FREEDOM THROUGH CHRIST

An Eloquent Sunday Sermon By Maud Ballington Booth.

A Message of Liberty to Those Who Are Bound and Shackled.

Brooklyn, N. Y.—The seating capacity at the Majestic Theatre was taxed to its utmost Sunday afternoon at the meeting under the auspices of the Y. M. C. A. and many were unable to secure admission. At the close of Mrs. Booth's address there was a most impressive sight. As she gave the invitation for men to definitely accept Christ, men all over the house stood with heads bowed and after a moment of prayer the audience was dismissed.

Mrs. Booth said in the course of her address:

I esteem it a great privilege to have the opportunity of bringing a message from my heart to this great audience this afternoon, and I am so glad that I come to you merely as a messenger; that I have not to rise before this audience to exploit some hobby of my own; that I do not come to you with some theory, but that I realize as I stand up and speak that my message is not only my own, but that I come to you as I went to my audience this morning with a message from One who can follow the message with the divine touch. As I looked down upon and out upon this audience trying to gather something from the faces of those whom I was to address I saw arise before me again my audience of this morning, a very different one in one sense and very similar in another. It was an audience of men—all men—and an audience perhaps nearly as large as the one which I address this afternoon, but, ah, what a difference. It was an audience behind prison walls. An audience of men who have lost their chance, an audience of men shut away from the world and its sunlight and blessings and happiness and freedom and joy, and who in the darkness of prison walls have learned to the full the bitterness of a life of sin, and yet as I rise to speak to this audience this afternoon my message will be very much the same as my message to that audience this morning, for I come not here to speak to Christians this afternoon. My message is a message to the captive, a message of liberty to those who are bound, and it does not take the walls of Sing Sing; it does not take those narrow cells to make bondage, but there are many who walk the streets of Brooklyn in the sunshine today and who boast that they are free citizens, who are shackled and bound because they have not yet learned the freedom that the dear Christ can bring.

As I spoke to my boys this morning I quoted to them two lines that somehow or other came to my notice a little while ago, and I told them that there were just two classes of prisoners before me in that prison. The lines are these:

"Two men looked out over prison bars,
One saw the mud, the other saw the stars."

And I say to you in this audience today that there are just two classes of men in this great theatre. There are those who are looking out upon life, looking down, living in touch with the world, with the evil in it, with its impurity, with its doubt, with its sin, with its darkness, with those dread things that steal into the souls of men and drag them downward. And there are those who look up in hope and who keep their eyes upon God's love, and God's might and God's power, and walk in the light of freedom and victory and power, who do not stand quivering at the thought of the pitfalls in the way, but realize that they are led as truly by the Light from above as were those wise men and those shepherds of old by the rays of the star to Bethlehem. And it is to those who are in darkness or in doubt that I would speak this afternoon, and I would speak to you not only from my own experience but of the experience of many to whom God has sent me.

There is a wondrous freedom, a wondrous power, a wondrous exultation, wondrous strength in that dear Christ of Calvary, who is not a dead God of the past, who is not a pure man, whose body was torn and rent and who was cast out as a martyr, but who is indeed a living personal power, and some of us can see it not only in the pages of the sacred Bible that has lived when other books have gone out of memory, but we can see it because in our own hearts we have felt that cleansing touch; because in the darkness we can see the hand of God, because with our own ears, spiritually, we have heard His whisper of pardon and peace and comfort, and because we stood back awed by the marvels of His force, when over and over again we have seen the leper brought to Him and healed, we have seen the blind restored, we have seen the maimed made to walk in straight paths, and we have seen the ones who had been bound to the evil things, to the mud and mire of this life, rise to go forth with the strength given by the one Who loves us so supremely. It seems to me that one of the most pathetic parts of the life of the Christian is to deliver the message and see the crowd pass on. O, if we could stay their footsteps until we saw them safely at the foot of the cross! O, if we could stop those who are rushing down after their own pursuits, those hurrying to make money and fame and fortune and position, and we could show them how sweet we have found the other way, it is so hard to stand and see men rushing on to ruin.

Why is it? I think one reason is because there are so many people in this world who doubt the truth of the message. We tell them of Christ's love and they shrug their shoulders and say, "I don't know whether He exists." We tell them of the joy and the happiness that comes to the heart and they say, "Well, that is your experience, but how do I know it is not the experience of one who has been carried away by excitement?" And they pass on until the day comes when, swept away by the strong tide, they realize how weak in truth they are. They doubt, they are blind, they have not come to the right point from which they can see the reality of the truths which to us are as plain as the sunlight, as clear as the stars, as true as any physical truth is borne in upon us in this life. To those who have stepped into it the spiritual world is something even more vital than this life, but to those who stand without all is darkness.

