity of Jesus Christ.

"Keep back Tay servant also, from precome together in great crowds. "Put Histingers, etc." Some external sign was needed to show to others that the result really proceeded from Christ. He put Histingers into his ears to mark the ear-drum that was to be quickened; he spit and touched his tongue to show that its stiffened muscles must be lubricated into limberness; He looked up into heaven to show that the source of power was God; He spoke the word to mark that the effect was instant in time upon the command. ne together in great crowds. spoke the word to mark that the effect was instant in time upon the command. 34. "Sighed." Christ's sympathies were touched, and He sighed when He saw the auffering and sorrow around Him. "Ephphatha." The actual Aramic word used by our Lord. 35. "Spake plain." When Christ undertakes a case He always does in complete work. In verses 36 and 37 Jesus charged them to tell no man, but they published it so much the more and were actonished beyond uneasure.

WONDERS OF THE WORLD.

Remarkable Modern Achievement

and Inventions. During the last quarter of a century so many wonderful works have beer constructed and equally wonderful in ventions brought into use that it is very difficult, if not quite impossible for any one to say which are the sever greatest wonders of modern times. In regard to several most people would probably agree, but with respect to others there would be a wide diverg ence of opinion. The following are entitled to be ranked among the won ders of modern times, but which are the seven greatest we do not presume say: The Suez canal, the Forth bridge in Scotland, the Brooklyn ecross the Nile in Upper Egypt, sub narine boats, x-Rays, wireless tele graphy, the flying machine, the use of electricity for purposes of power, light stc., the telegraph and telephone ome of the discoveries in medicin and surgery, for instance, the discovery of anesthetics, which render surgical operations' painless, should also se ranked among the modern won

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL THIRD

"Our Victories Through Christ," 1 Cor. 15:50-58. (Easter Meeting.)

Scripture Verses-2 Cor. 3:18; 5:1; Gal. 2:20; Phil. 1:20-24; 2:17; 2 Tim. 4:6-8; Heb. 11:13-16; 2 Peter 1:4, 10,

Lesson Thoughts. The seed falling into the ground has apparently every prospect for decay and destruction; but its death is in reality only the entrance upon its vicory is a larger and more beautiful life. The defeat of the body is the victory of the soul. Our sense of personal loss when friends die may be a cause for mourn-

ing; but the sting of death itself and the victory of the grave have been destroyed by the resurrection of Christ, the first fruits.

The assurance of victory is no reason for postponing it. We may even now enjoy the resurrection triumph by a life "steadfast unmovable, always abounding in the work of the Lord. Selections.

My summons may come in the morn-

Or the deep, peaceful slumber of night; It may come with a lingering warning. Or as quick as a flash of sunlight; It may come while I'm thinking of

heaven; It may come while my thoughts are astray; While I'm sitting alone in my dwelling.

Or greeting some friend on the way. But the day or the hour when the bidding Comes to me I never can know

And I pray at the call of the Master I may answer, "I'm ready to go." He that conquers life shall find death

ftself conquered, and himself a victor

before God and his angels. The conquest of death is really the conquest of ourselves, so that the life eternal can enter us and drive out the

Calvary Day and Easter Day

Calvary Day and Easter Day.
The darkest day and brightest da.
Were just one day apart.
Prayer.—Thanks be to God, who giveth us the victory through our Lord Jesus Christ, who appeared among us, not only that he might take away sin by offering himself a willing sacrifice for us, but that he might bring life and immortality to light, and reopen heaven for all who believe in his name. Enable us, therefore, to purify ourselves, even as he is pure, to seek those things that are above, and lay up treasure in heaven. Amen.

EPWORTH LEAGUE LESSONS

APRIL THIRD.

Dur Victories Through Christ. 1 Cor. 15. 50-58.

