# **"KNOWLEDGE OF CHRIST"**

#### An Eleguent Sunday Sermon By Rev. Winfield Scott Baer.

Those Who Would Receive Light Must Exercise Self-Control and Sacrifce Pleasure to the Work.

<text><text><text><text><text> pointed when we do not read among the honors of college commencement some men-tion of gifts of noney to enable the col-lege to pursue truth, and give it out to those who seek it; and here also are time and labor and research. So those who would receive the full benefit of the prof-fered knowledge must exercise self-control, sarrifice play and pleasure to the work. This is but the beginning of knowledge. In every realm of life men seek if haply they may find. The borders of the un-known are being pushed back day by day, and the light of truth is seen and known over ever wider tracts. In scientific re-search, invention, exploration of the earth, knowledge of society, knowledge of

and the light of truth is seen and known over ever wider tracts. In scientific re-search, invention, exploration of the earth, knowledge of nociety, knowledge of mind. men are thinking, working, gaining knowledge. They pay the cost. The ice of the north, could it speak, would tell of those who sought the pole, merely, that they might know; the jungles of Asia and the forests of Africa are known to us from the traveler; missionary, scientist, soldier, seeker after gold, with their different mo-tives impelling them, they bring forth knowledge for the world. Human trials, privations and death have been paid for that knowledge. Few as they take it, think of the price at which it is purchased. There are degrees of worth in knowl-edge. That which has, most of the human in it contains most interest for us. Per-sons are the highest facts; the knowledge of persons is the highest knowledge. It is a wonderful story which science tells us of the development of the world. It is a more living story for us to know of the develop-ment of mankind; hence, history, biogra-phy and social matters have a deeper in-terest for us. Nor is it an easy matter to read the past or the present. From the same results. Personality may conceal or may reveal itself by its words and deeds. None of us needs to be Jekyll and Hyde to appreciate that he is not always clear as crystal, to be read by all the world. Deeds may belie the heart. None of us not know ourselves. The mathematical table we know, but the knowledge of man-kind is higher, and more secret and diffi-cult to gain.

cult to gain. If study of man be our true study, then the study of the best is our wise part. How foolish for the student in art to study the chromo when the masterpiece is before his avail. Why strive to read by

Incy anew not what they asked. Can ye drink the cup that I drink, be baptised with the baptism that I am? They thought they could. Later, in a measure, they did. But the places are reserved for those to whom it is ampointed, for those who are fitted for it. It is the inner prize of character, of holiness, of love, of truth after the likeness of Jesus Christ which mittles one to stand near thim in spiritud power and dominion. This is not always easy. Christ had this struggles, this agony. His cross. The disciple is not above the Master. It may not mean the giving up of life. If does at times in mission lands, But to gain that knowledge of Christ will cost. Is rightcourses gained without ef-ford is a mere bagatelle? Do all the re-wards go to the honest and high princi-ding the politics? Is truth in business al-ways at a premium? In the presence of the pleasure and the business of the day is rest, and work as a son of God, and thus eret, and work as a son of God, and thus eret, and work as a son of God, and thus fire us so following the example of the pleasure and the business of the day is to premium? In the presence of the pleasure and the business of the day is so mere height for us? Ah, we have now Christ in truth and love? Does it demand much of us that we shall ive ourselves up for those who may score that us, so following the example of this, that year Himself for us? Ah, we have nour daily life how great the task we may know Christ; that we may be life in hum, but know it in ourselves. The is life, it pays. For chief in the scellency of the knowledge of Christ as we had glories of truth, there stands this scellency of the knowledge of Christ as ind efford. The after the history of the past of the day alone of the history of the past of the she of God, the life of man, who is the

the life of God, the life of man, who is the child of God. Bead through the history of the past of those noble ones who have aided the moral uplif of the world through this personal living knowledge of Christ. They know truth and love, because they have lived truth and love. They paid the price. It might be poverty, persecution, martyrdom: struggles within and trials without. In the power of Christ's strengthening them to do the things which were right. in the suffering for others that they might be drawn unto God, they came into possession the knowledge of Christ. through exper-ience. With one accord that noble multi-tude which no man can rumker, of apos-ites, prophets, martyrs, known and un-known, giving thanks unto God for His goodness, ascribes to this knowledge pre-eminence and surpassing glory above all others, crying out with Paul, We count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

#### Liberty.

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A gentleman who was traveling in Ire-land sat down one day in a cottage to talk with an old woman. As they were having their "dish of discourse" there came a clap of thunder, and the old woman at once 21:8) 21:8). 15. "Covenant." The whole body of the Mosaic law (Exod. 19:4; 24:4.8). They agreed to keep this law, and God promised to bless them on that condition (Deut. 29: 1, 9, 13). "Testimonials." His law is the <text><text><text><text> er our habits; hold them up to the light of Scripture teaching; compare them with the rules there laid down br spiritual Christian living; if they wre not straight with this standard, they must be crooked.