There are in this world many thousands of men who dare to judge of the message of salvation, who dare to stand up and criticise the story of the dear Christ, His death and passion, His life and power and strength for us. They stand outside as critics and then think they are in a position to judge. There is one place from which the man can dare to judge that which is divine and infinite, and that is with the light of God upon it. Come to the foot of the cross! Come to the place where your heart cries out for light and God will give it to you. For when we want to know and when we want to see then the light will come to us; a revelation will come and we shall learn in truth the message of Christ, but we must leave our position as a critic and we must come down and as a penitent sinner at the foot of the cross and the light and glory of revelation will stand behind that divine and beautiful figure of the loving, tender, compassionate Christ and we shall see Him, not a dead Saviour, not even a great and mighty judge of the world in the future, but our own tender, loving, personal friend.

What is the next thing that seems to me the greatest hindrance of men who should swiftly run the race, to the men who should bravely climb the hills of power, to the men who, with their manhood and strength, should battle on the side of Christ? It is one word and it is that word that has done more to fill our State prisons than anything else. It is weakness. We are not accustomed when we speak of the human race to think of men as weak. Woman is always spoken of as the weaker vessel, but I speak not of comparison between men and women, but between men and men. It is weakness that has led men to go with the tide, instead of fighting against it. It is weakness that has made them yield in the presence of evil companionship and do that which their manhood and conscience rose against. It is weakness that has made them sell their souls to drink. It is weakness that has made them, instead of being the protectors of the weak, trample even women under their feet. It is weakness that has made them hide their colors when the name of God is taken in vain or when ribald jokes are made, when they should rise and proclaim their indignation against it, and, if you should ask me what keeps these men between prison walls, I should not answer the desire for any of these things, but weakness. And no man can have strength unless the spirit of God is within him. It is weakness that drags him down and strength that enables him to mount above, and strength can only come from the touch of the hand divine.

Perhaps you say to me: "Do you believe that all men are weak?" Indeed, I do not. I have known men, strong men, but I have known no man strong enough to be strong without the divine Christ. I have known strong men who have said that they were strong enough to fight the evils of this world and it has seemed that the grosser evils have passed them by because of the strength and nobility of their character, but they needed something more than that. If they would be a blessing to the world that needed more than their great, manly strength—they needed the strength divine. And even into these very strong men's lives have come some one temptation stronger than themselves, and I have known what it was to see the strong man defeated. And yet I have known what it was to see poor weak men, men whom I have seen wrestle in anguish over the past, men who have said to me: "I cannot live right. Look what the past has been—a series of attempts to do right—and all have failed. I am too weak." And I have seen them in their helplessness cast themselves upon the strength of the divine heart. They have come to the end of their strength, they have acknowledged their weakness, and God has stepped in and said: "You have come to the place where you need Me and I will help you." And I have seen these men go through life far more able to fight their way than the strong man, and they have been able to see that through Christ their weakness has been turned to strength.

There are so many things that I would like to bring to this audience, but let me tell you that which I have sometimes told those to whom I go most often with the message, that what we desire to do and what we can do is not through our own effort nor our determination nor our might, but it must be through that touch of God. There are many men who have said to me, "I want to speak the right word and the evil words are there upon my lips; I want to do the right thing but in a moment the evil passion rises within me and defeats me. I am a slave to the powers that bind me." Yes, you may be and many a man has found that however much he exercises his will he cannot throw away from him these evil things, but what your own efforts, what sorrow, what even the stern punishments of the law have tried to do and failed to accomplish can be accomplished by another Power, the strongest power on earth, the power of heaven. And the message that I bring to you to-night, the message to those who have tried to fight their evil temptations and have failed; the message to those who feel that a power stronger than their own has got them in its grip; the message to those who want to be what they would be, is the message that the touch of a new life can be yours to-day; that Christ is calling to you; that His hand is stretched out to touch that heart and it can cast out the evil thing and put in its place the new thing; an impure thought can be cast away and a sweet, pure thought has come to take its place. You can become to-day a new life in Christ.

Accept Your Lot.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances—J. R. Miller, D.D.

If Thou Art the Lily.

If thou art the lily and the rose of Christ, know that thy dwelling place is among thorns. Only take care lest by thy impatience, by the rash judgments, and thy secret pride, thou dost not thyself become a thorn.—Luther.