Paul went to Corinth on his secand missionary journey, and it was here that he established his fourth European church. This was, jerhaps, in the year '57. He stayed about righteen months in the city, during which period he built up the great est of his western societies. But the Corinthian church gave him much rouble. These Christians would backslide, and they would quarrel; and the quarrelsome Christian, if there be is pretty sure to backslide Then, after the fashion of Greece, the Corinthians loved to debate great questions and to challenge every propsition. The members split up in factions, some saying, 'I am of Paul, and others, "I am of Apollos," and still others claiming Cephas as their leader. Then they questioned Paul's apostleship, and raised queries con-cerning Christian doctrines and Chrisof the truth appeared, and the peowere still more or less affected by the shocking licentiousness of the city, for there Venus was worshipped with most debasing rites. Corinth was "the metropolis of Greek vice." Among the questions being discussed at Corinth was that of the resurrec-

From Ephesus Paul wrote this first letter to the Corinthians. In chapter 15 the apostle discusses the question and refutes the arguments of the Corinthians, giving the fullest defense and the sublimest description of the resurrection contained in reve-lation. What! Deny the resurrec-Then you deny everything essential. You knock out the keystone of the arch of Christian doctrine; you destroy the very foundation of Christian hope. Of course, if there be no such thing as the resurrection of the dead, then Christ did not rise, and nobody will rise. We might as well quit preaching; it is vain, and your faith is vain. It is folly to talk about our dead as being only asleep-they are perished, if so be that the dead rise not. The apostle rises from the level plain of argument in rebuttal (as the lawyers say) and soars on exinspired declamation and cries, "But now is Christ risen from the dead. and become the first fruits of them that slept" (verse 20). Now, magnificently he paints the resurrec-tion scene, and how he carries us with him in his jubilation and his argument concerning the conquest by Christ, and of the Christian in him. over death, the last enemy!

Sporting Blood Will Out. When Mr. Bosanquet, the well-

known English cricketer, brought his eleven over here a few years ago he met at one of the matches with the Gentlemen of Philadelphia a fair young girl, who was very much interested in and enthusiastic over the game. Captain Bosanquet had just played a brilliant inning, but had been bowled and was strolling around the ropes, chatting with his friends.

It was just then that some one introduced him to the American girl. "Oh! Mr. Bosanquet," exclaimed the "I think cricket is perfectly sweet! You made a lot of runs, didn't you? And I was so excited when the bowler got you out. Why, I'm worn

'Money or weight?" was the Englishman's impassive reply.

to a frazzle; I've lost two pounds a

Where Marriage is in Favor. Modern Hindoos honor marriage so highly that no bachelor is ever consulted on any important affair, and the man who cannot be induced to marry is looked upon as "beyond the pale of



Always Near. Whene'er my days are fair and bright, And o'er my life the sky is clear; I think of Him to whom I owe

And when the days of brightness fade; When my hours are sad and drear; I think of Him who watcheth o'er The humblest creature He hath made. And in my heart I know once more That God is near.

With all my days so will it be.
Whate'er they bring of 'ope or fear,
Until at last shall come the day,
That sets my trusting spirit free;
And then as ever will I pray
That God is near.
- Mary Devereux.

Advantages of Foresight. Advantages of Foresight.

These three advantages accrue from the purpose to make ready for the end of life; First, it puts a man upon his mettle, stimulates his activities, nourishes and freshens them. Nothing spurs a man to his task like the consciousness of the brevity of the time appointed. The contractor suffers an injury who is told to take his own time. Contrariwise, the time limit for the expiration of his work leaves him not a his time. Contrariwise, the time limit for the expiration of his work keeps him up to his best. Unfortunately many men teel that they do not know when their life is to end, and therefore assume that they have a score of years, or thirty years, to complete their task. If every man had a chart placed in his hands so that he knew just how much time had been allowed him to work out his purposes, how would he hew to the line, insisting upon finishing this

work out his purposes, how would be hew to the line, insisting upon finishing this stint in one month, and a second stint in the next month.

We know that when Agricola crossed the Alps into Germany, fulfilling his emperor's command, he kept his little handbag al-ways packed, that every night he footed up his accounts, so that he could close them upon a moment's notice and start at once with his dispatches for Rome, Every once with his dispatches for Rome. Every once with his dispatches for Rome. Every prudent man ought to lay out his life upon that basis, and with reference to thoroughness, accuracy and faithfulness to his work and his Master, be ready for the messenger whose coming is always expected, like the coming of a thief in the night. But this foresight of like's end is also a buttress against termination and sufferment against against temptation and saleguard against civil. What student is not made more accurate for the reflection that the examiner may come at any hour? What soldier is not the better prepared for remembering that any moment the trumpeter may call the charge?

that any moment the trumpeter may call the charge?