### THE SUNDAY SCHOOL INTERNATIONAL LESSON COMMENTS

# FOR DECEMBER II.

Subject Captivity of the Ten Tribes, 11 Kings xvil., 6-18-Golden Text, I Peter ill., 12-Memory Verses, 14, 15-Com mentary on the Day's Lesson.

III., 12-Memory Verses, 14, 15-Commentary on the Day's Lesson.
I. Israel carried away captive (v. 6). 6.
"Ninth year of Hoshea." Hoshea was merely a vasal of Assyris and paid tribute to Shalmaneser (v. 3), but seeing what appeared to be a favorable opportunity he made a bold dash for liberty. He formed an alliance against the Assyrians with So, the Pharaoh of Egypt, and refused longer to pay the tribute. This brought Shal maneser and the Assyrian army upon them and for three years they besicged Samaria (v. 5). The length of the siege shows the strength of Samaria. Its horrors may be inferred from Isa. 28:14; Hosea 10:18; 13:16; Amos 6:9-14. "Took Samaria" The end at last came, and the city was obliged to capitulate. From the Assyrian inscriptions it appears that during the size Shalmaneser was succeeded by Sargon, one of his generals, and that it was Sargon which finally took Samaria "Carried Israel away." What became of the Israelitest Many thousands were carried away into the northern districts of Assyria, while the poorer ones who remained were mingled with foreigners deported there by the Assyrians and became the Samaritans. Those carried away to Assyria never returned as tribes. Doubtless many would lose their syrians and became the Samaritans. Those carried away to Assyria never returned as tribes. Doubtless many would lose their nationality by intermarriage with the heathen; while the more sturdy and relig-ious ones probably joined with those who returned with the Jews to Jerusalem un-der Ezra and Nehemiah. "Halah," etc. See dictionary.

The cause of Israel's downfall (vs 7-12).

See dictionary.
II. The cause of Israel's downfall (vs 7-12).
7. "Sinned." Here was the secret of their downfall. They forgot God and Hismercy toward them and walked in the ways of the heathen and worshiped heath en deities. 9. "Did secretly." They were hypocritical. Literally, they concealed Jehovah so that He could not be recognized. They worshiped God in the ways of their own invention and made Him like idols. "The tower." Erected on lonely spots to guard vineyards and flocks. The meaning is that idolatry was general.
10. "Images and groves." "Pillars and Asherim." R. V. The pillar or obelisk was placed by the altar as a symbol of the god worshiped at the altar. Asherim of Asherich is the plural form of the proper name of the heathen goddess of the Zidomians. The singular form is Asherah or Asheroth. Asherah was the female and Baal was the male divinity. "High hill." etc. On every eminence there were images of heathen gods, and under the treesbooths were built for the purpose of engaging in abominable practices in honor of these deities. 11. "As did the heathen." tot. They were doing the very things that caused the Lord to destroy heathen nations before them. "Anger." God's anger is His indignation against sin. 12. "Idols." Literally, "filths." a term of contempt. "Shall not." The prohibition is in the commandments and elsewhere (Exod. 20:4).
III. God's efforts to save Israel (v. 13).
3. "Testified against Israel." Israel had been warned with tremendous emphasis by Amos and Hoese. Repontance, on the other, had been set before them in the name. "Encourse." They were the other the other is the other, was the neather is the other, and the the other, and the struction by Assyria, on the other, had been set before them in the name of Jehovah as the other the the other was been warned with tremendous emphasis by Amos and Hoese. Repontance, on the other, had been set before them in the name of Jehovah as the other is the other was the other the trees."
</ul the other, had been set before them in the name of Jehovah as the only possible courses. "Prophets-scers." Though both of these names are used for prophet they have a distinct designation; perhaps some-thing like ordained and lay preachers in modern days. Seer was the older and ap-parently less dignified name. "Turn ye." Compare Jer. 7:3; 18:11. But all the pro-phets from Samuel to Malachi delivered the same message.

the same message. IV. . Israel rebellious and wicked (vs

them, hold their necks set in the way they determine to go. It expresses unbending obstinacy and self-will." See Exod. 32:4, 9; 2 Chron. 36:13; Isa. 48:4. "Did not be-lieve." This laid the foundation of all their sins. They did not believe God's prophets, but harkened to deceivers. To reject God through unbelief is one of the worst sins of which mention is made in the Bible. The unbeliever will be destroyed (Rev. 91.81

#### Pray Not Alone For Self.

# EPWORTH LEAGUE LESSONS

#### DECEMBER ELEVENTH.

Good and Bad Habits .-- Rom. 8. 1-15. Habit is a deep-scated law of hu-

man life. It is a divine arrangement -- a principle which we may use to increase the efficiency of our work. It may become our strength or our weakness according as the habits formed are good or bad. If sobriety be made a habit temperance will readily and easily characterize the life. If prudence sets the stitch a discreet demcanor will follow. economy be the gauge set an accumulation of necessities will blossora forth automatically.

