Dwells on the Condition of Learning Spiritus'
Truth as Laid Down By Jesus.

T.

BROOKLYN, N. Y.—In the Greene Avenue Baptist Church Sunday morning the minister, the Rev. Cornelius Woelfkin, preached the sermon. Mr. Woelfkin's text was from Deuteronomy xxix:29: "The serect things belong unto the Lord, our God, but the things that are revealed belong unto us and to our children, that we may do all the words of this law." He said:

A noted astronomer once said: "I have searched the stars, but I find no God." A noted philosopher said, "If there is an infinite, personal God, He is unknowable." Materialistic science and rational philosophy have formulated the creed of agnosticism, viz.: that God is unknown and unknowable. It sounds conservative, modest and wise. But it is not really new. One of the ancients wrote in the long ago, "Canst thou, by searching, find out God? Canst thou know the Almighty unto perfection? Zophar, the Nasmathite, was a clever agnostic. The Hebrew lawgiver writes, "The secret things belong unto the Lord our God."

If God be the Infinite, Eternal and Absolute, it is impossible to comprehend and explain Him. There must always be disometimes causes men to pass from death to life morally. The development of latent genius makes men rass from death mio life. So the touch of God's spirit awakens new ideals, affections and nossibilities, and the love of a spiritual society evidences a passage from death unto life.

"We know that all things work together for good to them that love God." This is not self-evident, as we take a narrow view of mortal life. But when we see the wider ranges we learn it is so. There may be experiences which darken the scene and plunge the judgment into nanic. Joseph while being led a slave to Egypt could not understand this. Nor could Moses, Daniel and the problets in the day of trial. But afterward they saw it to be so. The glory which Moses saw was not some lustrous form, but rather that all the past history was transfigured with God's presence and favor. It is the backward look that gives us this assurance. "We know that if our carthly house of this body be dissolved we have a building of God * seternal in the heavens." That is, we know that we have an immortal destiny of cternal life. Subjectively we know that every appetite has its satisfaction. Hunger suggests food and thirst argues for water. If God creares a fin on the fish He makes an element for it to swim in. If He fashions, a wing, He supplies the air for it to fly in. Surely these lower appetites are not gratified only that the deeper and nobler may be disappointed. And objectively. "Christ hath brought life and immortality to light through the gospel." His resurrection satisfies our desires and becomes prophetic of our destiny. Let us study earnestly the

If God be the Infinite, Eternal and Absolute, it is impossible to comprehend and explain Him. There must always be dimensions of mystery unknown and unknowable in Him. The astronomer never expects to find the valls of the universe. There is always the unknown beyond. If space and time stagger the imagination, can we ever hope to bring the eternal God completely within the range of human conception? We are all agnostics. Even Christians worship at the altar of the super knowable God. It is no discredit to the theist that he cannot tell the day of God's birth. We need not distress ourselves because we cannot walk about God and know His diameter and circumference. He is unknowable. e is unknowable. But because we cannot know all, shall

But because we cannot know all, shall we rest content to know nothing? The scientist is aware that he can never know it all. Does he therefore break his instruments and content himself to abide in ignorance? He knows in part. He will know more, though he never knows it all. So, concerning God, there are things that may be known. The myste for the unknown is the very charm of eternity. The ages will ever clothe themselves with new garments of mystery.

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How may we know God? God is a spirit and must be spiritually known, John Fiske, speaking of the spectroscope, calls it "an addition to our senses." All our inventions are extensions to our senses. There is auto-seeing, auto-hearing, auto-feeling. Tyndale said, "The silence of the forest at noonday is agitated with sound, if we could only hear it." There are some things telescopically discerned, others, microscopically and spectroscopically. Without these they are not discerned at all. Why does one man only glance at a picture, and pass on, while another will study it by the hour? Why will some peop.e leave the music hall, while others are held spellbound by the symphony? Because some things are artistically discerned and others musically. There must be the subjective faculty to appreciate objective genius.

Why do some men go through site without any sense of reverence, worship and prayer, while others bow in humility and adoration to one whom they call God? Because God is spiritually discerned. The natural man receiveth not the things of God, neither can he know them. He is lacking the soul's telescope, microscope, spectroscope, etc. Natural devices cannot discover a spiritual God.

The study of man himself presents a, faints analogy of this truth. Science studies the human body; articulates the skeleton; knows the nervous system; explains organization. But does the anatomist dis-

ies the human body; articulates the skeleton; knows the nervous system; explains organization. But does the anatomist discover the v role man? Does he find that sovereign—the will, the magistrate—the conscience, the artist—the imagination, the orchestra—the emotions, the librarian—the memory? They are all there, but the instruments of physical dissection do not discover them. They are mentally discerned. When spiritual men, as such, pronounce upon physical science, they become fools. And when materialists, as such, pronounce upon spiritual things they likewise turn out folly. One qualification cannot constitut: authority upon all things.

It is sometimes said that religion speaks in a language of its own—a foreign tongue. This must be so in the nature of the case. Every new idea demands the garment of a new word or phrase. Every science creown nomenclature. We might find a hundred volumes written in our na-tive tongue and yet not understand what is written. Spiritual realities must express themselves in spiritual terminology. Instead of quarreling with the introduc-tion of new terms, we should as true stu-dents learn their meaning and so widen

Instead of quarreling with the introduction of new terms, we should as true students learn their meaning and so widen our apprehensions.