In those last days of the battle before Richmond General Grant sent word along the line that the next would be the last charge. The knowledge that the end was approaching and that they must round out their career as soldiers, was such a tonic unto men that they competed with cach other for the most dangerous tasks and the most difficult places. When Paul realized that the time of his departure was at hand he nerved himself for one more letter, for one more heroic deed, for one more act of supreme self-sacrifice, and he hungered for the most difficult place of service and suffering, as some brave youth desires with exceeding great desire to prove his affection to his beloved one. For all these reasons, therefore, Christ tried to incite men to be ready for the end of the life career.—

N. D. Hillis, D. D.

One Meaning of Pain.

A few years ugo a mother, carrying a lit-tle deformed boy, entered the Hospital for Sick Children. After a careful examina-tion the doctor told her that a cure was tion the doctor told her that a cure was possible, but the treatment would be exceedingly painful, and the child must be given up entirely to the care of the nurse and himself. Turning to the lad she said:

"You will stay with the doctor and the nurse, won't you, Freddie?"

But he had heard the doctor's words and begoed to be taken bone. With all a

But he had heard the doctor's words and begged to be taken home. With all a mother's skill she argued and coaced, but without avail. Freddie only tightened his arms about her neck and begged to be spared the ordeal. There were tears in the mother's eyes and a sob in her heart as she plead with him to submit, and told him of the coming days when he would be as straight and strong as others. But it was useless to argue, for he did not want to be healed at the price of so nuch pain. Then healed at the price of so much pain. Then the voice of the mother assumed a sterner tone, a tone which the child had never heard before. Firmly unclasping the fingers that were locked about her neck, and lifting the tear-stained face from her breast,

"Freddie, you must stay," and handing him to the nurse she turned and walked out of the room. In the next room she fell upon a couch and wept with a bitter-ness that is known only to the mother's

heart.

Go to that lad a few years hence when he stands straight and strong among the athletes and ask him if it was unkind of her to leave him in the hands of the surher to leave him in the hands of the surgeon and the nurse, and with eyes aglow with love and a voice tremulous with gratitude he will tell you that he thanks God for a mother who subjected him to a year of pain to win for him a lifetime of pleasure. It is even so that He who has for us the heart of a father and a mother, too, permits sorrow to do its work of fitting up for the glory by and by. In all our afflictions He is afflicted, and if He is willing to bear pain for us we should not complain when He asks us to share it with Him.—W. W. Weeks, D. D., in Baptist Union.

"Not that which entereth into the mouth defileth the man," but that which proceedeth out of the mouth, this defileth the man." It makes a vital and an eternal difference to us how we express our selves. A man is in greater danger of self-destruction by speaking than by eating. Formerly many French words were in common use by the Germans, but now the Emperor's influence is toward the substitution of German terms for the French—the idea being that, as the people speak, so they will become. This is supposed to beget a higher and more solid patriotic or national spirit—as, other things being equal, it must. Statesmen perceive this truth in the bottom principle enunciated by Jesus, and thus apply it. perceive this truth in the bottom principle enunciated by Jesus, and thus apply it. But in our individual lives we often forget to act on it. It harms us to think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the same general principle that it is worth while to speak a pleasant word—if we can do no more.—Sunday-School Times.

The Way to Live.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please 1.m in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him. His presence will checa useless or evil thoughts and your heart will be perpetually fixed on Him, ready to do His holy will.—Jean Nicolas Grou.

Where Taxes Are Paid Promptly. An interesting fact in connection with the recent report of the county commissioners for Hancock county, Maine, is that for the first time in many years—perhaps the first time in its history—the entire county tax is bown to have been collected

Many Miners Are Killed. Almost 300 men were killed in the anthracite mines of Pennsylvania during 1903, according to the records kept by the State mining inspectors.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Two Journeys, by S. B. McManns -A Medical Student Tells in the Wash. Ington Star of Diseases That Are Traced Directly or Indirectly to Alcoholism. May I talk, Mr. Sheriff? It you say that I may, It will lessen the length of this terrible

way; Of this terrible journey so short yet so far That leads to the prison with bolt and with bar.