"As the twig is bent the tree is inclined," has long been a household warning for many a mother as she has tried to guard her children from physical, mental, and moral defects. Early in life Isaac Watts formed the

habit of rhyming. His father became very tired of hearing the boy go on in that way and threatened to punish him for it. Thereupon little Issac in tears cried out; "Pray, father, on me mercy take,

And I will no more verses make." After the death of John Wesley there was published a tract glving an account of it. This was placed in the hands of a learned philosopher who was very respectful toward religion. After reading the tract he said to the man who gave it to him: "Well, this is the most astonishing instance of the power of habit! Here is a man who had been threescore years praying, preaching, and singing paims and, behold, he thinks of nothing elso when he is dying!"

Punctuality, is a habit of rare value. Without it much of one's own time is lost as well as the valuable time of others. Much inconvenience and ruffling of dispositions are caused by the want of this virtue.

Painstaking care, that carefulness which makes one accurate in all things-that does not disregard trifles, but sees their importance in relation 'to all success.

Many people are suddenly moved by some unexpected wave of enthus-iasm or excitement. All at once they may find themselves far from where they would like to be-simply because they were not guarded. They did not possess that balance which comes from persistent effort to hold oneself in hand. Self-control is one of the grandest of the good habits. Being well poised, having oneself at

command, then the ability to see one's opportunity and to seize it prompt-ly, is of the utmost importance. To slow to detect, to halt, to dreamhow unfortunate that would be when golden chances are passing and we may lay hold on one if we will. All good habits are our, strength, our vealth, our character.

# CHRISTIAN ENDEAVOR NOTES

#### DECEMBER ELEVENTH.

"How to Break Bad Habits and Cultivate Good Ones."-Rom. 8:1-15.

Scripture Verses .-- Prov. 24:33, 34; 10:4: 13:4: 20:15, 16: 22:29: Acts 17: 2: 16:13: 26:4, 5: 1 Cor. 15:53; Heb. 10:25; 2 Peter 3:11, 12.

#### Lesson Thoughts.

Habits are as seeds sown, and grow harvest according to their kind. If tares will not grow good grain, neither can we expect a harvest of good from

sowing of evil. Habits are either good or they are bad: either after the flesh or after the It will now to stop and consid-

# THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

#### 'nem: The Poison Rowl-What Happens to Those Who Take Stimulants to Make the Wheels of Life Run Easily-Strong Drink Spoils the Machine.

Ha! dash to earth the poison hows

- And seek it not again— It bath a madness for the soul— A scorehing for the brain. The curses and the plagues of heil
- "He giveth quietness." Sweet word of blessing. When the storm gathers and the skies are dark. Out of the tempest to His sheltering Are flashing on its brim-Woe to the victim of its spell. There is no hope for him. -John G. Whittler. Fly, O my soul, and find a welcome ark.

#### The Wrong Oil.

"He giveth quietness." O elder Brother, Whose homeless feet have pressed our path of pain; Whose hands have borne the burden of The Wrong OII. It was a warm, sunshiny morning, and I did not wonder that the old man who was-pushing a barrow with a load kp the steep ascent to a village I sometimes visit was tired. He sat down on a heap of whinstone to rest. I knew him as one clever with his tools when other failed He was a watchmaker by trade, but he could turn his hand to many things. "You have a sewing machine there?" I said. our sorrow, That in our losses we might find our Of all Thy gifts and infinite consolings,

I ask but this; in every troubled hour To hear Thy voice through all the tumults said 'Aye " And rest beneath its tranquil power.

"Aye." He was getting his breath. "Broken, I suppose?" "The wheels won't work, they fell me I've a notion to know why. This machine is like many a man. It's had the wrong oil, and that just socili it." There was a twinkle in the gray eves. "The wrong oil!" I said. "What do you mean?" Cares cannot fret me, if my soul be dwell-In the still air of faith's untroubled day; Grief cannot shake me, if I walk beside Thee. My hand in Thine along the darkening

mean?" "Why, it did harm instead of good. And

Content to know there comes a radiant Why, it did harm instead of good, show that's how it is with those who take stim-ulants to make the wheels of his run cas-ly. Strong drink spoils the machine. It a mistake to try it. Some day folk will When from all shadows I shall find re-

lease: Servene to wait the rapture of its dawning-Who can make trouble when Thou send-est peace? -Beacon I instate to try it. Some my for white be wiser." I agreed with my friend, and I went on my way, thinking about his words. How true they are! How many times men and women have had to call in a doctor, or ge to a hospital, because, when power seemed to fail them, they used the wrong oil. It has even happened that the wheels have stopped altogether, and death has come through this sad mistake. The old watch maker, during his many years of howest -Beacon Honor Thy Father and Thy Mother.