Shoes $500 Each, the Latest.

Probably the most remarkable shoes ever produced within recent times were those worn at a function in London the other day by a lady well known in society. In keeping with a gorgeous gown, which is said to have cost a fabulous sum, she wore a pair of shoes that were literally covered with flashing jewels—diamonds, rubies and pearls. The style of decoration was of a remarkably striking character. Five hundred dollars was the price of each shoe.

Such decoration of shoes is a return to the fashion of the Middle Ages, when extravagance and gaudy display were the chief characteristics pertaining to footwear, in common with other things.

Lesson for Hens.

A lady living at Bath, Me., who has a small flock of hens has tried to beguile them into laying by putting up a sign in the henhouse as follows: "Dec. 22, 1904, eggs 12 cents a dozen."

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 26.

Subject: The Miracle of the Loaves and Fishes. John vi., 1-14—Golden Text: John vi., 51—Memory Verses, 11, 12—Commentary on the Day's Lesson.

I. The gathering multitude (vs. 1-4). 1. "After these things." The events of the second year, but particularly the report of the twelve, the murder of John, and the report that Herod was inquiring for him. The twelve apostles who had been sent out over Galilee were preaching and healing the sick, when, suddenly, like a flash from a far distant cloud, came the news that John the Baptist had been beheaded by Herod Antipas in Machærus castle. The disciples hastened to Jesus, probably at Capernaum, as chickens hasten to their mother when the hawk hovers near. "Over the sea." From Capernaum, where the apostles met Jesus on their return, by boat, privately, to escape the crowds (Mark 6:31, 32). They all retired across the sea of Galilee to the lonely plain at the foot of the hills near Bethsaida, just outside of the dominions of Herod Antipas. They needed this retirement (1) for physical rest, (2) for instruction, (3) for communion with God. 2. "Multitude followed." The people came from all directions, for at this time the western and northern shores were populous with cities and villages. The preaching of the apostles had stirred the whole country.

3. "A mountain." The high ground near Bethsaida, which there closely approaches the lake. "Sat with His disciples." Read Mark 6:30-52. Here they could rest and report. 4. "The passover." But because of the reason mentioned in chapter 7: 1 Jesus did not attend. This was His third Passover, a year before His death. "Feast of the Jews." This was stated for the benefit of John's Gentile readers. This gospel was written in Asia Minor, among Roman customs. "Was nigh." The fact that the Passover was nigh at hand, so that many must have been starting on their journey to Jerusalem around the lake and through Perea, partly accounts for the concourse of such multitudes.

II. Jesus confers with His disciples (vs. 5-9). 5. "Lifted up His eyes." This was in the afternoon, toward evening, "when the day began to wear away" (Luke 9:12). The Jews had two evenings: the first began at 3 o'clock, the second at 6 o'clock. "A great company." He was moved with compassion and walked among the people, teaching them many things and healing their sick. His disciples called His attention to the fact that this was a desert place, and as the multitude had been there since morning, it was time to dismiss the congregation so the people could go and buy victuals, lest they faint by the way (Matt. 14:14, 15). "He saith unto Philip." He was probably the provider for the disciples, as Judas was the treasurer. "Whence are we to buy bread" (R. V.) Christ had fed their souls and healed their bodies, and now He proposes to feed their bodies, and thus show that He is able to provide for all their necessities. 6. "To prove Him." Philip had known Jesus for more than two years, and it was time that he, and the rest of the apostles, should begin to have wide conceptions of Christ's ability. "Knew what he would do." Christ proposed the question to test Philip's faith. 7. "Philip answered." Our Lord saw that His apostles needed lessons in faith, and this miracle was as much for their benefit as for the benefit of the hungry multitude. "Two hundred pennyworth." The penny was a silver coin and was worth about sixteen cents. The value of the bread necessary would be, therefore, about $32. Jesus said, "Give ye them to eat" (Luke); the apostles then asked in dismay, Shall we go and buy this great amount of bread? Jesus asked how much they had (Mark), and Andrew said, Five loaves and two small fishes.

9. "A lad here." The multitude had not thought of their temporal necessities, so anxious were they to see and hear Jesus, and this lad, "who had charge of the provisions of the company to which he belonged," had all that could be found. "Loaves—fishes." The loaves were round, flat cakes like large crackers. Barley was their poorest food. The fish were small, dried or pickled, and were eaten with bread, like our sardines.