It seems to me now that each moving wheel,
The engine and tender and coaches all feel
The shame of the burden they're hastening That the stars look in pity and the red

near dawn
Will blush with a shame at the sight it
must see.
Of a lost life tortured with cruelty. Not a long time ago as the years are now tolid,
But centuries to me and alas manifold,
I came one day over this self-same road
With a life that with gladness was over

flowed. For my heart was just leaping with very And the world held no better, no happier Unfasten these cuffs, let me wape off the Which flow for these crucified, wasted

And to think they have brought me only to this;
A father's blessing was on my young head, And the days seemed holy and hallowed.

A sister's caress and a brother's smile Made a journey of joy each fleeting mile. The white clouds laughed in the deep, still sky,

sky,

And the sun's red rays seemed to prophesy
Of kindness to me. The flitting trees
Were like prayers of gladness on bended
knees,
While the village spires, as prophets stood
To bless me with everything sweet and
good.
And the cities and towns as they came and
went Seemed to smile at me in a calm content. Oh, the world looked fair, so wond'rous

fair! And my heart was one throbbing, grateful As I counted my blessings, so many then, I could find no place for a glad amen. Health, love and courage were my estate And I laughed at fortune and scoffed at

fate.
The world would see that a manly man Should lead in the hurrying caravan.
I would live to be loved, and die to be Keep my life as the cap of eucharist.

Oh, that dear day's journey with no sor Oh, that dear day's journey with no sor row to leaven.

Remains in my life as a dream of heaven.

You know the rest, and I need not tell

How the tempter came and the tempter call;

Not with a sudden and crushing fall,

Not with the rendering up of all

Not with the rendering up of all I held most sacred in one quick act. But slowly and surely with fateful tact. An unwilling drink with a friend wh

An unwilling drink with a friend wan laughed,
To be followed by one less unwillingly quaffed.
Another as pledge for old times sake.
And yet one more for a thirst to slake.
Another to drown a homesick thought.
Or the discontent of a lonely lot:
Prayers and pleadings—caress and kiss,
Lost from sight in this deep abyes.

A drunkard at last by slow degrees Bound and shackled beyond release: A criminal next—but one step more The felon's trial—the prison door. The felon's trial—the prison door.

Put on my shackles and bind me fast,
For this hour I stand appalled, aghast,
And my torture is something I cannot tel
It is all that the darkest, deepest hell
Can render of pain. O Christ above
Have mercy on me in Thy pitving love!
—Ram's Horn,

Possible Results of Drink.

As the drinking scaron is now on, it is well to reflect that the following discasses may be directly or indirectly caused by some form of alcoholism: Acute gastric catarrh, chronic gastric catarrh, gastric dilatation, intestinal indigestron, constitution, gout, cholera morbus, chronic peritonitis, dropsy of the abdomen, catarrhal jaundice, congestion of the liver, cirrhosis (hob-nail liver), chronic tubal nepluritis (chronic Bright's disease), chronic interstitui nephritis (chronic Bright's disease), dabetes ritis (chronic Bright's disease), diabet mellitus, chronic bronchitis, congestion the lungs, oedema of the lungs, lubor pne monia, fibroid phthisis (interstitial pne monia, fibroid phthisis (intersitial pneu-monia), chronic valyular disease of the heart, dilatation of the heart, chronic fibroid heart, fatty degeneration of the heart, palpitation of the heart, arterio se-brosis, ancurism of the aorta, meningitis, brain fever, apoplexy, congestion of the brain, brain thrombosis and embolism (in youth), nervous vertigo, temulentia (a plain drunkard), mania a potu, delirium tremens, dipsomania (alcoholic insanity, imbecility and dementia often result from dipsomania).