# BY THEODORE L. CUTLER. stopped altogether, and death has come through this sad mistake. The old watch maker, during his many years of borest toil, had often known what it was to feel weary, but he had long age learned the lesson that he was now so willing to teach. He did not use the wrong oil! All strong drink contains the noison al cohol, and it is for the sake of this that men drink it. Yet this alcohol brings about many cruel diseases. It used to be thought that brandy must be given to people laid low with fever, but some brave and shrewd doctor who did not believe that this irritating poison could soothe or help the sick, put the matter to the proof; and more patients were cured out of every hundred who did not take brandy, than out of every hundred that did. Today in all our great hospitals they are using more milk and less strong drint. We want our boys and girls to 'how that beer, wine, or spirits can easile make men ill, but cannot make them well. Dr. Norman Kerr tells us that in Great Erit ain alcohol kills at least 2000 people every week. In our country it is the greatest for that those who love the health and bappiness of their fellow countrimen have to fight. War is a very cruel curse: so is pestilence-strong men, and sweet chill dren, and tender women cut down by some

BY THEODORE L. CUTLER. There is a touching story told of the famous Dr. Samuel Johnson, which has heard influence on many a boy who has heard influence on many a boy who has heard it. Samuel's father, Michael John wen, was a poor bookseller in Litchfield, England. On market days he used to car-y a package of books to the village of Ot-toxeter, and sell them from a stall in the market place. One day the bookseller was ick, and asked his son to go and sell the books in his place. Samuel, from a silly one refused to ober. The celebrated author, the compiler of the most distinguished scholars in England; but he never forgot his act of unkindness but he never forgot his act of unkindness but he never forgot his act of unkindness but he never forgot his her. so when he of business, uncovered his head, and the of business, uncovered his head, and to distinguished scholars in the pouring stood there for an hour in the pouring stood there for an hour in the pouring to distinguished schole in the to divide the set to stand. "This," he says, "was an act of contri-tion." "The spectarle of the great Dr. ...inson

The Sunday Breakfast

Cable

EMILY RUNTINGTON MILLER.

Quietness.

gain.

way.

father." The spectacle of the great Dr. . . oinson standing bareheaded in the storm to atone for the wrong done by him fifty or sixty years before is a grand and toucaing one.

years before is a grand and touc ang oue. There is a representation of it in marble on the Doctor's monument. Many a man in after life has felt some-thing harder and heavier than a storm of rain beating upon his heart when he re-membered his acts of unkindness to a good father or mother now in their graves. Dr. John Todd, of Pittsfield, the emi-nent writer, never forzot how, when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go, and made u a lie, that "the druggist had not got any such medicine."

that "the druggist had not got any such medicine." The old man was just dying when litt'-Johnny came in, and he said to him. "My boy, your father smors great prin for want of that medicine." Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weening how: "Love God and always speak the truth, for the eve of God is always upon you. Now kiss me once more, and fare ell." Through all his after life Dr. Todd had a heartache over that act of falsehood and disbedience to his dying father. It takes more tima a shower to wash away the memory of such sins. Dr. Todd re-pented of U.at sin a thousand times. The words, "Honor thy fat' m and thy prietor. As it tolled away, he said to the dealer: "Whose carriage is that?" "It is mine," replied the dealer, compli-cently. "It cost \$1000. My wife and daughter cannot do without it." The mechanic bowed his head a moment in deep thought, and looked sad. Then, with the energy of a man suddenly aroused, he said: "I we still Look it?" pented of 0.2 at sin a thousand times. The words, "Honor thy fat'sr and the mother," mean four things: Alwars do what they bid you alwa i tell them the truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents that turned but well. God never blesses a wilfind how

## COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review

of Trade" says: Retail and jobbing trade was re-tarded by unseasonably mild weather and the interruption of another hol-day, but manufacturers extend oper-ations. as confidence is strengthened by the receipts of larger contracts for that promise to mature in something more tangible. Postponed orders ef all kinds are being placed, reports from every prominent industry indi-cating that idle mills are reopening and the number of operatives gradually increasing. Cotton spinning makes the slowest

progress, but the statistical position steadily improves as stocks of goods diminish and the raw material

clines nearer the point at which the mills can operate profitably. Improvement in the iron and steal industry continues, orders coming forward with increasing freedom, de-spite the upward trend of prices.

Prices of wool are fully maintained at recent advances, the Eastern mar-kets ruling quiet because of limited offerings rather than any slackening of demand.

