"JESUS HIS OWN SIGN"

A Brilliant Sunday Sermon By Rev. flugh Black, M. A.

Mere Wonder Working is No Evidence of the Things Christ Came to Teach the World.

NEW YONK CITY.--Fifth Avenue Pres-byterian Church, which is a very large wilding, was filled in every part Sunday or the second second second second to hear the Rev. Hugh Black, M.A. associate of Dr. White in the Free to George's Church, Edinburgh, Scotland, M.B. Black had for his subject "Jesus His for Matthew xin St." Then certain of hear Master, we would see a sign from hear An evil and adulterous generation be given to it, but the sign of the pro-best be given to it, but the sign of the pro-best Jonas." Mr. Hack source, as coming

eekseth after a sign; and there shall no sign be given to it, but the sign of the pro-pliet Jonas." Mr. Black said: We gather from its source, as coming from the Pharistes, that this question had a malicious purpose to undermine the au-thority of the new Tescher with the peo-ple by asking from Him what He could not or would not perform, but from the historical connection in which the evan-relists place it the purpose was not only malicious, but abuost insulting. Our Lord had bæn in the pursuit of His beneficent besling ministry, and curred many suffering men and women, and the Pharisees' expla-nation was that He had power from an evil source; He did it, they asserted, by virtue of His connection with Beelzebub, the prince of devils. And now, after this spesse did among men, they came with the insulting question. "Master, we would see a sign from Thee." What sort of a sign did they want, and what sort of a sign did they want, and what sort of a sign did they want, and what sort of a sign did they want, and what sort of a sign did they may the did it the demand is the supercibious passing over of all He had been and of all He had done, as if it did not count and as if He must now begin to do something of sufficient magnitude to convince them that His pretensions were trustworthy.

trustworthy. Now there is a demand for evidence which is legitimate, evidence which is necessary for the highest faith, but in this successary for the highest faith, but in this recessary for the highest faith, but in this successary for the highest faith, but for the recognition of miracles. They wanted Christ to perform some prodigy, as if a piece of spiritual things; hence, our ford's rebuke. It is a religious rebuke, of the recognition of Him should not be dependent upon external signs, which in himtence. Christ's feeling as regards this is seen through a graphic touch recorded pharises came seeking a sign from Him lesus sighed deeply in His spirit. It howed to Him a lamentable dullness of out, to think that the recognition of the metation." This attitude of our Lord, more shall no sign be given unto this entertion." This attitude of our Lord, the elsewhere placed on miracles as evi-deeds of mercy to authenticate His claims when as in the case of John the Baptist, here was a sincere desire to know the marks of the Messiah, but His miracles were moral acts to educate and to reveal, there was a sincere desire to know the marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal marks of the Messiah, but His miracles were moral acts to educate and to reveal to elsewhere in the reality of miracles were m Now there is a demand for evidence which is legitimate, evidence which is

powers as the Pharisees did. "There shall be no sign given to curios-ity mongers." There can be no sign given to those who imagine that the spiritual can be proved by the material. More won-der working is no evidence of the things which Jesus came to teach the world. Men are not to be led to God, in the sense that Jesus meant—by displays and conjur-ing tricks. The demand of the Pharisees showed a radically false idea of the whole nature and place of the miracle and the same mistake is possible to us, and possi-ble to us in many ways and forms. We make the same mistake, for example, when we think that faith in God would be casier to us if only some portent were vouchto us if only some portent were vouch-safed to us; if only we could see some phy-sical evidence, especially designed to con-vince us. We fall into the Pharisees' error and merit their rebuke when we sigh for the certitude which we imagine would rome from a celestial appearance or from a <text> belief and foreibly open the door of the meant and find entrance? What would much an entrance be worth morally? A more semanons or intellectual gratification which might come from a sign from heav-cu would be quite outside the purpose stimed at by our Lord. What would per-suade the carnal pund of the spiritual, what' not the carnal, surely. Not if one rose fro mithe dead. Christ was accred-ied to His generation, not by this or that sign or wonder working, but by His wholy ministry, by Himself, by His life and teaching. He Himself was the sign. If the sign of Jonah was to Nineveh, would a moment of astonishment at some moning working create spiritual cartified?