The condition of learning spritual truth is laid down by Jesus. "He that willeth to do His will shall know the teaching." There must be right attitude first and then the experiment of action. Openmindedness is the first qualification for apprehension. Prejudice distorts and blinds the judgment. It is the chief factor in our limitations. It is the handicap upon honest examination and experiment. Prejudice shut the theologians out of natural science for years. Prejudice is shutting the materialists out of religious science to-day. The whole universe is governed by law! Let a man obey the laws of nature and nature will unfold its mysteries to him. Let a man put himself in alignment with spiritual realities, and the spiritual world will discover itself to him. "He that cometh to God must believe that It is, and that He is the rewarder of them that diligently seek Him."

There must be action, the test of experiment. Here is a stumbling block. Men have t.eir own wills and hesitate and halt at doing the will of God. The chief difficulties concerning religion do not rise out of intellectual embarrassment so much as a failure in attitude and action. Yet without these men cannot know.

The means of knowing are twofold. St. John says, "That which we have heard, that which we have seen and handled with our hands declare we unto you." There is first the message of tradition—that which wo have heard. There is tradition in science. Some things have been worked out, tested and proven. They are accepted as axiomatic by the consensus of all students. Who thinks to question the roundness of the earth or its motion round the sun? Few of us have proved it; we accept it on scientific tradition. We do the same in all scientific study. Tradition is the foundation already laid, and we build thereon. To exclude the authority of tradition knowledge the subjurge to the constitution of faith receives wha

strument, and it will do what is claimed rit." And any man may experiment ith the realities of our religion and tests claims to comfort, wisdom, peace, rest, pe, love, prayer, etc. And only when a thus know will we be effective witness of truth. Jesus said, "We speak at we do know and testify that we have a." With such knowledge the known omes the key of the unknown and leads into desper knowledge.

chief-making women. It is true that the Malay is sometimes a law unto himself, that when he wants a thing it is diment for him, in the jungle, to recognize other tenets than the one that might makes right; yet he is amenable at the last.—Outing.

edge made him partner with the thought of the eternal God. So every truth experimentally discerned puts us into partnership with God. We learn to think His thoughts: to will His will; to love with His love; to live His life. And His is life eternal. Therefore Jesus says. "To know Thee the only true God. and Jesus Christ whom Thou hast sent, this is life eternal."

The range of things thus knowable is very wide. Only a few of them may be suggested. We may know the forgiveness of our sins. We are made conscious of our sinfulness through the exercise of our conscience and our inability to overtake what we know to be the ideal. But when we accept the overtures of divine grace and yield to the incoming and inworking of God's Holy Spirit, we experience a peace and power which are the subjective evidences of our being loosed from our sins. This is the first thing in Christian knowledge.

Next "we know that we have passed

This is the first thing in Christian knowledge.

Next. "we know that we have passed from death unto life." Such a transition is made on all planes of life. A new climate helps some men to pass from death to life in body. Education enables men to pass from death to life mentally. Society sometimes causes men to pass from death to life morally. The development of latent remains makes men to pass from death union.

through the gospel." His resurrection satisfies our desires and becomes prophetic of our destiny. Let us study carnestly the truth of God with a view to doing His will, and we shall know in part now and more perfectly by and by.

Preachers Must Deliver Go l's Massage.

This, in fact, is what has happened times without number.

It is sometimes asserted that the "churches are empty" because people will not believe in the miraculous. We are bound to object to the statement; it is not true, But it is, unfortunately, true that many "occupants of the naves" are in a state of amazement at the flagrant contradiction between the truths announced week by week in the Creed, and the denials of these truths, or the watering down of them by many who live by

lown of them by many who live by

The crux of the whole question is not

The crux of the whole question is not in any detail concerning miracle, but in this: Is God Master in His own world, or is He not? And has He interfered or not with its order for the purpose of saving men? If the answer is "no," is a man entitled to call himself a believer at all? But if God has intervened in the Person of Jeans Christ to save the world,

all? But if God has intervened in the Person of Jesus Christ to save the world, if Jesus really came from Him to reveal Him, then something out of the ordinary must have happened.

Our Lord either commenced His existence for the first time at Bethlehem, or He came from "the other side" into our world. If the former, then He was simply one member of our race, and there was no true incarnation. If the latter, then "miracle" is not simply possible, it is imperatively demanded. A true incarnation demands an exceptional entrance into and an exceptional exit from our world. So the whole matter comes to this: Have we a Saviour or hot? Yes or no? Compromise here is both illogical and impossible.

One further thing, since the matter is so vital. We hear of preachers who would have the stories of the virgin birth, the resurrection and the ascension, either the contract of the resurrection and the ascension, either the contract of the contract of the resurrection and the ascension, either the contract of the contract of the resurrection and the ascension, either the contract of th

the resurrection and the ascension, either eliminated from the Gospel record, or so ethercalized as to be denuded of all their

They have no reasons save their dislike

They have no reasons save their dislike for the supernatural. But their nearest approach to a reason is the fact of the silence of the Gospels concerning these great things. Our Lord, it is said, never mentions His own miraculous birth; some evangelists omit the story. St. Paul never mentioned it, and this is said to be "evidence to the contrary." Evidence! It is playing with words. They testified to the ultimate truth which included it. And that is the great thing after all. Did not our Lord say repeatedly that He had come down from heaven? Did not John speak of Him as come from the bosom of the Father, and as being in the beginning with God? Did not Paul speak of His pre-existence with God? It is not just to omit reference to these things. What, then, becomes of this vaunted "argument from silence?"—London Christian.