Failures this week numberd 205 in the United States against 258 last year, and in Canada 39 compared with 14 a year ago.

a year ago. Bradstreet's says: Wheat, includ-ing flour, exports for the week ag-gregate 1,332,366 bushels against 1-289,042 last week, 3,851,767 this week last year, 4,179,085 in 1902 and 5,117,478 in 1901. Corn ex-ports for the week aggregate 29.1 692 bushels against 139,978 last week, 1,320,941 a year ago, 255,174 in 1902 and 630,978 in 1901.

#### WHOLESALE MARKETS.

Baltimore .- Plour-Quiet and unchanged; receipts, 4,402 barrels; ex-

ports, 6977 barrels. Wheat-Firmer. Spot contract, 1.10 @1.1014; No. 2 red Western. November, 1.10@1.1014; December, 1.1014@ 1.1034; January, 1.1234@1.13; steamer

1.1034; January, 1.123(a):1.13; steamer
No. 2 red, 1.023(a):1.03; receipts, 4.043
bushels; Southern, by sample, 900
1.10; Southern, on grade, 900(1.11, Corn-Firmer. Spot, new. 533(a)
54; November, new, year, 53(a)533(; January, 515(a)5234(; February, 515)
(a)513(; March. 515(a)514(; steamer mixed, 515(a)523(; receipts, 27,586 bush-els; new Southern white corn. 484(a) els; new Southern white corn, 4846 5344; new Southern yellow corn, 484

Oats - Firm. No. 2 white, 35% sales; No. 2 mixed, 341/2@35; receipts, 6.261 bushels.

Rye-Dull. No. 2 Western, uptown, 90; receipts, 7.755 bushels. Hay-Steady and unchanged.

Butter-Firm and unchanged. Fancy imitation, 18@20; fancy creamery, 20@27; fancy lable, 16@17; store pack-

eg, 13@15. Eggs-Firm and unchanged, at 28. Cheese-Firm and unchanged, Large 1136@115%; medium, 115%@11%; small 12/01251.

12/201254. Sugar - Strong and unchanged. Coarse granulated, 555; fine, 555. New York.-Flour-Receipts, 20,834 barrels; exports, 537 barrels; sales, 4,300 packages; market was quiet and mominally higher.

4,300 packages; market was quiet and nominally higher. Potatoes—Steady; Long Island, 1.75 @2.00; State and Western, 1.40@1.60; Jersey sweets, 2.00/1.3.50. Peanuts—Steady; fancy hand-picked, 5%; other domestic, 3%@5%. Cabbages—Firm; per barrel, 50@75. Lard — Steady; Western steamed, 7.50; November closed 7.50 nominal; refined firm; continent, 7.70 Cottonseed Ol—Easy; prime cruda nominal; do, wellow, 25% mathia.

ominal: do. yellow, 2534(#2034 Turpentine-Steady: 5234(#253 Coffee-Spot Rio steady: No. 7 In-

voice, 8%; mild steady. Sugar-Raw firm; fair refining, 4%; centrifugal, 2 123565 50

Live Stock

Is before his eye! Why strive to read by light of lamp when the glorious sun in the heaven floods the earth with light? Seek the noblest, and learn of him. It was this which Paul was doing. The desire of his heart, the end of his thought, the goal of his purpose was that he might know Christ, and for that he would count all things hut loss.

his purpose was that he might know Christ, and for that he would count all things but loss. There has been loss in Paul's life as he primed this knowledge. Loss of money, position, friendship: bitteriy hated by his people, and now loss of liberty as captive at Rome. But these he counted loss for the knowledge of Christ. This was more than a knowledge of the facts of Christ's life; more than an ac-mowledgment of his past and present high dignity in the spiritual world; more than a recognition of the place of Christ in God's work for man. One-might know all this, yet not know Christ, as Paul longed to know, in the communion of friendship, in the inspiration of Christ within, in the power of Christ raising him a partaker of His own life, so that he could say: "I live, yet not I, but Christ liveth im me." We may not follow Paul's intellectual firsts, nor gaze with his vision at the mys theries which are unveiled. But we mys know the purpose of God for us, which is found in Christ. To know hen is the privilege of all. There is no exclusive signed on all whe are willing to take it as it open to all who are willing to pay the approximation of Christ can be known

open to all who are willing to take it as it open to all who are willing to take it as it price. This knowledge of Christ can be known why partially through reading of the skice above or the Scriptures beneath. Many through these corne to a knowledge of God. But such study is too easy a school for character, as we strive to know the living. The has told of the search for the snow-white bird of truth. How, after weary in last in the hour of death a glimpse of dropped from its wing is grasped by the sector is sector is the sector dropped from is sector without paying the sector is in sector is a sector without has min-ment be a purpose of the will, the lifeling and or iffe, for God is known through the internal rather than the intellectual part of man. Those who love as in do not known the first this thing, and without this arm pathy there cannot be the without the sector. with Him, they know not His mind, they ove not His things, and without this sym-pathy there cannot be the knowledge of person to person. Recause of this neces-ity of knowing God through the samest-ness of desire, the bending of our will, the bedience of our life, there comes the truggle in man's life with trial, tempts-ion, suffering. For if it be the life of much, at holiness, of love, of saff-sacrifice, to consecration to the Father's will. No man can know that life its falmess asy on a more that life its falmess asy or he magneticness it. He may discuss it, and compare it with altere, but only he institute the more what its. Two of the institute it buow what its. Two of the institute it move what its. ad out her hands in supplication