In asking to be convinced of the spirity ask the impossible. A sign to prove the sak the impossible. A sign to prove the saks from man love, will some celestial ap-pearance create love? If God asks from man that free allegiance of the will, could voices from heaven or a succession of voices subdue the mind and capture the love from heaven or a succession of voices and the sign which Jesus is fire could anything material generate the moral? There can be no sign given to men who cannot see the sign which Jesus is fire when the submention of the second of the could anything material generate the who cannot see the sign which Jesus is fire could anything material generate the odd, or if not how could we be made more where of God. He is Immanuel, the sign the proof of the divine in our midst, there shall be no sign given to this genera-tion other that the is convincing dot, and the highest sign, and if the rester fails how can the lesser convince, and as a matter of fact Jesus has con-vinced the world of God. And is convincing the world, Through Him we, too, know God. By Him we have necess to God. In bin we recognize God. For His sale we of God. THE

of God. This generation thirsteth for a sign. We of God. This generation thirsteth for a sign. We think it an evidence of our spirituality that we do so thirst, and so we find many modern versions of the demand of the Pharisees. Sometimes in the name of religion. We can even manufacture signs when they seem to be lacking. Sometimes by errulat-ing the methods of medievalism, in which the so-called lives of the anints are flouted before us, and asking us to believe in the great realities of spiritual life because of some material sign. Answers to prayer, it may be, providences which, however co-gent to the individual concerned, have lit-tle meaning to others, or sometimes we have a reerudescence of the crudest spirit-ualism, spirit rapping, table turning, tea-cup manpulating, after which the devo-tees go home feeling that they themselves have been assisting at some act of pro-found worship, as if the melodramatic vul-garisms of spiritualism could prove any-thing but the folls of he soon. On some found worship, as if the melodramatic vul-garisms of spiritualism could prove any-thing but the folly of the race. Or again, we have the same claims appear in a more pretentious garb in Theosophy, or Chris-tian Science, or whatever happens to be the fashionable form of it at the time, where esoteric mysteries of some kind are prac-ticed. The root of all such things in this same unspiritual thirst for a sign, after thaumaturgical wonders, faith healing and other things pretty much on the level of other things pretty much on the level of conjuring tricks.

waters were healed.
II. Topic: Elisha relieving a poor widow and her family. Place: Not known. A woman in trouble came to Elisha and and the prophet, but that her husband was now dead and the creditot had come to take her sons as bondismen. Elisha instructed her to borrow vessels what hast thou in the house? She replied that she had nothing save a pot of oil. Elisha instructed her to borrow vessels what has thou in the house? She was then told to pour out oil into all the borrowed were filled. She did so and all of the vessels which she had borrowed were filled, the prophet instructed her to sell the oil and pay the debt, and to use what remained over for herself and children.
TH. Topic: Restoring the life of a dead fill places: 1. Shumen; was entertained by one of the leading families of house, the hould embrace a son; when the harvest fields with its father; it was suddenly taken sick; carried to this woman's heidren, the harvest fields with its father; it was suddenly taken sick; carried to the house; the child was restored to life.
Topic: The healing of Shumen; was a boot her prophet in Samaria. The so father were about 10 miles apply that a side on the weat with her; it was with the shelps. The solid was father were about the mistress about her great affliction; Elisha weat with her; it was withe child was restored to life.
Topic: The healing of Sriaw shout her great affliction; Elisha the instructed on Naaman's with. This child told her mistress about her great we about 10 miles spart. Naaman was a leper. The Syrians had taken capity and who waited on Naaman's with. This child told her mistress about her great we about 10 miles spart. Naaman was a leper. The Syrians that she has a show the hold the king of Syria what has an about the king of Israel. The king of Israel the wide which were solved to miles of the should more about the souther were solved to mist a should be king of Syria what has an about the solves; though the king of Israel the wore which of the souther was i thaumaturgical wonders, faith healing and other things pretty much on the level of conjuring tricks. Ah, me: All this is a sign in itself, a sign of the weariness and despair and breakdown of the black materialism of our day to satisfy the heart of man, but it has the terrible danger of inducing a worse form of materialism still, deceiving the carnal heart by wearing the dress of spirit-ual religion. How unstable it is we see from the constant swing of the pendulum now from atheism and materialism to the most outrageous supernaturalism as in the case of Mrs. Besant and others, and now in the opposite direction from ultra-mysti-cism to ultra-rationalism. The cause of these seemingly contradictory changes it is not far to seek, as both are really based on the same foundation—a wrong conception of what its true evidence of the spiritual. This generation thirsteth for a sign. There shall be no sign given to it. No sign can be given to an unspiritual generation which would judge all things by material stand-ards, a generation that is blind to the spir-itual signs of which life is already full. There can be no voice from heaven to men who are deaf to the heavenly voice of which the whole world is already full; if the spiritual loses not evidence itself; if man will not see God in Christ reconciling the world to Himself; in the sign of the cross cannot convince the stubborn heart and bend it to acknowledge its divine pow-er. If Jesus Himself is not aseen to be His own sign and miracle, His own evidence and proof, there shall be no sign given; there can be no sign given. The face of a seeking soul? "Master, we would see a sign from Thee." That pitiful cry if tudy asked, not as by those Pharisees, but craving for spiritual enlightenment and spiritual communion, that pitiful cry if sub asked, not as we how ery. "Oh that I

has ever been answered. Never turned He away from earnest, sincere, honest inquiry aiter light and truth. He condescends to our weakness when we cry. "Oh, that I knew where I might find Him." He meets us by the way. He makes our hearts to burn within us as we walk with Him, con-vincing us of His love, convincing us of the path, showing us the path, and it suf-ficeth us. When the heart thirsts with a deeper thirst than for a sign, when it

VII. Topic: God's house repaired. Place: Jerusalem. As soon as Joash be-came king steps were taken to inaugurate a great reformation, and a solemn covenant

SUNDAY SCHOOL **CHRISTIAN ENDEAVOR NOTES**

DECEMBER EIGHTEENTH.