dipsomania).
Alcoholism predisposes to sunstroke Alcoholism predisposes to sunstroke, chronic pleurisy, inflammation of the nerve trunks, spinal congestion, spinal meningitis, spinal selerosis (four forms, one of which is locomotor ataxia), disseminated neuritis, melancholia, mania (insanity, delusional insanity, phagedenic ulcer, various inflammations, a delirium that sometimes occurs after injuries and surgical operations (if an old drumkard sustains a fracture of a bone he is liable to go into delirium tremens; he may in this state attempt to destroy himself or those around him), crysipelas, blood tumor, fatty tumor, urinary calculus (from excessive use of malt liquors), monomania, general paralysis (paretic dementia), acquired feeblemindedness, ache rosacca (whisky nosa and cheeks), trifacial neuralgia.—Medical Student, in Washington Stat. Student, in Washington Star.

Predisposes to Pneumonia.

Dr. Bensel, of the New York Health Board, says: "The greatest predisposing factor to pneumonia is alcohol. It lowers the vitality and makes resistance to the disease weaker. The patient becames more susceptible to the germ or bug, whichever you prefer to call it. The more whisky that goes into the body the more heat is eliminated from the body. When taken it produces an artificial heat, which in turn produces an increase of elimination, and it is this elimination which is the cause it is this elimination which is the cause of physical debility."

The Crusade in Brief. The Oakland (Ind.) temperance people are gaining in their fight against the sa-

The clergy of the State Church of Sweden, assembled in national convention, unanimously petitioned the Government to stop the sale of beer at all military establishments and camps.

The Northern Pacific Railroad has is-

sued an order requiring absolute prohibi-tion of the use of liquor on the part of all employes at all times. Such an order is in the interest of business.

In Russia the Minister of Finance has issued an order that hats must be doffed to bartenders in whisky shops, as they are Government officials. This is an honor that the American barkeeper does not re-

ceive.

The following question was asked of forty-two insurance societies in America: "As a rule, other things being equal, do you consider the habitual user of intoxicating beverages as good an insurance 'risk as the total abstainer? If not, why not?" Forty of the societies pronounced emphatically in favor of total abstinence. One declared that drink reduced expectation of life nearly two-thirds, and another that, according to its books, the ratio of the death-rate was about twenty-six per cent, in favor of the total abstainer.

COMMERCIAL REVIEW.

R. G. Dun & Company's weekly red

view of trade says: Improvement in trade and industry ? continues, favorable reports largely outnumbering adverse influences. The most important event of the week was the two-thirds vote by the bituminous coal miners to accept the proposed reduction in wages. This will probably prevent a serious struggle that would paralyze manufacturing just when it is beginning to revive.

Complications have arisen in the local building trades that retard structural work, but a settlement is anticipated and the open weather is stimulating outdoor work at other points.

Retail distribution of Easter goods steadily expands and the dealers' stocks are being depleted because of conservatism in initial purchases. This promises large supplementary jobbing and wholesale orders as the season advances. Traffic delays are still causing complaint, and the movement of exhibits to the St. Louis Exposition provides a temporary feature of importance. Railway earnings thus far available for March shows

a decrease of only 8 per cent, as com-pared with last years figures. Bradstreet's says: Wheat, includ-ing flour, exports for the week aggregate 2,000,124 bushels, against 1,834,-632 bushels last week, 2,393,398 this week last year, 4,326,304 in 1902, and 3,256,644 in 1901. Corn exports for the week aggregate 1,537,284 bushels, against 2,026,810 last week, 3,072,068 a year ago, 339,89t in 1902, and 2,605,084 in 1901.

WHOLESALE MARKETS.

Baltimore. - Flour - Strong; winter extra, 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@4.65; spring straight, 5.00@5.15; spring patent, 5.25 @5.60; receipts, 11,475 barrels, exports,

(25.60; receipts, 11, 150 and 2, 114 barrels. Wheat—Firm; spot contract, 1.05½ spot No. 2 red Western, 1.06; March, 1.05; May, 1.03‡; steamer No. 2 red,

1014 Corn—Active; spot, 524; March, 534; April, 524@524; steamer mixed, 514; receipts, 53,479 bushels; exports, 77,142 bushels.