of thunder, and the old woman at once spread out her hands in supplication, cry-ing: "God bless and save us! And save his honor, and save the people and all of us!" For the space of half an hour the thun-der was frequent, and each time she prayed. Then she told the visitor this story, which has a good moral in its defin-ing of the proper spirit which should be-long to prayer: "There was a man, and he was working in a field like, and it came on to thunder, and he put his head in a hole in the wall and he said: "God save what's out o' me!" "But he ought to have prayed for the whole of him, for he no sconer said that than the wall fell and took his head off. "It was telled too me that this was a judgment on the crathur, because it is not right to pray small, just for yoursilf. But you should pray large-to save us all-pray big and 'open hearted. But that may be only a story, sir."

Sensitive to Every Impression. In the quaint little house where Shakes-peare once lived, writes Peter Ainslee, for many years no register was kept, and vis-itors wrote their names upon the walls and ceilings, until every bit of space had been occupied with some handwriting, and it must not be forgotten that fully 50,000 peo-ple visited there every year. Sir Walter Scott had written with his diamond ring his name upon the window pane, and there were the names of Washington Irving, John Ruskin, and a host of distinguished and non-distinguished visitors. Standing there, I felt as though that little room was like the human heart, sensible to every influence, and inviting every comer to was like the human heart, sensible to every influence, and inviting every comer to write his name upon its walls, for the heart is the most impressionable of all God's works. It gets a part of every pass-ing thought, word, look, picture every-thing, and here lies its salvation, if it catches the good, or its damnation if it holds the bad. Luther wisely said, "I am more afraid of my own heart than of the Pope and all his cardingls." And hence that imperative demand, "Love the Lord with all thy heart."

A Pure Home. On a recent Sund y Dr. W. B. Leach, of Chicago, informed his Methodist hearers that "a pure home is worth a thousand women's clubs for the reform and elevation of the masses."

Catching Fish With felephones. A Norwegian has invented a queer way of finding out where the fish are. A microphone, which is an instrument that will catch and transmit the least little bit of sound, is lowered into the water from a fishing smack, and 'a wire from it leads to a telephone wire from it leads to a telephone aboard the boat. Now, as the herring, codfish and mackerel schools number thousands and tens of thousands of fish, their passage through the water Laturally chuses a rushing sound, which can be heard by the fishermen at the telephons, and thus they are enabled to lower their nets at the right time and in the right place. of silence.

Brail Rental for Church. When Goodyear Bros. of Buffalo bought the sawmill and houses at Me dis Run. Mass, there came into their ownership a union church, which had belonged to the Dodge company. The Goodyears have now rented this church to the Methodiast for 10 years or 10 cents, or one cent per year.

#### Selections.

Little by little, sure and slow, We fashion our futures of bliss or wor As the present passes away. Our feet are climbing the stairway

bright, Or gliding downward into the night, Little by little, day by day.

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.

Habit is a cable; we weave a thread of it every day and at last we cannot break it.

Resist beginning; whatsoe'er it is, Though it appear light and of little moment. Think of it thus-that, what it is,

augmented.

Would run to strong and sharp extremities.

Life's evening will take its character from the day which has preceded it, and if we would close our career in religious hope, we must prepare for it by continuous religious habit. Thou shalt always have joy in the evening if thou hast spent the day well.

As the stream gradually wears the channel deeper in which it runs, and thus becomes more surely bound to its accustomed course; so the current of the mind and heart grows more and more restricted to the course in which habit has taught them to flow. Bad habits, even if corrected, leave the person weaker. It is as in the case of a mound of a reservoir; if this mound has in one place been broken. whatever care has been taken to make the repaired part as strong as possi-ble, the probability is, that, if it give way again it will be in that place.

T. HE sermon need I not be silly to be suited to the child.

It takes more than an accent to

down to a form. The sense of smartness is sure to

from the rock. Nothing cools off a meeting quicker

Tranpled -n, the washes of his parents that tureed hat well. God never blesses a wilful hor.
When Washington was sixte n years old he determined to le e home and become a midshipman - the Colonial Navy. After he had sent off his trunk, he went to bid his mother good-by. She went so bitterly because he was t at away that he said to his negro servant: "Bring back my trunk. I am not going to make no mother suffer so by laving her."
He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his parents. Let us not forget that God has said: "Home thy father and thy mother."—Pittaburg Christian Advocate.