Me Do."-Matt. 6:10; John 15:

10-16.

Lesson Thoughts.

INTERNATIONAL LESSON COMMENTS FOR DECEMBER . IS.

Review of the Fourth Quarter - Read "Whatever He Would Like to Have Paalma Izili., 1-11-Golden Text, Luke iv., 8 - Topic: Israel's Declino and

Fall. Lesson I. Topic: Elisha entering upor Scripture Verses .- Ps. 119:9. Lesson I. Topic: Elisha entering upor this work as a prophet. Place: Gilead, east of the Jordan. Elisha saw Elijat when he was translated, and cried. "My father, my father, the chariot of Israe! and the horsemen thereof." Elisha took up Elijak's mantle; returned to the Jor-dan; smote the waters; the river was divided; Elisha crossed over on dry ground; the spirit of Elijah rested on Flisha; fifty sons of the prophets asked the privilege of seeking Elijah; Elisha re-fused; they urged until Elisha was ashamed; he permitted them to go; they sought three days, but found him not. The men of Jericho told Elisha that the water of the city was poor; Elisha cast salt into the spring of the waters, and the waters were healed. II. Topic: Elisha relieving a poor Matt. 5:16; Gal. 5:22-26; 1 Tim. 4:8, 12; 6:5-14; 2 Tim. 2:15, 16, 19-22; Titus 2:11-14; Jas. 1:21, 22, 26, 27; 1 John 2:1-3. Unless we are willing to do whatever He would like to have us do we are not truly faithful; if a husband is faithful to his wife only in part, though that part be very small, he is yet not worthy of being called faith ful.

The doing whatever He would like to have me do makes the humblest service glorious, for the glory is not in the task, but in the doing it for 'lim.

Selections.

The Southern Pacific railway has recently secured for president at a princely salary a man noted for faithful performance of duty. As presi dent of the Grand Trunk he was called upon to institute unpopular re-forms. But he sought to do whatever duty demanded. Thus he pleased the stockholders and won promotion. Christ desires of us similar obedience He will help us to please him thus; then he will call upon us to enter into the joy of our Lord.

The theory of war is that every soldier must yield himself to give in stant and entire obedience to his com manding officer. "Whatever" means 'whatever," in the army. Now if this is true of the obedience paid to poor blundering mortals, how much more should it be true of our obedience to the all-wise, all-loving Lord of the universe!

Of a man chosen by the church council of a Uganda mission, to act as father to the boys and to see that they kept out of mischief, a missionary writes: "An ordinary candidate, an extremely nice, sensible man, was suggested, and I was much struck by his reply when asked if he would un dertake the post. He at once said, 'Is it for me to choose my work? You tell me what to do, and I am ready to obey."" Every duty, even the least duty, in-

volves the whole principle of obedience, and little duties make the will dutiful-that is, supple and prompt to obey.



DECEMBER EIGHTEENTH.

The New Testament Standard of Experience and Life .- Matt. 6. 10: John 15. 10-16.

Heaven could not . be heaven if

God's will were not there supreme. The will of the all-wise, the ever-present, the all-loving, that makes paradise. Each one of us may hinder or hasten its arrival. Indifference as well as active disobedience will retard it. But never can it be perma nently checked by any form of opposition.

Every living kernel contains a lifegerm. It is a mystery. Just what it is, how it got there, what are its limitations, we know not. As a part of the great vegetable kingdom it is vital to plant, flower, fruit. In the spiritual realm the life-germ is Christ.

There can be no vitality without him. It is in the very essence of Christ's kingdom to gain final and universal supremacy. Knowing this, who would ask a standard of life lower than that of the New Testament? The highest success is achieved only through observing highest standards. Willingness to do whatever the King desires to have done is the se-cret of spiritual progress. To accept cheerfully his plan for our lives, to question neither his wisdom nor his impartiality, to cherish his dictates as the whisperings of infinite love, ah. this is the way to real blessedness here and eternal joys hereafter. The Koran contains a story which illustrates the spirit of perfect obedience. Gabriel while waiting at the gates of gold was sent of God to earth on two errands. One was to prevent King Solomon from forgetting the hour of prayer while exulting over his royal steeds, and the other was to help a little yellow ant on the slope of Ararat that was almost exhausted in trying to get its food to the nest. and would soon perish in the threat-ening tempest if unaided. To Gabriel the one behest seemed just as dignified as the other because God gave "Same ains, comparatively, may die be-fore us; but pride bath life in it, sensibly, as long as we. It is as the heart of all, the first living, and the last dying; and it the orders.