This instantaneous return at Christ's bidding of the widow's son into the body he had vacated might well be a comforting assurance to the bereaved for all generations of the absolute safety of their loved ones in their heaven'v Father's hands. Demonstrative grief ov. a lifeless body is almost atheistic, certainly un-Christian. It is like blaming the lov'l one for having become God's child in the fullest sense.—Rev. J. Woods Elliott, Baltimore.

The Malay is allowed four wives

but he is too wise to take the limit

simultaneously or to be on with the

new before he is off with the old; and

though he may divorce and replace

without very much difficulty, the wom-en also have privileges, which, in the Letter classes, mean settlements, divis-ton of property and the children pro-

Families are small. The girls mar-ry young, and marriage in the Penin-sula apparently is a success, for little

is heard of drunken husbands or mis-

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nistorie signaficance.

FOR DECEMBER 25.

Prince of Peace, Isa. Ix., 1-7-Golden Text, Isa. ix., 6-Memory Verses, 6, 7 -Commentary.

I. Great darkness (vs. 1, 2). 1. "Nevertheless." A transition word from the dark picture of chapter 8:5-22, describing the woes from Assyrian predominance to the bright dawn and consummation of the Messianic era. 'Shall not be such." The darkness shall not be as great as it has been. There was a ray of encouragement for those who were ready to receive the prophet's word. "Zebulun." The country of Galilee around the Sea of Galilee was the land that principally suffered in the first Assyrian invasion.

for those who were ready to receive the prophet's word. "Zebulun." The country of Galilee around the Sea of Galilee was the land that principally infered in the first Assyrian invasion.

2. "The people—in darkness." The people of Judah. They were at this time under a two-fold darkness. 1. The darkness of outward trouble. See 2 Kings 15:37; 16: 4-8, 17; 2 Chron. 28:5-8. 2. They were in moral darkness. Ahaz had led the people in 5 the most abominable practices in inoner of the heathen divinities whose worship he had established in his kingdom. The worship of Molech, the sawage god of Anmon, was now established, not only on the heights of Olivet, but in the valley of Hinnom, on a spot known by the name of Tophet, close under the walls of Jerusalem There the brazen statue of the god waserected, with the furnace within or at his feet, into which the children were thrown (2 Kings 16). Superstitions appeared in every part of the country. Gold and silver statues glittered throughout Judah. Sooth sayers, spirits, ghosts were consulted (Isa 2:6, 8, 20; 8:19). Finally, towards the close of the reign, he shut up the great doors of the temple (2 Chron. 28:24), discontinued the offering of incense and the morning and evening sacrifice, and left the whole interior to decay, neglect, ruin.

II. A great light (vs. 2-5). 2. "A great light." The sudden change from dense darkness to the shining light which the prophet saw is quite remarkable. What light was this? The promise of redemption; the prospect of the coming of Immanuel.

3. "Hast multiplied the nation." Isaask

3. "Hast multiplied the nation." Isaak with prophetic eye pierces the centuries and sees the hosts that would come under the reign of the Messiah and be numbered with the true spiritual Israel. "And not increased." See R. V. for correct rendering. "They joy before Thee." The prophet notes it to be a religious joy because it is said to be before God—that is, in His presence and with a grateful acknowledgment of His benefits.

4. "Thou hast broken the yoke." The Jews were successively delivered from the burdensome and galling yoke of the Assyrians. Chaldeans, Persians and Macodonians; but these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially "redicted as if already accom-"Hast multiplied the nation." Isaiale

Preachers Must Deliver Go l'a Message.

Some recent events have led to a revival of the "broad Church" plea that a preacher should speak out all that he believes to be the truth, without fear of the congregation, and unfettered by orthodoxy or heterodoxy. This frankness is supposed to be warranted by Paul's word, "as of sincerity "we speak." The whole emphasis is put upon "sincerity." But the first emphasis should not be placed there. Sincerity is, of course, an absolutely essential thing in a preacher, but fidelity is a prime essential. A man may be sincerely mistaken, and his mistake may have far-reaching consequences of ill for others.

The first essential is fidelity to trust. The first business of a Christian teacher a to receive His message, and then, sincerely, to transmit it. The fundamentals of that message are permanently fixed—they are historical—and no plea of "sincerity" must be allowed to interfere with them. If the chief emphasis be placed upon subjective sincerity, the door is easily opened to every heresy and every fad. This, in fact, is what has happened times without number.

It is sometimes asserted that the of Satan; and that redemption seems here especially "redicted as if already accomplished." As in the day of Midian." As Gideon with a handful of men conquered the hosts of Midian, so Messiah, the "child" (v. 6), shall prove to be the "Prince of Peace," and the small company under him shall overcome the mighty hosts of antichrist. See the same contrast in Micah 5:25.

pany under him shall overcome the mighty hosts of aptichrist. See the same contrast in Micah 5:2-5.