#### Sweet Out of Bitter.

Aronal Forma Guitty. Aronal Forma Guitty. The Saleway's chapter in "The Verdick for Selence Upon Aleabal," is not the least interference upon Aleabal, "is not the least interference upon Aleabal," is not the least interference upon Aleabal, "is not the least interference upon Aleabal," is not the least interference upon Aleabal, "is not the least of selence Upon Aleabal," is not the least interference upon Aleabal, "is not the least interference upon Aleabal, "is not the least of the selection was posted. If the attitude of physicians in the visit interference to wink, which the reason is relation to goit, "Arranging before the selection of goit, and selection of the selection of the selection of goit, "Arranging before the selection of goit, and selection of the selection of the selection of goit, and selection of the selection of the selection of goit, and selection of the selection of the selection of goit, and selection of the selection of selection of goit, and selection of the selection of selection of goit, and selection of the selection of the selection of goit, and selection of the selection of selection of goit, and selection of the Sweet Out of Bitter. Consider that the bees, when they make their honey, do live upon a bitter provis-ion, and that we, in like manner, can never perform actions of greater meekness and patience, nor better compose the honey of true virtues, than while we eat the bread of bitterness and live among afflictions. And as the honey which is gathered from thyme (a little bitter herb) is the best of all, so the virtue which is exercised in the bitterness of base and most abject tribu-lations is the most excellent of all.—De Sales.

Joint of the set of th

The precepts of Jesus are the essential element of His religion. Regard these as our rule of life, and we build our house upon a rock. Live them out, indeed, and we have entered the kingdom of heaven-we even now enter it.—Channing.

**Convenient Postoffice Arrangement.** The English newspapers report a new application in Australia of the principle of the coin-in-the-slot machine, stating that if a stamp can not be purchased conveniently it will be possible in the future to drop a letpossible in the future to drop a let-ter into one orlifce of a postal box and a penny into a second orlifce, and the words "one penny paid" will be found impressed on the envelope when the box is opened by the postoffice author-tice, thereby securing the transmission of the letter.

"I see it! I see it!" "See what?" said the dealer

An Enormons Difference.

Cane and Effect. The Midland Methodist says: "The bautiful liftle city of McMioneville, text is alive with prosperity. A stock to of a wagon factory; work has com-mened on a furniture factory; the four-dry and machine shops are to be enlarged; and everything, except cabhage, com-mened that McMinnville voted saloons out of the present prosperity. That he fur shoch has recently abolished saloons has been fact that every town in the State which has recently abolished saloons has been fact and every town in the State which has recently abolished saloons has

Stop the Drain, There is a movement in some cities to provide breakfasts for poor children who come to school too hungry to study-a well meant expedient, but involving the dan-gers of pauperising thousands. Stop the drain of wages into the saloon, and lathers could get breakfasts for their children and be strong and keep them strong in a nobler independence.

Our criminals cost us over \$80,000,000, and seventy-five per cent. of crime can be traced to strong drink. It costs over \$13,-000,000 to care for the insame and a large percentage of the insamity can be traced directly or indirectly to strong drink.

Stop the Drain,

Cause and Effect.

to fight. War is a very cruel curse: so is pestilence-strong men, and sweet chil-dren, and tender women cut down by some deadly plague; and so is famine-people dying for lack of food. Yet Mr. Gladstone once said that the evil doings of alcohol-are worse than the effects of "war, pesti-lence and famine combined." Foolish peo-ple sometimes call their favorite form of strong drink a "pick-me-up." It is rather a "knock-me-down." When the wheels of life and labor run only by an effort, give them rest; but if you would have them by and by work as well as ever, be very care ful, no matter who tempts you, to avoid giving them "the wrong oil."

Do You See 11?

A laboring man leaving a large saloon aw a costly carriage and pair of horses tanding in front, occupied by two ladies, depantly attired, conversing with the pro-

"See what?" said the dealer. "See where for years my wages have gone. I helped to pay for that carriage and horses and that gold mounted harness, for the silk and laces and jewelry of your family. The money I carned, that should have given my wife and family a home of their own and good clothing. I spent at your bar. My wages, and others like me, have supported you and your fumily in luxury. Hereafter my wife and family will have the banefit of my wages, and by the help of God I will never spend an-other coin for drink. I see the mistake-and a cure for it." gar, 4; refined nominal.