What Will It Matter? What will it matter, dearest, When the day of life is done When the day of life is done. And the sheaves we've toiled to gather Shall be counted, one by one, Whether we worked in sunshine. Or whether the storm cloud rose, If only we have the bundles— For the Master hath need of those?

What will it matter, dearest, When the pearly gates are passed, And our feet, all torn and bleeding Find shelter and rest at last, Whether the path was thorny, Or whether the way was plan, If India's poor lost children Shall join in our glad refrain?

What will it matter, dearest. At rest at the Master's feet, Chanting our hallelujahs In rapture and jov complete: If China can join the chorus, And Africa-latest born-Shall rise up to call us blessed On the Resurrection morn?

What will it matter, dearest? Thrice welcome the toil and care, Thrice welcome the pain and heartache-(There will be no tears up there!) Thrice welcome the thorny pathways For our Christ hath led the way: And, finally, with "all nations" We'll praise Him through endless day.

Christ Taught Courage to Live

We is proved that through endless day.
Christ Taught Courage to Live.
Courage to live, to take up our burden sign and go forward, staggering, stumbling it may be, but forward, to go back into the fight, though it seemed a lowing fight; the courage to assume a great responsibility and there to face a possible running disaster: the courage to live—that is what Christ has given to men. The main incomparable way Jesus has renewed hist says this instinct is sin and pleads for the holy me, which is extinction, with the result that his civilization is without accomplishments; science, he knows not what it is: philisophy is but a system of disordered dreaming, social process he has none, neither universal education. Pessimism is the tone color of his thought accomplishments; science, he knows not what it is: philisophy is but a system of disordered dreaming, social process he has none, neither universal education. Pessimism is the tone color of his thought accomplishments; science, he knows not what it is: philisophy is but a system of disordered dreaming, social process he has none, neither universal education. Pessimism is the tone color of his thought accomplishments; science, and plorious joy. Therefore, for the race Clat wants to live. Therefore, for the race clat wants to live. Therefore, for the race clat wants to live. Therefore, for the value and smiled than and the look of despair and smiled the date and thought of work to '0.
The assurance that became into hife men should of work to '0.
The shall also live, gives increased courses to the live. Men have montested acan't belief in the life beyond, because it has belief in the life beyond, because it has indicate in the life beyond, because it has belief in the life beyond, because it has belief in the life beyond, because it has indicate in the have montested acan't be indicated of work to '0.
Therefore of the whole world and itain a quiet diace in the heave montested with dat more indicates in the heave the heave the holy

the man into whom the Father and the Christ has come and taken up His abode who is to be where He is and shate His glory. It is not a passive waiting, but an active endeavoring, seeking the things which are above and not a nook in a cer-ner of the heavenly marsion. It is the assurance that we are fighting a fight for eternity, that we are engaged in a work which is everlasting that gives us the courage to live.—The Rev. Howard Melich, in his sermon in the Church of the Holy Trinity. Trinity.

The Joy of Cur Lord.

The Hydra-Headed Sin.

Use To-day Right.

Moles a rule, and pray to God to he's More a rule, and pray to sold to be by you to keen it, never, if possibly, to lie down at night without being able to say. "I have made one human being at least a little where or a fittle harpier or a little better this day. You will find it pester

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

Woman and Intemperance- She is the One Who Suffers the Most From the Sale and Manufacture of Infoxicating Beverages.

Beverages. Women, as a general thing, are not in-temperate; yet she is the one that suffers the more from the sale and manufacture of such heverages. The wife sits up alone till the midnight hour and often much later, waiting for the coming of him who but a few years ago promised to love and protect her, and now with trembling heart and hared breach she is easy for his coming footsteps, longing to have him come, yet dreading his imbe-side words and often eruel words. Don't you suppose, as the looks on the words and often cruel words. Don't you suppose, as she looks on the denckee face and bloated form of him that at one time she loved with all the strength of her wire, counce heart, and realizes the black that has fallen on her life, the brone essness of her future, don't you think she has a depth of suffering of which no one an bave any idea save those who stand in the same storm tossed shadows? And there are thousands and thousands of worcen in this free, heautiful land of ours who wight after night keep just such were viels.