Oats-Firmer; No. 2 white, 481; No. 2 mixed, 45±6646; receipts, 17,418 bushels. Rye-Firm; No. 2, 71; No. 2 Western, .72; receipts, 1,530 bushels. Hay-Firm; No. 1 timothy, unchanged;

No. 1 clover mixed, unchanged. Grain Freights—Dull and unchanged. New York-Butter-Firm; extra fresh creamery, 25; creamery, common to choice, 15@25\(\frac{1}{2}\); imitation creamery, 14\(\text{@}\)
18; State dairy, 14\(\text{@}\)21; renovated, 12\(\text{@}\)
18; held creamery, 14\(\text{@}\)22; factory, 12\(\text{#}\) Cheese - Steady; State, full cream,

small colored, September, 12; do. late made, 10½; do. small, white, do., 12; do. made, 10½; do. small, white, do., 12; do. late made, 10½; do. large, colored, do., 12; do. late made, 10½; do. large, white, do., 12; do. late made, 10½.

Eggs—Firm; State and Pennsylvania near by average, finest, 22; do. seconds to firsts, 21.

Flour—Receipts, 11,915 barrels; exports, 6,551 barrels; firm in sympathy with wheat. Minnesota patent, 5,256

with wheat; Minnesota patent, 5.25@ 5.65; Minnesota bakers, 4.20@4.70, winter patents, 5.00@5.25; winter straights, 4.75@5.00; winter extras, 3.50@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; yellow Western, 1.10;

city, 1.08; kiln-dried, 2.90@3.00.
Hay—Steady; shipping, 65@75; good to choice, 95@1.05.
Hops—Firm: State, common to choice, 1903, 30@38; 1902, 24@26; olds, 10@15; Pacific coast, 1903, 27@35; 1902, 24@27; olds, 10@15. Hides-Firm: Galveston, 20 to 23

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, State and Western, sacks,

Peanuts-Firm; fancy hand-picked, 511 other domestic, 34@6. Cabbages—Steady; domestic, per ton, 25.00@35.00; per 100. 5.00@10.00.

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

2.50@24.15; cows, 1.50@4.90; helfers, 2.60 @4.75; canners, 1.50@2.60; bulls, 2.90@ 4.00, calves, 3.00@6.50. Hogs—Market 5 to 10c higher; mixed and butchers, 5.15@5.50; good to choics heavy, 5.45@5.57\(\frac{1}{2}\); rough, heavy, 5.10@ 5.40; light, 4.65@5.20; bulk of sales, 5.10 @5.40.

Sheep-Market steady; lambs steady; good to choice wethers, 4.00@4.50; fair to choice mixed, 3.50@4.25; Western sheep, 4.20@5.10; native lambs, 2.75@ 5.25; Western lambs, 4.00@6.00.

SCIENCE AND INDUSTRY.

Japan has fifteen docks capable of accommodating war ships. More than to per cent. of all Jewish immigrants are tailors.

The average price of agricultural land in Russia is \$15 an acre. One-fifth of all deaths during this winter have been from pneumonia. The fire losses in the United States last year aggregated \$165,000,000.

Sixty-five per cent, of the pig iron furnaces north of Kentucky are idle, The average annual contribution in American Protestant churches is Sta per capita. Our export trade in South America

but a dollar annually for each of its inhabitants.

The aggregate cost of the eleven Russian vessels put out of action was about \$35,000,000 The Yukon Valley is as rich as that of the Missouri and longer than that

of the Mississippi. The latest type of compound freight engine weighs 18t tons, and can haul 4,000 tons of freight.

The average cost of carrying a pas-senger on the street railways of the United States is 2.9 cents.

Manchuria's climate corresponds to that of Canada; its size is six times that of England and Wales; its population 20,000,000.

The expenditure of Russia in the sity of Harbin, Manchuria, for public improvements was \$15,450,000.

Patshouli, the perfume, is made from the leaves of the Pogastemon pachouli grown for the purpose in lava.

All the kerosene, the leaf tobacco, and the pine lumber used in Liberia is shipped from America via England. Colorado produced four and a half times as much gold as Alaska lass year, and California three times as much.

much.

The capital for most of the private enterprises in the Manchurian city of Harbin is furnished by Siberian Jews