III. The multitude fed (vs. 10, 11). 10. "Make the men sit." In orderly ranks for the convenient distribution of the food. Mark says they sat by hundreds and fifties. The men alone were arranged in companies and numbered, while the women and children were served separately, as Oriental custom required. "Much grass." The grass was ready for mowing at this time of the year. "About five thousand." Besides women and children (Matt. 14:21). There must have been 10,000 persons to feed. Jesus had arranged them so they could easily be counted.

11. "Jesus took the loaves." Thus acting like the master of a family among the Jews, who took the bread into his hands to give thanks to God before any at the table were permitted to eat. Jesus had one loaf for a thousand men, besides the women and children. We may have but little, but if we will give the little we have to Jesus He will multiply it a thousand fold and pass it back to us, and grant us the privilege of passing it out to the starving, sin-burdened multitudes. "Given thanks." Jesus thus sets us an example; we should never eat without first thanking God for our food, and asking His blessing upon it. "Distributed to the disciples." There has been much discussion as to just how the miracle was performed. There is no doubt but that the food multiplied all along the line. Jesus handed out to His disciples; it increased in their hands as they handed out to the multitude, and as it was passed from one to another the bread and fish continued to swell in their hands until they all had enough and to spare.

IV. The fragments gathered up (vs. 12, 13). 12. "When—filled." Here is one miracle of our Lord attested by at least 5000 (probably 10,000) persons. No one need ever leave Christ's table hungry. He is able to satisfy every demand of soul and body. He is the bread of life. Whether we demand "little or much" it is an easy matter for Christ to fill us. There is a fulness in His mercy and love that only those who eat can understand. "Fragments." "The broken pieces which remain over." R. V. "That nothing be lost." The design is to bring out the preciousness of the food which Jesus had given. 13. "Twelve baskets." The word translated "baskets" means pockets or wallets.

V. A testimony given (v. 14). 14. "Then those men." "The people." R. V. "The miracle." About which there could be no doubt. "Truth." An expression denoting certainty. "That prophet." All who had seen this wonderful miracle were so profoundly impressed with it that they said there can be no doubt but this is the Messiah—the Prophet that should come into the world, according to the prediction.

Hen Cares for Young Kittens.

Citizens of McKenzie, Tenn., are amused at a strange display of affection displayed by an ordinary barnyard hen for a litter of newborn kittens. At the home of Squire N. W. Perkins the hen left her nest and on return found four kittens. She took charge of the nest, as though the kittens were not there, evidently imagining the kittens were eggs. Later on Mr. Perkins was attracted to the scene by a terrific fight being waged by the hen and the mother of the kittens. The hen was holding possession of the nest when Perkins interfered and restored the kittens to their mother.

Chicken Has Four Legs.

W. H. Tarbox of East Greenwich, R. I., is the possessor of a curiosity in the shape of a live four-legged chicken four months old. It hops around with two of its legs as any chicken does, but drags the other two, which are elongated, useless appendages.

CHRISTIAN ENDEAVOR NOTES

FEBRUARY TWENTY-SIXTH.

"Heroes of Home Missions."—Jer. 1:7-19.

Scripture Verses.—John 15:18-26; Acts 8:1; Acts 19:23-27; 1 Cor. 16: 9; 2 Cor. 11:25-28; Acts 2:41, 47; 11 22-24; 19:17-20; Phil. 1: 12, 13.

Lesson Thoughts.

What is heroism? Is it readiness to meet danger, merely, without regard to consequences? This is only recklessness. Heroism is a willing response to the call of duty even in the face of known difficulties, dangers and possible death.

The greatest inspiration to missionary heroism is the promise, "I am with thee to deliver thee," saith the Lord. Let opposition come; it cannot overwhelm.

Selections.

It is affecting in the highest degree to read the diary of David Brainerd, missionary to the American Indians. Here is a specimen.—"Here I am, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself if it be but in thy service and to promote thy kingdom."

Endure hardness as a good soldier of Jesus Christ. (2 Tim. 2:3.)

John Eliot, the apostle to the Indians, says that he had considered these words, and his experiences show that he obeyed them. No one can tell how much the nation owes to his example of Consecration and zeal, which has stimulated others to missionary service.

Marcus Whitman, whose hazardous ride across the continent in 1842-3 did much to save Oregon to the American Union, said, "My life is of little worth if I can save this country to the American people."

Peter Cartwright was one of a large class of early missionary heroes who endured incredible hardship and opposition in preaching the gospel. His harness was cut, his horse's mane and tail were shaved by ruffians, and he was more than once threatened with horsewhippings, and waylaid at lonely places in the woods. Nothing but the stanchest courage on the part of these pioneer preachers, nerves of iron, and faith like that of the heroes mentioned in Hebrews, saved the cause of the gospel from defeat.