ars who night after night keep just such weare vigils. And sure that mother, who for days to-rether denies herself the full amount of load that she may the letter field her lit-the children; and, as she tooks the thin, worn covering around them in their little beds, and sees their nale, pinched faces, haggard from want of load, and hears them manmar in their troubled aleep. "Bread, marma," and knows that he who should be the sumport of those little ones, is seeding his earnings in drink-drink! As the knees, beside the empty grate, and litts her eyes to beaven in prayer, she sure by knows what it is to suffer when, in low, aganising wall she rries out. "Oh, God, whe hast Thou forsaken me?" There is avother nother. Time hes written long lines on her face: her hair is well silvered. Years ago she was left a widow with one child, a lovely little her. She loved him with all the strength of her intense nature. She made many

hor. She loved him with all the strength of her intense nature. She made many sacrifices that he mield be the better fitted for life's journey. She tried to teach him to avoid evil, and to become a good and useful man. She thought her teachings were beeded. But they who deal in strong drink induced him to visit their places of ruin and death. Many and many a night that faithful mother sat up and listened with aching heart for the coming footstere of her once pure, now ruined, hoy. Amidst

of her once nure, now ruined, hoy. Amidat it all she still loved him, and prayed and hoped he might reform. One night she waited all the long, weary hours for him to come, but the morning light found his bed still empty. He had gotten into a drunken quarrel, and in a hours for him to come, but the marine light found his bed still emnty. He had zotten into a drunken quartel, and in a heat of passion struck a companion a blow that derived him of life. He had his trial and was sentenced to a long term of years in State Prison. The evening before he was to be taken to prison his mother vis-ited him in the county jail. The narring of those two brought tears to all who wit nessed it. Then the poor old mother went slowly back to her longly home. She went in and directly up to her boy's room: there, with clasped hands, she krelt down broide her boy's empty bed, and bowed her head on the white counterpane. And there her neighbors found her the next morning. One soft, silver lock of hair fell beside the inst parted lins. It hung there motion-less. No breath caused it to tremble Sho was dead—dead of a broken heart. And yet, amid all this suffering that we-man is constantly enduring, we see every

And yet, amid all this suffering that we man is constantly enduring, we see every day some pure, fair, young girl giving her-self in matriage to a man that she must know is a user of strong drink. And so long as woman will do this, so long must she bear untold suffering. If every young woman would utterly re-fuse the company of every and all men who indulge in intoxicants of any kind or form or who in any way favor the liquon

form, or who in any way favor the liquo traffic, it would bring about a greater tem-perance reform than all and everything that is now or has ever been done. But will they do it?-Western Christian Advocate

The "Cold Weather" Excuse

Another talk about whisky its deadly work, the great harm that it does. Read this patiently, be thankful if the advice and the lesson do not apply to you, and hand both on to others badly with the beginning of the cold season With the beginning of the cold season there comes a new set of whisky argu-

512; other domestic, 314@512. Cabbages-Firm, per barrel. 50@25 Lard - Steady; Western steamed

COMMERCIAL REVIEW.

R. G. Dun & Company's "Weekly Review of Trade" says: "Holiday goods are moving freely, and in staple lines there is more ac-tivity, even the products that are be-tween seasons finding a fair markets Packing and shipping departments are increasing forces, and traffic conges-tion at several points indicates that the growth of business has overtaxed railway facilities. Earnings of all roads excepting for November show an average gain of 7.1 per cent. over

"Weather conditions have forced obbing and retail distribution of leavy wearing apparel, and also acelerated the marketing of new com, out there is not sufficient moisture for winier wheat or coke production. A record-breaking yield of cotton is bringing the price nearer the point at which normal consumption may be re-sumed, although there is still much

sumed, although there is still much-idle machinery at Fall River. "Other manufacturing news is most gratifying, especially regarding the leading lines. Structural work in-creases and car shops are crowded, with orders, while many idle steel-with orders, while many idle steel-

mills have resumed. "Relations between supply and demand in the iron and steel industry must be largely in favor of the pro-ducer when quotations advance stead-

ily without checking distribution. "Commercial failures this week in the United States are 245, against 205 last week, 217 the preceding week, and 331 the corresponding week last year. Failures in Canada number 29, against 39 last week, 27 the preceding week and 23 the corresponding week last year.

Bradstreet's says: "Wheat, including flour, exports for the week aggre-gate 2,101,773 bushels, against 1,332,-306 last week, 4,201,504 this week last year, 5.704,440 in 1902 and 4.604,846 in 1901. Corn exports for the week ag-1001 gregate 364,841 bushels, against 29,692 last week, 1,098,951 a year ago, 1,151,-563 in 1902, and 362,844 in 1901."

WHOLESALE MARKETS.