5. "For every battle," It was the custom of antiquity to pile the arms of prostrate enemies, the spoils of less value, and their spotted garments, into a heap and then burn them. All that belongs to war shall be swept away; the war itself shall die. The Messian abolishes all war, but not until His foes are either swept away by His judgments or melted into penitence and won over to submission by His love.

III. A vision of the Messiah (v. 6). 6. "Unto us." The prophet speke of the predicted blessings as if already communicated. Angels say, "Unto you," but this child was born for the benefit of us men, of us sinners, of all believers, to the end of the world. "In the far distance the prophet foresaw the Redeemer of the world. A little later came the vision of the suffering Savior (Isa. 53); then the town where He should be born ((Micah 5:2); a more complete revelation, came through Daniel." "A son was given." God's gratuitous gift, upon which man had no claim (John 3:15). A gift of love, of joy, of universal fitness to our needs, of eternal enrichment, of forever increasing value; and this gift insures all other gifts (Rom. 8:32). As Son of man Jesus was "a child born;" as Son of God He was a "Son given." "Government." "The eusign of government, the scepter, the sword, or key, was borne upon or hung from the shoulder. All government shall be vested in Him." "His name." A name stands for all that the man is and has—his character, his principles and his property. "Wonderful." Because his nature was both human and divine. Whoever pauses to believe in the supernatural must pause at the manger. He could go no farther. How Godhood and manhood could be kait together in the person of Christ is beyond us. But things incomprehensible are not incredible. All divine works are wonderful. There are marwels enough in a drop of water to bewilder the wisest. "Counsellor." One who has wisdom to guide himself and others. Jesus was t

in the blessings it bestows. It is like the powers of nature, which are exhaustless. There is no limit to their application to the use of man. With all our marvelous inventions and discoveries of what nature can do, we have yet gathered but a few rays from the ocean of blessings God has in store for man. "Throne of David." To sit upon the throne of David means to reign over the true people of God; and in this sense Christ sat on David's throne. "To order it." To rule it. "Frome henceforth even forever." Only such a kingdom can endure. Nothing is really settled to it is settled right. The powers of evil seem very strong, but every one is doomed to fall before Christ. The forces of intemperance shall be destroyed, organized oppression shall be broken, heathenism shall fall, infidelity be overthown, alayery cease.

Brother Rodents Scared from Building He Frequents. A rat with two tiny bells around its

quently ruined by the sharp teeth of

Many experiments were tried and all proved ineffectual, until the janitor sat up all one night to devise something novel as an exterminator. His vigil bore fruit. A rat was caught and etherized. Its tail was then chopped off close to the body, and a wire on which the bells had been strung was firmly fastened around the ro-

ed. Since that time the bells have frequently been heard in the building, but not a rat has been seen, nor has

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

DECEMBER TWENTY-FIFTH.

"The Light of the World."-Isa. 9:2-7. Scripture Verses .- John 3:16; 1 John 4:8-10; Luke 2:11; Gal. 1:4, 5; Acts 13:38, 39; 2 Cor. 9:15; Jas. 1:17; Gal. 3:8, 9; Matt. 11:4, 5; Rev. 14; 6; Luke 1:53-55.

Lesson Thoughts. Think what this natural world would ecome with the loss of light! In finitely more important than sun light to the natural world is that Light of the world who is the Sun

of righteousness.

The nature of light is to drive out darkness. If the knowledge of Christ does not drive dark sin out of your heart you are not allowing his light to shine in.

Selections.

The wise men from the East adored The Infant Jesus as their Lord, Brought gifts to Him, their King Jesus, grant us Thy light that we The way may find, and unto Thee

Our hearts, our all, a tribute bring The angels' message came not to the world at large, but to each indi-vidual shepherd. "Unto you," the angels said, "is born this day Savior." No one could really hear the Christmas message except in just that way. It is all in vain that it comes to all men besides, unless it comes

personally to you, to me. The star that shone at Bethlehem Shines still, and shall not cease, And we listen still to the tidings

Of glory and of peace. We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our aws, and forget entirely how large a share of this is due to the light of Christianity, Aristotle, in one of his works, fan-

cles the feelings of one who, having lived in darkness all his life, should for the first time behold the rising sun. He might have some idea of the world from the light of candles, or of new glories would burst on his vision! The dangers, too, would be shown in clearer light, as well as the safe roads. So Christ was the dayspring

EPWORTH LEAGUE LESSONS

DECEMBER TWENTY-FIFTH.

An Offering to Christ.-Mark 14. 3-9.

Study this charming incident as related also in John 12, 1-8, where some exquisite touches are given the narrative. Separate the soul as completey as possible from coarse, material things of sense and let pure spirit reign supreme; then think until you come into the little circle of love where the dearest friends of Jesus were gathered. Listen! What a conversation! Jesus directs and inspires ft all. Look! Mary comes with all her wealth of affection to honor her divine Master. She recalls the sad burial of her brother Lazarus and his joyous resurrection through the powerful sympathy of Christ. Her heart of bounding gratitude yearns to express itself in the best possible way. Her offering to Christ is a perfect one because prompted by a perfect love.