EPWORTH LEAGUE LESSONS

FEBRUARY TWENTY-SIXTH.

Medical Missions.—Matt. 11, 2-5; Acts 3, 1-8.

Matthew declares that the message which Jesus sends to John Baptist as evidence of his Messiahship was that the blind received their sight, the lame walked, the lepers cleansed, and that the dead were raised up. When one looks at it, it is wonderful how the whole ministry of Jesus was largely a ministry of physical healing. Jesus was the first medical missionary. So in the apostolic church the very first evidence they gave of divine power was the healing of the lame man at the gate of the temple, as described in our lesson. How much the gospel now needs to be a physical ministry to the bodies of men as a preparation for spiritual healing.

If the Good Samaritan had sat down by the side of the wounded man and preached to him of his sins he might have done him little good; but when he bound up his wounds, took him to the inn, and cared for his physical need he became a true medical missionary. Medical missions are the natural and logical expression of Christianity. The gospel has a message to the body as well as to the soul. The deplorable physical condition of many heathen, the superstitions and prejudice of the peoples concerning medicine and disease, make this phase of missionary work doubly important. In many cases the body must be doctored before the soul can be saved. In many more cases the healing of the body opens the way to the soul. In other instances the only form of missionary work possible is medical work. Hence the missionaries of all churches have found the medical work the right hand of evangelism. Much of our missionary work, both by parent board and women's organizations, is by hospital and dispensary. In Africa and the islands of the sea medical missions break the power and destroy the prestige of the medicine man and the witch doctor. It takes no high culture to see benefits of surgery and medicine. In China medical missions have been the open door through which the Gospel has reached the better classes. In Mohammedan lands they have disarmed fanaticism. Worldly people may look askance at some forms of our missionary work, but they cannot help applaud our medical work. Far out on the picket line of missions fearless men and women are doing the most heroic work of missions in grappling with cholera, small-pox, plague, leprosy, diphtheria, and other contagious and terrible diseases. They are the heroes of modern missions.

RAM'S HORN BLASTS

THE atheist cannot find God for the same reason that the thief cannot find the policeman.

Virtue is the secret of vigor.

Faith alone can see His face.

Men who think do not drink.

Giving is love's way of living.

No deed of love is ever small.

An agnostic is one who does not know whether he knows or not.

Some people find the church a good place in which to shut out the needs of the world.

The religion that makes you feel like fighting your brother never came from your Father.

Your force depends on the fervor of your faith rather than on the ferver of your feelings.

Men who talk of worshiping God in nature are usually found looking for Him with a gun or a rod.

When a man's heart is in Heaven it does not suffer from palpitation every time it sees the collection coming.

The Sunday Breakfast Table

THE PRECEPTOR.

BY CLINTON SCOLLARD.

I set my eyes on the face of duty:
"Master," I said, "let be! let be!
Life will lose all its golden beauty
If I must follow thee!"

Ah, but the ways that we trod were weary!
Ah, but the paths that we followed long!
Dreary the span of the sky, and eerie
The sound of every song.

And yet, as though through some alchemic wonder,
After the lapsing of sunless days,
The grim gray veil seemed to melt and sunder
Like the rifted morning haze.

Then I set my eyes on the face of duty:
"Master," I said, "at last I see
That life has gained a more hallowed beauty
Since I have followed thee!"

—Sunday-School Times.

A Forgotten Beginning.

The Chicago Association was holding its annual session with one of the churches which had grown to strength in a dozen years, and were happy in the completion of its large new house of worship. In and out among the pastors and delegates of the hundred churches represented moved a little old lady in black. Every one knew her as the widow of a retired minister who had died a few months before. They two had regularly attended these gatherings together; a couple short in stature, and slender besides, whose active work lay so many years back that only the oldest of the delegates knew much of it. There had been some little mention in the papers of their golden wedding, and not long afterward there had been obituary notices not lacking in sincere cordiality, but the old couple had gone in and out among a generation who had small personal knowledge of what their lives had been.

At the noon intermission the widow approached the moderator of the meeting and asked if there would be any time when she could read before the gathering a tribute to the memory of her husband. It was an unusual thing to ask, and the more fraught with uncertainty because she asked for fifteen minutes and the program was overloaded. There was a consultation, and it was arranged that in the interval between the afternoon and the evening sessions, immediately after supper, she should have the time she desired, and the reading was awaited not without some anxiety.