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

changed; receipts, 4,402 barrels; ex-ports, 6977 barrels. Wheat—Firmer. Spot contract, 1.16 @1.1014; No. 2 red Western. Novem-ber, 1.10@1.1014; December, 1.1014@ 1.1014; January, 1.1214@1.13; steamer No. 2 red, 1.0214@1.03; receipts, 4,941 bushels; Southern, by sample, 90@ 1.10; Southern, on grade, 90@1.11. Corn—Firmer. Spot, new. 5314@ 54; November, new, year, 53@5314; January, 5112@5214; February, 5125 @5134; March, 5112@5134; steamer mixed, 5134@52; receipts, 27,586 bush-els; new Southern white corn, 4834@

els; new Southern white corn, 48)400 5334; new Southern yellow corn, 4814

5314., Oats - Firm, No. 2 white. 3514. sales; No. 2 mixed, 341/2@35; receipts, 6,261 bushels. Rye-Dull. No. 2 Western, up-

wn, 90; receipts, 7.755 bushels. Hay-Steady and unchanged. Butter-Firm and unchanged. Fam-

cy imitation, 18@20; fancy creamery, 26@27; fancy lable, 10@17; store pack-

Eggs-Firm and unchanged, at 28. Cheese-Firm and unchanged, Large 138@1158; medium, 1158@:134; small

12(012)4. Sugar - Strong and unchanged Coarse granulated, 5.55; fine, 5.55.

Coarse granulated, 5.55; fine, 5.55; New York.—Flour—Receipts, 20,834 barrels; exports, 537 barrels; sales 4.300 packages; market was quiet and nominally higher. Potatoes—Steady; Long Island, 7.75 @2.00; State and Western, 1.40@1.00.

ersey sweets, 2.00(a)3.50. Peanuts-Steady; fancy hand-picked

ficeth us. When the heart thirsts with a deeper thirst than for a sign, when it thirsts after the love of God, when the heart and flesh ery out, He shows us the signs of His passion, as with Thomas, "Be-hold My hands and My feet." He com-forts us. He comforts us with the sign of the cross, and before that wondrous mani-festation of the eternal love, before that revelation of the Father's heart, we be-lieve and worship, and adors and love, and we say in pendience and in faith. "My Lord and my God." Do we believe?

"God's Vells."

"God's Veils." Little Mary had just come from the win-dow with evident pleasure, and sat down on her little stool at her papa's feet. It was just at sanset, and a most glorions sunset it was. The Western sky was man-tled with clouds of the most gorgeous hues, upon which the little girl gazed with thoughtful pleasure. "Papa," she said at length. "do you know what I think when I see those pretty clouds" "No. What do you think of them, Mary?" "I always think they are God's veils.

Mary" "I always think they are God's veils. Doesn't He have beautiful veils, papa, to hide Him from us" "True enough my little one, thought I. The clouds that veil Him from our sight are now beautiful. There is a rain-how on them if we will sees it. They shine with mercy and truth." Was that not a pretty thought of little Mary's: Does it not remind you of the time when the veils shall be parted, and He shall come without clouds and every eye shall see Him?

Think More of Others.

The surest criterion of our advancing in real excellence and perfection of char-acter, is our acquired disposition to think less of ourselves and of our own happi-ness and more of that of others. D Priestley.

Enriched and Expanded. Life is the goal of knowledge. All learning has, as its ultimate aim, better living. When what one knows is assidu-ously applied to what one does, the knowl-edge itself becomes curiched and expanded. -Scottish Reformer.

Kitten Aroused Dog's Jealousy.

A curious instance of a dog's intelli gent jealousy is reported from Liqui-shen.

A happy family there consisted of a lady, a cat, a kitten, and a Yorkshire terrier. All four were on excellent terms until the terrier took umbrage at attentions which its mistress te stowed upon the kitten. The terrier straightway began to

dig a hole in the garden, and finished its task to its satisfaction in three days.

Then the kitten disappeared. A search was made, and as the terrici was seen patting down the earth over the hole which it had refilled, the soil

the hole which it had refiled, the soil was removed, and the kitten was found to have been buried alive. The dog was punished, but it took the kitten to the grave again, and too following day took it to a ditch and left it there.—London Daily Express

Scotland Claims Oldest Twins. Scotland claims to have the oldest living twins in the world. They are Thomas A. and George Hill Melville of The, and are in their S5th year.

made between the Lord, the kin and the people; Baal worship was over-thrown, and the priests and the Levites were appointed to serve in the temple; a chest was placed beside the altar in the priests' court, and the people were asked to put their offerings in the chest. In this way much money was raised, and the tem-

way much money was raised, and the tem-ple was repaired. VIII. Topic: Isaiah warning Judah. Place: Jerusalem, the prophet's home. There was great prosperity in Judah, but in the midst of it the people were rebel-lious and profligate, the claims of God were forgotten, and His worship ignored. Isaiah saw that because of their wicked-ness the Lord would soon permit heathen nations to carry them away carries ha

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VICTIM OF RED TAPE.