The sweetest perfumes of life spring from what Miss Willard called the sweet little courtesies of the home circle. These are found at their best only in the Christian home.

Richest odors come not from ele-gant furniture, velvet carpets, rare vorks of art, luxurious appointmen but from that sympathy, gentleness, and kindly unselfishness which Christ

breathes into his followers' hearts. Spiritual odors grow only out of genuine self-renunciation and self-denial for Jesus' sake. It is this celestiat spirit that makes the Christmas

season so delightful. It is not the size or money value of a gift that makes it fragrant, but the cost to us, the self-sacrifice in giving made freely and gladly.
Odorous lives. Mr. Beecher tells us

the conception of religion as an experience We have had in turn a religion which consisted in the affirmation of a creed, in the performance of ceremonies, in devotion to a book and in submission to a church. We are coming again to the conception of a religion which knows God, and which works that knowledge out into terms of purity, kindness, sweetness and light. We are beginning to realize that Jesus still stands at the door and is knocking.

The only condition He lays down for entrance is that we shall open the door. He asks only receptiveness, hospitality, willingness that He should enter. He does not say. "Purify your heart and I will ome in." but "Let Me come in and I will purify your beart. The sunshine banishes the darkness and life masters death in the soul that bids Him enter. How different is this from our ordinary conceptions! Much of our prayer is based upon the assumption that God must be propritated and His reluctance must be overcome. We hear much of wrestling, but it is with our own selves, not with Him. The unwilling ness does not lie on God's part, but on ours. Prayer has an objective value, but it also has a subjective value, and it avails, not in that it overcomes a divine reluctance, but in that it overcomes a divine reluctance, but in that it brings us into an attitude of receptivity.

The marvel of wireless telegraphy has how, when in Paris, his window openened near a flower store. He always knew when it was open by the countless roses and heaps of mignonette whose refreshing fragrance could not be mistaken for anything else. Every Christian is a flower store known by the odor of a divine sauctity which cannot be counterfeited.

All the real richness of life has its source in the purified heart. No offering is really valuable and acceptable to Christ unless it comes from a true and loving heart.

RAM'S HORN BLASTS



never yet lived in the same house with I counsel you to read books which need thought, which demand close attention. Read fiction, but let it come as the pastry does, after a solid foundation of meat. And among such books let there be the Bible, the greatest book of the world, the masterpiece of literature, the inspirer of the greatest minds.—W. G. Harder. If you buy what you don't want, you tre likely to want what you can't buy. God often says, 'Walt;" but he

It Will Avail.

Start the Day Right.

Five minutes spent in the companion-ship of Christ every morning—aye, two minutes, if it is face to face and heart to beart—will change the whole day, will make every thought and feeling different, will enable us to do for His sake what we would not have done for our own, or for any one's sake.—Henry Drummond.

Work From Within,

Carve the face from within, not dress it from without. Within lies the robing room, the sculptor's workshop. For whoreign in the soul; the face catches the glow only from that side.—W. C. Gannett.

Faithful Dog's Death Watch

body of Duncan Davie, farmer, Wood

hall, Dumfriesshire, yesterday, says a

The dog guarded the body of his

dead master for hours.

reluctance, but in that it brings us into an attitude of receptivity.

The marvel of wireless telegraphy has taught us that the sending and receiving instruments must be in tune, otherwise messages might beat upon the unrespote sive receiver and it would be deaf to them. There must be unison between the soil and God, otherwise messages cannot pass. And one of the ends of prayer and meditation is that the soul may be attuned to receive the messages of love, life and light that flash from the heart of God. Jesus knocks at the door. Shall we let Him in?

—R. P. Johnson, Minister Fifth Avenue Baptist Church, New York City, in New York Herald.

No trial comes without a triumph

Come what may to the dearest ones we have on earth. God and His upholding grace will be there, and He cares for them more than even we can do. An earnest commendation to His love will avail them more than all our fretting—H. L. S. Lear. in it somewhere. The hands are apt to think that they make the clock go. Money can do everything except the

things we want it to do. Men must enter into the eternal for the infinite has entered into them. Men may differ on their theories of

sun-spots, but they agree on the sun-Keep your falth with God and you will not be so likely to lose your faith in man.

Some men are like matches, there is nothing in their heads until you strike them. A man who will only be as honest as

he has to be will be as dishonest as he can be. Some men think they are mighty engines because their leaky boilers makes much noise. It was a dog's bark which drew the attention of a gentleman to the dead

When a man is commissioned by God he is not going to turn back on account of the commands of men.

You may build your can fortune, buyou will need God for the architect. Mr. Davie hal gone out with the animal to look over his stock, and while doing so he was taken ill and died, with only the faithful dog as

A man more than 70 years was arrested in Calais. Vt., a few years ago on an indictment thirty-eight years old, charging him with stealing a THE GREAT DESTROYER

TOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE. Poem: Rhyming-The Problems of the Large Towns-You Cannot Have Sa-loons Without Criminals-Spotts Char-

acter For Thousands Not Vicious. Many good people now when invited to Think it's far better form not to drink

And when they unite in the company's

cheer, Best enjoy their good dinner without And if to their homes they invite you to

You'll see no such thing as decanters of

You can have a good time and be gay and

Oh, can it be
That He walks no more on Gaillee?
My saddened heart sends the refrain.
"When, oh when, will He come again?"
—Ram's Horn. frisky Without burting your stomach with the rank poison —. And should they imagine you look thin and pale, They'd ne'er recommend daily glasses Divine Yearning For Human Fellowship

> For they know that if you once berin You'll want something stronger like -

They teach the dear children ever so small To refuse every drink which contains

And this is their toast, for son and for 'I'll drink to your health in a glass of cold --!"