She rose when the time came, and read her paper in a voice that was not strong, but did not tremble. There was no appeal for sympathy or thrusting of her sorrows upon others. She gave as the reason for asking the privilege the fact that the church where the meeting was held was in the district where she and her husband had spent six years, beginning thirty-five years before. She said:

"This is counted a new district in the city, but it was both new and old even thirty-five years ago. An old stage route ran out Milwaukee avenue, and there was a small settlement here from early days. At that time there was a movement of population this way, and we came together to organize a church. Houses were widely scattered over the prairie, and from two miles east the parish extended far out westward across the fields."

She told how they succeeded in erecting a church building, which was speedily wrecked by a tornado, and how in the hottest of hot summers they walked through shadeless streets, soliciting money to rebuild it. After it was done the tide of population turned in another direction. The settlement languished and diminished, and after six years of faithful effort the work had to be given up. Now, after years of waiting, the tide had returned, and with it the beautiful church had come into being.

Simply but touchingly she told the story of those early beginnings, and the picture which she gave of her husband, and unconsciously of herself, awoke a thrill of admiration in all who heard her. She had brought to men the knowledge of six forgotten years of heroic service. Warm resolutions of thanks, of sympathy and of affectionate memory were adopted by the meeting, and the incident fastened itself upon the mind of every one present. Then it began to be whispered among the delegates that she had just given $10,000 to various charities in memory of her husband, for although his salary had never been large, his habits had been careful and his years had been many, but all agreed that no other tribute could have been so beautiful as that which she read, of the record of fifty years which they had spent together before the servant of the Master went to his reward.—Youth's Companion.

How to Save Yourself.

In working to save others we do the most good to ourselves. An Englishman who was going to drown himself found two sovereigns in his pocket, and thinking it was a pity to waste so much gave them to a poor woman who was starving for bread. When he saw how happy the nieces made the mother and her children, he bethought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted the rest of his life to doing good. By saving others he saved himself!

Like Produces Like.

All things develop according to their own nature under the operation of fixed laws, yet in all things there is infinite variety of individual development. The acorn invariably produces an oak; it cannot by any chance produce a pine or a willow; yet no two oak trees are exactly alike, and it is even said that no two leaves on any tree are exactly alike. The invariability of nature's laws does not, therefore, prevent, but necessitates a large measure of freedom of individual development, even in the lower forms of organic life.

God Looked at the Heart.

What a stress does the Bible lay everywhere upon the heart! If God would make His highest demand upon man it is this, "Give Me thy heart!" (Prov. 23: 26). If He asks our service—it is service from the heart in singleness and sincerity of the heart. (Eph. 6:6). If He would condemn our worship—it is when we draw nigh Him with our lips and honor Him with our mouth, but our hearts are far from Him. (Matt. 15:7, 8). And when He pronounces His greatest blessing, it is this: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8).

He Never Forgets.

Yes, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us, and there will be always something coming, we cannot tell, day by day, what may be, only He never forgets us or leaves anything out.—Mrs. A. D. T. Whitney.

A Crisis the Revealer.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

Jamaican Tea Becoming Popular.

Tea has been grown at Jamaica with a good deal of success recently. It has found a ready market in this country, and while not as good as that grown in the far east, it is palatable enough to be popular.

New Yorkers Carry Pistols.

A single policeman in New York city, W. A. Miller, has in two years' time turned over to the city 328 pistols taken from the men who were illegally carrying them.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Be Ye Sober—The Words of a Petition Presented to the Ohio Legislature in 1836 Are as Apposite Now as They Were Then.

"Be ye sober!" if ye covet
Healthy days and peaceful nights,
Strong drink warpeth those who love it
Into sad and fearful sights.

"Be ye sober!" cheeks grow haggard,
Eyes turn dim, and pulse tide blood
Runs too fast, or crumbleth laggard
When there's poison in the flood.

Shun the "dram" that can but darken
When its vapor gleam has fled,
Reason says—and ye must harken—
"Lessened drink brings doubled bread."

Though your rulers may neglect ye
"Be ye sober!" in your strength!
And they must and shall respect ye,
And the light shall dawn at length.

But let none cry out for freedom,
With a loud and feverish breath,
While they let a foul cup lead them
To the slavery of death.

—Eliza Cook.

What Intemperance Does.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength, sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of them, paupers and beggars.

It hails fevers, feeds rheumatism, nurses gout, welcomes epidemic, invites the cholera, imports pestilence, and embraces consumptions. It covers the land with idleness, poverty, disease and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It condemns laws, spurns order, and loves mobs. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the life-blood of the gambler, the ailment of the counterfeiter, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud and honors infamy.