Life of Brilliant Russian a Sacrifice to Official Dilatoriness. Vassil Youishkin, a brilliant graduate of Moscow University, has just

ate of Moscow University, has just died there in poverty at the age of 50, and the story of his, which was ruined by the policy of the cen-sor's department, has attracted great sympathy and interest. Twenty-three years ago Yaruoshkin wrote a work on physiology, embodying a number of remark ble discoveries he had made. His scientific friends pro-nounced it epoch-making. The manu-script went to the censor in 1873. Again and again the author applied for permission to print, and for the Again and again the author applied for permission to print, and for the return of his manuscript. He accumu-lated a drawer full of formal replies, saying that the matter would receive attention. Soured and disappointed, M. Yaruishkin never undertook other work. On the very morning of the funeral a packet of manuscript ar funeral a packet of manuscript ar-rived at the house where he died with the stereotyped approval of the censor expressed in a formal-note.

Ye are my friends, if ye do what soever i command you (John 15.14). Your power is not in your own strength, but in your obedience.

One of the most valuable effects of friendship with the good is assimilation into His likeness

By a genuine friendship with Christ will be secured the highest and best attainable character.

Friendship implies mutual service. We often make it hard for Christ to be our friend because we fail so sadly in doing our part.

RAM'S HORN BLASTS

T HE Father of lights makes the family of light. 83P

R man. Patience pays. Faith makes fit.

Frost leads to fruits. No prayer, ao praise. Worship fits for work, Sorrow is God's sieve. Pardoning another may curs our own pride.

to enlist. Painting the wagon puts no ginger in

The steps of greed do not lead to the the borse. The steps of grees. Salan can always make better use of a saint than of a sinner. God's angels are never apparent leat we should depend on them, nor ever absent lest we should despair without them. Rattle brains always make the most

hetter this day. You will find it easter than you think, and pleasanter. Easter, because if you wish to do God's work. God will surely find you work to do, and pleasanter, because in return for the little trouble it was cost you or the little chol-ing of toolish, vulaar pride it may one you you will have a beace of reidd, a or eat of temper, a cheerininess and lone fifness about yoursell and all around you, each as you eaver full before. "And, over and above that, if you lood for a remark in the life to come, ress² set this: What we have to hone for in the life to come is to enter into the joy of our Lord. And how did He midil that or a stare and assuing, not to be win iscred to, but to minister and to give His whole life, even unto the death upon the cross a ranson for many. Be sure that unless you take up His eros you will never share His crown be sure that unless you fold in His foot steps you will never share his crown be in was in the Juden of the order wing it was in the Juden of the order wing it was in the Juden of the dow of your Lord, he sure that His joy is now, us it was in the Juden of the order wing it was in the Juden of the order wing it was in the Juden of the dow or your Lord, he sure that His joy is now, us it was in the Juden of the order or your in the that rementely, every mourner that is comforted, every hungry mouth then is it devery poor your kie or in prison was is vlaited.--C. Kinsley. The Hydra-Headed Sin. ments-the winter set, or cold weather than you think, and pleasant The poor devil who can't leave whisky alone now takes his drink with the mum-bled explanation that he needs it to keep out the cold.

bled explanation that he needs it to keep out the cold.
He might much better light a match and hold it to his finger. That would only burn the outside instead of burning the inside, and attacking, text of all, the machinery of thought.
The whisky is taken with the old foolish castomary remark about "haopy days" or "good health," and the man goes out, just so much nearer to the end of his good health.
The foolish whisky drinker imagines that it really heats him. It does nothing the kind. It deceives him by sending the blood to his brain, starts within him an artificial fire which burns at the explanational fire which burns at the explanation of the kind. It deceives him by sending the blood to his brain, starts within him an artificial fire which burns at the explanational fire which burns at the explanation of the cold of the deceives him by sending the blood to his brain, starts within him an artificial fire which burns at the explanation of the deceives him by sending the blood to his brain, starts within him an artificial fire which burns at the explanation of the deceives him before, there is another chilly feeling and the demand for another drink—and so it goes, until that particular human ship goes ashore in the same old rocky place. New York Evening Journal.

Drunk!

<section-header> the first living, and the last dying; and it ham this advantage, that, whereas other sins are formatical by one another, this feeds even on virines and graces; as a moch that breeds in them and consumes them, even the finest of them, if it be not carefully looked to. This hydra, as one head is cut off, another rises up; it will secretly cleave to the best actions and prey upon them. And therefore is there so much need that we continually watch, and fight, and pray against it, and be rest-less in the pursuit of real and deep hu-miliation—Leighton. The only preparation for the morrow is the right use of today. The stone in the hands of the builder must be put in its place and fitted to receive another. Neg-lect not the call that comes to these this day, for such neglect is nothing else than boasting thyself of to-morrow.-G. Howeu,

The Supreme Demand.