Rev. iii., 20.

This thought was borne in with overpowering emphasis while standing before Holman Hunt's famous painting. "The Light of the World," in Keble College. Oxford. The boldness, the seeming pre sumption, of the conception is starting, but the more it is pondered the elearer does it become that it expresses the very heart of religion.

If the Bible and religious experience mean anything they spell out the truth that God yearns to enter into human life. The very idea of the Bible is that it is a revelation from God. Being a "evelation He must have taken the initiative. That can only mean that He desired to communicate with man. And since the message is one of hope and cheer it can only mean a desire for human fellowship. We commonly think of two deeps in religion—the yearning of man for God and the yearning of God for man. "Deep calleth unto deep." But in the final analysis the divine yearning is the deeper and is the All thoughtful publicists are coming to see that the problem of our civilization is our cities. They are appalled at the prevasee that the problem of our civilization is our cities. They are appalled at the prevalence of crime and vice in those central aggregations of humanity which are yet to rule the nation. They are shocked at the orecoeity of wickedness, the number of invenile criminals and desperadoes. They hunt in libraries and book stores for dime novels as the cause. The cause is the saloon. You may, indeed, have criminals without saloons, but you cannot have saloons without criminals. When you sow saloons thick among a population you must rean a harvest of crime.

The saloon produces crime and vice by the sleedol it administers, which, as they siologists now know, deadens the higher, finer faculties, last evolved in the march of evolution, and hence most easily dethroned, while it stimulates the lower instincts, the long inheritance of barbarism ever struggling to control, and needing only to be unleashed—to have the restraints of inlignment and conscience removed—in order to become resistless.

The saloon produces vice and crims by the companionship it gathers, and saturates with its own deadly atmosphere. There, sooner or later, the vicious and the criminal resort, the innocent are made wicked and the wicked are made worse.

To suppress the saloon is the supreme concern of our imperiled cities, and of the rural homes whose hows are to be the city men of the next half century.

The saloon spoils character for thous ands who do not become vicious or criminal, but do become purposeless, sodden, stupid, selfish, hard hearted, as the heter instincts are deadened and life's higher aims forgotten.

The saloon spoils character for thous and so control is children and high shigher aims forgotten. deep." But in the final analysis the divine yearning is the deeper and is the source of the other, just as the soa is the source of the rivers that flow toward it "We love Him because He first loved us." Our difficulty in appropriating this train is due to pagan misconceptions of God which still survive in Christian thought. Why should it be strange, after all, that the loving Father should seek to have fellowship with His children? Fellowship does not necessarily mean the equal exchange of being with being. The mother has sweet, satisfying fellowship with this babe, when all the response it can give to the wealth of her love, tenderness and care is a smile or a tear or a babe's carees. But

the wealth of her love, tenderness and care is a smile or a tear or a babe's caress. But you say she looks forward to the time when, having developed, heart and mind shall answer to heart and mind. But are we not children—knowing only in part and loving only in part—yet children on the way to manhood and womanhood? "It doth not yet appear what we shall be, but we shall be like Him."

Many have realized this truth in the past and the world has been enriched beyond measure. The explanation of the nobility, of the upreach of human life is that God is in it. Paul says, "Christ in you the hope of glory." It is this divine element which has made for high achievements

is in it. Paul says, "Christ in you the hope of glory." It is this divine element which has made for high achievements. We might enlarge the roll call of the eleventh chapter of Hebrews even down to the present time, and the refrain would be still the same. By faith, by faith—and that means at last that these men who have "subdued kingdoms" were conscious that God wrought in and through them. It is this inflow of the divine which has made for purity and righteousness, for peace and good wil. It has inspired the prophets visions and the poets' dreams; it has supplied the strength and acreed the courage which have dared and died for truth. Take it out of the race consciousness and you instincts are deadened and the singler aims forgotten.

The saloon spoils character for thous ands of children, deprived by alcoholic powerty of fitting education, despoiled of the joy of childhood and the love of home Put into those homes and lives the comfort and opportunity that might be theirs, if only the wages of the father's toil might come to them unnundered by the saloon, and there would blossom forth that nobler citizenship which should be the birthright of every American.

of every American.

Good men may differ as to how this work is to be done, but those who take the straight way to abolish the saloan are certainly devoting themselves with utmost directness to the supreme issue now before the American people—New York Voice.

Drink and War.

Recent dispatches from the seat of war inform us that open indulgences in drink by the Russians had assumed such appaline dimensions that General Kuronatkin had issued stringent orders prohibiting the sale of liquots. This is very significant, and who will say that the abstemious character of the Japs has not had much to do with their brayery and endurance during

actor of the Japs has not had much to deith their bravery and endurance during
the present campaign?