Chicago.-Cattle-Market steady to ro lower; good to prime steers, 6.00 @7.15; poor to medium, 3.50@5.80; stockers and feeders. 2.00@4.10; cows, stockers and feeders. 2007 410; cows, 1.357 4.20; heifers, 1.757 5.00; canners, 1.357 4.20; heifers, 1.757 5.00; canners, 1.357 4.23; bulls, 2009 4.20; calves, 3.00 (0.5 s); Western steers, 3.00 (0.5 15; Hogs-Mixed and butchers, 4.55(0) 4.75; good to choice heavy, 4.05(0),4.75; rough heavy, 4.40(0.460; light, 4.50(0), 4.675(; buik of sales, 4.55(0),465; Sheep-Sheep steady; lambs closed weak; good to choice wethers, 4.30(0) soo; fair to choice mixed, 3.50(0,430) native lambs, 4.30(0,6.15;

native lambs, 4.30@6.15. New York—Beeves—Good to choice steers firm to 15c, higher; medium and common slow to toc. lower; bulls firm to toc. higher; thin cows to@15c. higher; others full steady: about all sold; steers, 3.50@5.75; bulls, 2.25@ 3.90; cows, 1.25@3.30; cables quoted live cattle higher at 852@1134c, per pound; tops 12c. dressed weight; sheep higher at 12@13c.; lambs, 14c. dressed weight; africanter have 1 were at 812 weight; refrigerator beef lower at 81/20 per pound.

Calves-Market firm; veals, 4 500 8.75; culls, 4.00; good grassers, 3.25; dressed calves firm; city dressed veals, 7@13 per pound; country dress-ed, 7@1114.

#### WORLD OF LABOR.

A strike is in progress among the Honesdale (Pa.) glasscutters, In 1963 Chicago, Ill., had 250 strikes

involving 135,000 men. Native laborers in India receive 4

cents a day for 16 hours' work. Agitation has begun for a central labor body at San Francisco, Cal.

The supply of union tailors in Co-lumbus, Ohio, is not equal to the demand.

Efforts are being made to organize a union of leatherworkers at Lancaster, Pa.

There is a movement on foot in Liverpool, Eng., to cope with the existing want of employment and distress.

The Eric Railroad Company is mak-ing a fight for the open-shop idea in all of its shops between New York and Chicago.

Andrew Carnegie says that bigger fortunes will be made in the rubber industry than in any other during the next half-century.

It is said that just now it may roughly be estimated that 50 per cent. of the workmen of Dublin, Ireland.

are out of employment. Mr. Chamberlain says that there are 1,000,000 fewer farm laborers in England now than in 1851 and 13,-000,000 laborers are underfed.

000,000 laborers are underfed. The decrease of capital value of ag-ricultural land in Great Britain be-tween 1875 and 1895 reached the ener-mous sum of \$4,000,000,000. International Brotherhood of Book-binders will hereafter publish an offi-cial organ direct, and the office of publication may be in Chicago, III.

Your character can be strong without being sour. Only a frozen plety can be bound make a man shallow. A waspish disposition gets no honey

female recluses. There is a convent at a place called Yunakawa, about RAM'S HORN BLASTS To To suited to the child. A silk hat on some heads is like a new roof upon an empty barn. Future possibili-ties determine pre-sent facts. He who follows in faith need fear no failure.

An Italian named Luciano Butti has perfected a photographic apparatus espable of registering the incrediblo number of 2,000 photographic impres-sions per second, says the London Globe. The most minute and least rapid and casual movements of birds and insects on the wing, which have hitherto defied science, can, it is claimed, be registered with accuracy, thus opening a new world of natural observation to ornithologists. The films used cost £2 per second for the films used cost £2 per second for the 2.000 Impressions.

Silent Japanese Women

Japan has its communities of silent

seven miles from Hakodate. A matron of some fifty years presides, and her instructions are implicitly obeyed. The women are all young, ranging from sixteen to twenty-seven, and some of them are described as very beautiful. The building stands in a farm of some 250 acres, but the women do not engage in any agricultural work. They spend most of their time adoors, and they observe a strict rule

Snap Shots, 2,000 a Second.

'An Italian named Luciano Butti has

MA make åloquence.

than a hot acciding.

# Sales.

Is it wise, my friend? You have not yet become a Christian, and yet you frankly say that you fully believe it to be your duty and that you do not want to die as An Enormons Difference. Note the sixty years' experiance with to tal abstainers of the emperance and Gen-eral Provident Institution of Great Brit-ain, whose tabulated statistics prove that "during the active, stremuous years of manhood, from the age of twenty-five to sixty, the mortality among abstainers is forty per cent, less than among moderate drinkers." As Mr. Whittaker, the sta-tistician, well observed, "This is an enor-mons difference."

Is it wise? Is it wise not to?

Live True to the Highest

What We Are Counts

It is not so much what we do in this world as what we are that tells in spirit-nal results and impressions. A good life is like a flower which, though it neither toils nor spins, yet ever pours cut a rich perfume and thus performs a holy minis-try.-J. R. Miller, D. D.