The supreme Demand. To stop the liquor industry that deirauds myriads of people of the chance to buy the necessaries of life is the first concern of every producer and of every working man. There is no question of economics or finance that compares with this. This is the supreme demand in our industry to-day. But business industry is not the su-preme good of man. "The hile is more than meat, and the body than raiment." Health to enjoy is more than the abund-ance of things to be enjoyed. Life to en-preme desting the suprementation of the sup gather.

Not a Cont of Good in It All. The liquor traffic gives us 50,000 tramps, 50,000 insane people, 250,000 criminals, and 100,000 drankards. It costs more toan three times as much as meak, five times as much as knock, seven times as much as tea and coffee, ten times as much as our public schools, and fifty times as much as preaching the Gospel. And with all its cost there is not a cent's worth of good in it all ber rightly, the debts unpaid were set down at about £30,000. By the amount of credit in this one establishment one can judge of the enormous sum owed to all milliners by their customers col-The Harper high license law in Illinois fixes the minimum license for selling li-quors in the State at \$500. Any city, fown or municipality may fix the license for as much higher as if desires, but it cannot be less than \$500.

refined firm; continent, 7.70. Cottonseed Oil-Easy; prime cruds nominal; do. yellow, 2514@2614 Turpentine-Steady; 5212@53. Coffee-Spot Rio steady; No. 7 in-

7.50; November closed 7.50 nominal

voice, 836; mild steady Sugar-Raw firm; fair refining, 4347 centrifugal, 26 test, 434; molasses su gar, 4; refined nominal.

Live Stock.

Chicago.-Cattle-Market steady to to lower; good to prime steers, 6.06 @7.15; pour to medium, 3.50@380; stockers and feeders, 2.00(a 4.10; cowa stockers and feeders, 2.00(24.10; cowa 1.35(24.20; heifers, 1.75(25.00; canners 1.35(24.23; bulls, 2.00(24.20; calves, 3.00(26.50; Western steers, 3.00 (25.15; Hogs-Mixed and butchers, 4.55(27) 4.75; good to choice heavy, 4.65(24.75; rough heavy, 4.40(24.60; light, 4.59(2); 4.675(4; bulk of sales, 4.35(24.65; Sheep-Sheep steady; lambs closed weak; good to choice wethers, 4.30(2)

weak; good to choice wethers, 4.30% 5.00; fair to choice mixed, 3.50@4.30;

native lambs. 4.30@6.15. New York-Beeves-Good to choice steers firm to 15c, higher; medium and steers firm to 15c, night, medium and common slow to 10c, lower; bulls firm to 10c, higher; thin cows 10@15c higher; others full steady; about al: sold; steers, 350@5.75; bulls, 2.25@ 3.90; cows, 1.25@3.30; cables quoted live cattle higher at 81/2@1114c, per pound; tops 12c, dressed weight; sheep higher at 12@13c.; lambs, 14c. dressed weight; refrigerator beef lower at 8%c pound.

Calves-Market firm; veals, 4 5062 8.75; culls, 4.00; good grassers, 3.25; dressed calves firm; city dressed veals, 7@13 per pound; country dressed, 7@111/2.

WORLD OF LABOR.

Wzterloo County (Canada) farmers

are to build a telephone system. There are over half a million team sters and draymen in the United States.

A section of the Mexican press combatting the immigration of Chinese to that country.

Mineowners in Wales have appealed to the miners to concede a reduction of 5 per cent. in wages.

The Ontario Government has de-cided to abolish the manufacture of brooms at the Central Prison, Toronto.

All members of the famous Boston Symphony Orchestra have quit the Musicians' Union. The orchestra thus becomes definitely and absolutely a non-union organization.

Steel mill men and sheet mill men in the Wales tinplate industry have withdrawn from the wages dispute

board. Lynn (Mass) Knights of Labor shoe conters and stitchers' organize-tions have requested the Saturday half-holiday all the year. It is expected the construction work on the New York barge canal, re-ploying thousands of men, will be started about January t. It is claimed that in New Zoahner the rise in prices of the necessaria of life is out of all properties to the increase in water.

Omniscience Quite "Inconvenient." A missionary in Japan tells of a little beathen girl who went to Sunday-school twice, and, going home, said to her heath-en grandmother: "The God in Sunday-school is very different from my god. I have to go to the temple to pray to my god, but this God they have in Sunday-school you can pray to when you are warm in bed, or most any time and Hr can hear you just as well. But there is one thing I don't like. He can see you all the time everywhere, and sometimes I should thusk that would be quite incon-venient." -Missionary Review of the World.

Enormous Debts to Milliners. The other day I saw published the balance sheet of a limited liability milliners' establishment. If I remem

lectively. It is well known that heavy commissions are offered to ladies who introduce customers, and that many ladies are not above accepting ther -London Truth.

A man with a big sign is not always the sign of a big Omniscience Quite "Inconvenient.

Miles" Life is all a lesson. Frost leads to

The first to shout for war are the last

Rattle brains always make the most

A straight sword is better than a