The Russian general evidently has come
to realize what the history of all recent
wars teach—that drink is not only unneces
sary but injurious to soldiers in the performance of their arduous work. Sir Evelvn Wood, in 1882, testified: "Throughout
the Crimea these were the best and healthiest sailors and soldiers who did not touch
intoxicating drink." A few years later,
Lord Wolseley wrote: "There are yet some
great enemies to be encountered by the
United Kingdom. But the most pressing
enemy is drink. It kills more than all our
vewest weapons of warfare, and not only
destroys the body but the mind and son
also." The Ashantee War, the famous
Bed River expedition, and not so long age
the series of brilliant and decisive achievevents in the Soudan campaign of 1898 by
Lord Kitchener and his troops were accomplished on nothing stronger than water.
And have we not the authority of the field
marshal that those wonderful British
marches in the South African campaign
were accomplished through the remarkable
steadiness of the troops?

Ever in Switzerland.

Beer in Switzerland.

Beer drinking is increasing very rapidly in Switzerland, and with the usual disastions effects. The official statistician has lately issued some rather alarming state ments about the beer consumption. The quantity used annually is 200,000,000 English courts by a population of a little more ish quarts by a population of a little more ban 3,000,000. More than £3,000,000 ster than 3,000,000. More than 23,000,000 ster ling a year is spent in this way, which is considerably more than double the cost of all the primary schools in the country. Be-sides the waste of money, there is wide-spread physical and moral deterioration which cannot be tabulated.

The Houston and Texas Central, the Houston-East and West Texas and the Houston and Shreveport railroads have decided not to receive for transportation from either connecting lines at junction points or from shippers at any point, shipments of whisky or other intoxicating liquors when consigned to the point on their lines. Forty cities and towns on the Central and fifteen on the East and West Texas lines have local option. This means that all but three or four great cities have voted the saloons out.

A Sweeping Measure.

Members favorable to temperance in the French Chamber at Representatives propose a sweeping measure of temperance reform. It is estimated that there are about 500,000 drinking shops in France and the new movement proposes a reduc-tion of the number to about 130,000.

According to an ordinance which has just been adopted by the City Council of Winchester, Ky., it is now unlawful for a minor to purchase intoxicacing liquors in Winchester, the penalty for violation being not less than \$10 nor more han \$50

A Fumous Opinion.

The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempts to regulate the cancer, it must be cradicated, not a root must be left behind, for until this is cost, all classes must continue in danger of becoming victims of atrong drink.—Abraham Lincoln, Springfield, 1833.

Hundreds of wives are murdered by drunken husbands. A man came to him; self in a prison cell. "Why am I here?" he cried. "For murder." "For God's sake, don't tell my wife!" "Why, man, it was your wife you murdered!"

COMMERCIAL REVIEW.

R. G. Dun & Co.'s weekly review of

trade says: Wall Street's severe action was not due to any setback in the commercial world, all measures of legitimate trade showing wholesome progress, and confidence in the future is unshaken. Railway earnings in November averaged 9.8 per cent. greater than in the same month of 1903, and the distribution of merchan-dise is sufficiently heavy to produce freight blockades at several points. dise is sufficiently heavy to produce freight blockades at several points. Manufacturing plants report increased out put in almost every instance, except where inadequate water supply provides a temporary interruption. This difficulty is most severely felt at coke ovens and paper mills in Pennsylvania. Seasonable weather has stimulated retail trade in wearing apparel, and holiday goods are wearing apparel, and holiday goods are

in great demand.

Each week there is an increase in the number of steel mills and iron furnaces in operation, output steadily increasing despite the fact that this is normally the dull season.

Strength continues in the hide markets.

Moderate offerings of foreign dry hides are steadily absorbed at further fractional advances.

Nothwithstanding the sharp decline in

www cotton the cotton goods market has remained fairly steady, as sellers refuse to make concessions on goods manufactured from material purchased before the decline. Only urgent orders were placed at the high level, but the statistical position is very strong. One of the best features is the export trade, many mills being well sold ahead on this class

of business.
Failures this week numbered 239 in the United States, against 331 last year, and 26 in Canada, compared with 20 a

year ago. Bradstreet's says: Wheat, including Brown, exports for the week ending December 8, aggregate 1,139,369 bushels against 2,101,773 last week, 4,607,610 this week last year, 1,761,047 in 1902 and 3,879,809 in 1901. Corn exports for the week aggregate 275,089 bushels, against 364,841 last week, 641,045 a year ago, 1,301,286 in 1902 and 278,307 in 1901.

WHOLESALE MARKETS.

Baltimore, Md. - Flour-Quiet, un-hanged. Receipts, 6,183 barrels; exchanged.

ports, 183 barrels. Wheat-Firmer, Spot, contract, 1.1136 Wheat—Firmer. Spot, contract, 1.11% @1.11%; January, 1.123/@1.13; February, 1.141/2@1.14%; May, 1.181/4 asked; steamer No. 2 red, 1.041/2@1.04½; receipts, 2,469 bushels; Southern by sample, 95@1.10; Southern on grade, 1.00/4

@1.114. Corn— Firm. Spot, new, 5034@51; year, 5034@51; January, 5034@5036; February, 5034@5036; March, 5034@ 5034; steamer mixed, 4834@40; receipta, 83,938 bushels; exports, 68,571 bushels; new Southern white corn, 4514@50141 new Southern yellow corn, 4594@3094.
Oats—Steadier. No. 2 white, 3694
sales; No. 2 mixed, 3514@3514; receipts.