It defames benevolence, hates love, accuses virtue, and slanders innocence. It incites the father to butcher his offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions, and endangers our government.

It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and now, as with the malevolence of a fiend, it calmly surveys its frightful desolations, still insatiate with havoc; it poisons felicity, kills peace, ruins reputations, and wipes out national honor, then curses the world and laughs at its ruins.

It does all that and more—it murders the soul. It is the son of villainies, the father of all crimes, the mother of abominations, the devil's best friend, and God's worst enemy.—Petition by Ohio Legislature in 1836.

What Rum Wrought.

A carpenter earning $3 a day, father of three bright boys (between five and eight years), living in a home of his own in Buffalo, N. Y., went on a strike with several hundred other carpenters. While hanging about the saloons with others he began drinking. Two years later the family lived in a vile hovel not fit to be called home.

The delicate little mother supported the family by working in a sweatshop. One morning she went to her work as usual, and within an hour she was brought home dead—heart failure.

The father sold all the furniture for drink, then stripped the boys of their clothing and left them in the bitter cold December weather naked.

When he came home later in the day and found them crying from the cold he tied bits of iron into a rope and beat them until a policeman broke in and arrested him. One of the children was unconscious, neither of the others could stand, all of them had deep cuts and bruises all over their bodies. The arm of one had been broken by the iron.

The judge, in sentencing the man, used these words: "You are the most brutal, inhuman father I ever saw. You go down for ninety days."—Ram's Horn.

Beer Law in Britain.

What is officially known as the "licensing act of 1904" and popularly known as the "brewers' endowment bill," has passed the British Parliament, and went into effect January 1, 1905. The law was the result of a political "deal" between the brewers and the Government. It is universally denounced as the most infamous licensing measure ever passed by a British Parliament. Petitions numbering 8183, containing 319,692 signatures, were presented against it, 3404 being official petitions under seal. There were just two petitions in its favor, containing 255 signatures.

Temperance Notes.

Ireland consumes per head slightly more whisky than England, and Scotland nearly twice as much.

The law prohibiting saloons within 500 feet of a public park is being enforced against a number of places in Indianapolis.

Speaking at a temperance meeting at Norwich, England, the Bishop of Ipswich said that whatever legislation was joyously received by the trade must be, from the temperance reformer's standpoint, nothing short of a calamity.

The Chicago Tribune remarks that the drinkers and drunkards of Chicago are contributing the little sum of $3,250,000 to the City Hall to give them the privilege of spending money for whisky and beer during the coming year.

An exhibit in the Transportation Building at the St. Louis Fair furnished a splendid illustration of the necessity for "eternal vigilance." The Baptist Missionary Society had on exhibition one of their gospel cars, and by some interesting coincident of fate or the Exposition management, immediately joining the car was a carload of beer.

COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review of Trade" says:

Some disturbance has been caused by the elements, but business conditions are otherwise unusually satisfactory for the season. Distribution of merchandise is of liberal proportions and the new year is fulfilling sanguine expectations. Low temperature and storms interrupted traffic to some extent, but accelerated business.

Manufacturing is still the best feature, especially in the various departments of the iron and steel industry, while textile mills and shoe shops are well engaged.

Some conservatism is noted in the placing of advance orders, but this is a favorable symptom, indicating the absence of reckless operations that produce inflated prices and ultimately cause excessive accumulation of stocks, followed by the inevitable period of retrenchment.

Favorable reports are received from almost every department of the iron and steel industry, even steel rails sharing the better feeling, orders on the books now exceeding a million tons. The advancing season is bringing out more demand for structural shapes, while specifications on contracts for plates kept the mills busy.

Failures for the week numbered 258 in the United States, against 228 last year and 27 in Canada, compared with 25 a year ago.

"Bradstreet's" says:

Wheat, including flour, exports for the week are 987,775 bushels, against 945,358 last week, 1,746,255 this week last year, 2,856,439 in 1903 and 3,173,481 in 1902. Corn exports for the week are 2,448,456 bushels, against 5,302,562 last week, 589,362 a year ago, 1,830,170 in 1903, and 527,366 in 1902.

WHOLESALE MARKETS.

Baltimore.—FLOUR—Quiet and unchanged; receipts, 9,207 barrels; exports, 8,761 barrels.