16,553 bushels.

Rye—Dull. (Uptown.) No. 2 Western, 88 asked; receipts, 2,163 bushels.

Hay—Steady, unchanged.

Grain Freights—Firm, unchanged,
Butter—Steady, unchanged, Fancy
imitation, 20@21; fancy creamery, 27@
28; fancy ladle, 17@18; store packed, 14@16.

14@10. Eggs—Steady, unchanged, 33. Cheese—Firm, unchanged, Large, \$114 @12; medium, 12@12/s; small, 12/4@

Sugar - Strong, unchanged. Coarse granulated, 5.55; fine, 5.55. New York.-Flour-Receipts, 19,076

barrels; exports, 5,598 barrels; dull and featureless.
Butter-Firm; receipts, 5,340. Creamery, held, common to extra, 19@2454. Cheese-Firm and unchanged; receipts

Eggs-Steady and unchanged; receipts 6,708. Hay-Easy. Shipping, 60@65; good

to choice, 77 1/2@821/2. Lard—Firm. Western steamed, 7.301 refined, steady; continent. American, 8.00; compound, 514@554.

Live Stock

Chicago. - Cattle - Good to prime steers, 6.00@7.20; poor to medium, 3.60 @5.80; stockers and feeders, 2.20 @ 4.101 cows, 1.40@400; heifers, 2.00@5.00; canners, 1.35@2.40; bulls, 2.00@4.10] calves, 3.50@7.00; Western steers, 3.30@

Hogs-Market strong to 5c. higher, Mixed and butchers, 4.30@4.50; good to choice heavy, 4.421@4.50; rough heavy, 4.25@435; light, 420@437%1 bulk of sales, 4.371/2@4.45-Sheep-Sheep, strong; lambs, too,

higher. Good to choice wethers, 4.50@ 5.25; fair to choice mixed, 3.60@4.401 native lambs, 475@6.50 New York-Beeves-Steers, 15@250

lower; bulls, steady; cows, 10@150 lower; ordinary to good native steers sold at 3.70@5.30; two head at 5.60; stags, 3.00@4.00; bulls at 2.75@3.751 cows, 1.25@3.25; one do at 400. Dress-ed beef, ateady. Cables from London and Liverpool quoted live cattle higher at 91/2@12/2c. per pound, dressed weight! extra beef, 13c.; refrigerator beef, lower at 834c. per pound. No exports.

WORLD OF LABOR.

Toronto's Labor Temple will be formally opened on December 2t.

The gold mining industry in Lapland has been closed owing to the poor results The Plasterers' Union of Jackson,

Miss., will on January t demand \$4 a day for eight hours' work. A levy of 12 cents a member has been voted by the Amalgamated Engineers for

its defense fund. The American Federation of Labor will support the printers in their contest

for an eight-bour day after Japuary t. TODA W. J. Griggs, a union street railway employe of Richmond, Va., was elected to the City Council at the last election.

He conducted a recent strike of street railway employes, too.
The Canadian Assolution of Steam

Engineers intends to petition the On-tario Legislature to pass an act requir-ing every man in charge of a steam engine of over 25-horsepower to have an engineer's certificate. Wisconsin Federation of Labor is

taking steps to organize the farmers of the State into a union. The organization is now circulating 10,003 pamphlets setting forth the advantages of the union.

The fourth annual meeting of the executive committee of the National Civic Federation will be held in New York on December 15. A successor of the lata Senator Hanna will be chosen.

The combination of the International Association of Machimists and the Allied Metal Trades will result in a membership of 100,000 men.

There is a general complaint of scarcity of labor throughout the greater part of the upper peninsula of Michigan, so much so that contractors at Houghton have had to raise wages of cannuous Lipar to \$2.23 a day.

INTERNATIONAL LESSON COMMENTS

The Christmas Lesson - Subject: The

5. "For every battle." It was the cus

slavery cease. "BELLED" RAT DOES GOOD.

neck is performing a mission in one of Winchester's business blocks. This building for a long time had been infested with rodents, and goods stored in supposedly secure places were fre-

the little gray creatures.

on Herald.

The Tunday Threakfast

Table When Christ Was Here," BY BACKEL B. RAY. "When Christ was here."
Has He gone away?
Is that the cause of the gloomy day
And the bitter night with pain and grief
From which the world finds no relief?

"When Christ was here."

"When Christ was here."

Can it be so
That God would leave our Saviour go.
And leave His children so shut in
By a high built wall of real sin?

Behold I stand at the door and knock. Rev. iii., 20. This thought was borne in with over

And no real explanation of religion can be found which omits this deepest of all relig-

ous facts.

Our difficulty in appropriating this trute

which have dared and died for truth. Take it out of the race consciousness and you immeasurably pauperize it. Eliminate it from our educational, benevolent, political and social plans and you quench the buoyant spirit of altruism and hopeful helpful.

ness.

A happy sign of the times is a return to the conception of religion as an experience We have had in turn a religion which con-