WHEAT—Strong; spot, contract, 1.16@1.16¼; spot, No. 2 red, Western, 1.17@1.17¼; February, 1.16@1.16½; 1.17@1.17¼; May, 1.18½; steamer No. 2 red, 1.09@1.09¼; receipts, 6,665 bushels; Southern by sample, 1.01@1.05; Southern on grade, 1.04½@1.16¼.

CORN—Steady; spot and February, 49¼@49¾; March, April and May, 49¼@49½; steamer mixed, 47½@47¾; receipts, 52,796 bushels; exports, 154,285 bushels; Southern white and yellow corn, 44@49.

OATS—Easier; No. 2 white, 36¼ sales; No. 2 mixed, 35½@35¾; receipts, 9,959 bushels.

RYE—Dull; No. 2 Western, uptown, 85 bid; receipts, 100 bushels.

HAY—Steady and unchanged.

BUTTER—Firm and unchanged; fancy imitation, 22@23; fancy creamery, 30; fancy ladle, 19@20; store packed, 16@18.

EGGS—Firm, 28.

CHEESE—Firm and unchanged; large, 12½; medium, 12¾; small, 13.

SUGAR—Strong and unchanged; coarse granulated and fine, $6.25.

New York.—FLOUR—Winter straights, 5.25@5.35; winter extras, 3.60@4.30.

BUCKWHEAT FLOUR—Quiet; per 100 pounds, 2.00@2.10.

BUTTER—Strong; receipts, 3,759. Street price, extra creamery, 30@31. Official prices: Creamery, common to extra, 21@30 do. held, common to extra, 24@28½; renovated, common to extra, 17@24; Western factory, common to extra, 17@23.

CHEESE—Firm and unchanged; receipts, 207.

EGGS—Strong; receipts, 4,539. State, Pennsylvania, and near-by fancy selected white, 33@34; do. choice, 31@32; mixed fancy, 32; Western firsts, 31; do. seconds, 28@30; Southerns, 24@30; refrigerated, 21@26.

HOPS—Quiet. State, common to choice, 29@35.

Live Stock.

New York.—BEEVES—Good steers steady; common and common slow to 10c. lower; bulls dull and Western bulls 10c. off; cows steady; native steers, 3.50 to 5.75; oxen and stags, 3.40 to 4.60; bulls, 2.60 to 4.10; cows, 1.50 to 3.85.

CALVES—Barnyard calves steady; Western dull and weak; veals, 5.00 to 8.75; no very choice here; good barnyard calves, 4.00; Westerns, 3.25; dressed calves steady.

SHEEP AND LAMBS—Sheep in light supply and steady; lambs very dull, but hardly quotable lower; sheep, 4.00 to 5.50; lambs, 7.50 to 8.15; few fancy Jerseys, 8.75.

HOGS—Prime State hogs, 5.30.

Chicago.—CATTLE—Market strong; good to prime steers, 5.60@6.25; poor to medium, 3.65@5.45; stockers and feeders, 2.35@4.35; cows, 1.25@4.45; heifers, 2.00@5.15; canners, 1.25@2.65; bulls, 2.00@4.00; calves, 3.00@7.25.

HOGS—Market a shade higher; mixed and butchers, 4.65@4.85; good to choice heavy, 4.85@4.95; rough heavy, 4.05@4.70; light, 4.55@4.80; bulk of sales, 4.65@4.80.

SHEEP—Market stronger; lambs weak; good to choice wethers, 5.25@5.65; fair to choice mixed, 4.15@5.10; native lambs, 5.60@7.75.

WORLD OF LABOR.

Coal miners in the Alberta (Canada) district are on strike for recognition of their union.

Steam shovel and dredgemen are arranging for their 1905 wage scale, which will be formulated at the convention this month.

The Massachusetts State Organization of Machinists has planned a most vigorous campaign of organizing in every section of the State.

The Italian Government has decided to open in all parts of Italy 3,450 evening schools, exclusively for adults who cannot read or write.

Pittsburg may have a co-operative building trades corporations this year as a result of disagreement over the signing of the new wage scale.

It has been decided to remove the official journal of Bricklayers and Masons' International Union from New York city to Indianapolis.

There are almost 386,000 launderers and laundresses in the United States.

Journeymen Confectioners of Stockholm, Sweden, have succeeded in getting the abolition of the living-in system granted by all the master bakers and by about half the master confectioners.

The Dutch Government has introduced a bill providing for the compulsory insurance of Dutch sailors against the risks of accidents of their calling, especially in the North Sea.

Owing to the increased selling prices of pig-iron, blast furnacemen in the northeast of England are entitled to an advance of 1 per cent. in wages for the ensuing quarter.