SUNDAY SERMON Scholarly Discourse By

Rev. C. R. McNally. **************** New York City.—Sunday morning, is his Sixth Avenue Baptist Church, the bastor, the Rev. Charles R. McNally, preached on the subject, "The Spirit God and Spiritual Worship." The text was from John iv:23-24: "The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." "God is a spirit, and they that worship Him.

seeketh such to worship Him." "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Mr. McNally said:

These words might well lead into the byways of philosophy. That, however, is an enjoyment which we do not now intend to permit ourselves to indulge in. We might with profit point out from these words that the man of old did not think of himself just as man thinks of himself to-day. He was a unit and thought of nothing He was a unit, and thought of nothing outside of his immediate environment and of that chiefly from the point of view of its relation to his bodily needs. His mind did not grasp the thought of the beyond or the hereafter. His dead companion was not thought of as being essentially different from which he was in life. His horse, tools, etc., were buried with him, with the belief that in some unseen but material paradise or hunting ground he would live as he had lived,

meeding and using the same things.

Man does not now so view himself.

He no longer thinks of himself as a unit. He is divided. His body is one thing and his mind or soul is another. Man still views himself as body and spirit. Deep within the inners of his own nature he feels that while they doubtless closely associated, his body is one thing and his soul quite another. This distinction did not appeal to the ancient. He knew nothing His was the simple, unquestioning life of a child.

The religious impulse, however, has always been an integral part of human life, and has ever, in one form or another, sought to express itself. Crude though it may have been in its begin-nings, the consciousness of God has never been absent from the human mind. When it first appears it seems to have been materialistic, or anthro-pomorphic in the grossest sense, Gradually there was the development of a tendency to look in upon himself and with this tendency man came into pos-session of the idea of an inner thought self. Thus mind, or soul, was dis-tinguished from the external or material, and a conception of God became both a possibility and reality. The development of this distinction may be clearly traced in the Old Testament For many centuries the materialistic was the dominant one, but alongside of it grew up a religion of the spirit. The former finds its highest expression in the ornate formal worship of Judaism. The religion of the law with all its material accompaniment was the effort of the human mind to grasp the thought of God in the terms of the material. Within Judaism there was the development of the religion of the spirit. The prophets were its messengers, but the people persistently turned away from them, and from their message.

The conversation of Jesus with the woman at the wellside is interesting and instructive in many ways. She was a woman and the strain of human nature was very marked in her life as is shown by the fact that when Jesus had her cornered and face to face with her sin she was like many who have followed her, anxious to divert the con-versation from considerations of such personal nature to a religious argu-nent. Jesus using her own thought imparts to her the deepest lesson that has ever been uttered in the realm of religion. When the woman would have Him discuss the relative merits of formal Judaism, or formal Samari-tanism. He turned upon her the full light of divine truth and declares what the world has all been too slow to learn, that Judaism and Samaritanism are nothing, but that the religion of the spirit alone is essential religion. God is spirit, and is not to be wor-shiped by men's hands, or any external form whatsoever. He is fined to no mountain top, no temple walls inclose Him. Immaterial imperceptible to the senses. He fills all things with His being. He knows, feels, and wills. He seeks those to whom He has given a nature fash-loned in His own image to be His Only those who have earned to know Him as the Infinite Mind or Supreme Spirit can have fel-lowship with Itim, and this because such worship alone corresponds with

It takes the world a long time to outgrow its materialism, and to grow into the thought of Christ. The path of history has led into deep valle and over the mountain peaks. have been times when it seemed that the race was about to move out into a more spiritual thought of God. Under the leadership of a Paul, an Augustine, a Calvin, a Luther or a Wesley, dawn of a brighter day seemed hand, but from these mountain peaks the pathway has invariably fed down into the low vales of the material and

We have been, indeed, we now are, for the dawn of the brighter day has hardly appeared, in one of those materialistic swamps from which arise the miasma of specialness, worldliness and sin. That this is peculiarly true of America is not without cause and explanation. Never in the history of the world has it been given to a na-tion to enter into the rich heritage that has been ours. The past hundred years has been a period of discovery America and the world has become conscious of the almost inexhaustible wealth unfolded within the bosom of her lakes and rivers, her forests and her fields and her deep hidden mines. Wealth is the handmaid of comfort, of ease, of luxury and many other things. and these are sweet to the human heart. There has been a mad rush to lay hold upon these ready-to-hand sources of wealth. With feverish in-tensity men have given their brain and brawn to the development of these mighty resources and their labor has tiplied with a rapidity unprecedent ed in the world's life. It has been a great gain. It also has entailed a great loss. It has placed material good in the forefront, while the spirit of God and the spiritual life have been relegated to a secondary place. The result has been both natural and in-

evitable.

Honor, virtue and all the spiritual graces have been readily sacrificed to the insatiable greed for gain, but the handwriting of God is upon the wall. "Be sure your sin will find you out" is an old adage, but true. Man cannot continue forever to disregard God without having ultimately to reckon with Him on the basis of the deeds done in the bedy. Some instrument in divine Providence will xindicate the

requirements of the spirit God and the spiritual life. When the finger of God through some stalwart Nathan is pointed at the sinner, it matters not whether he is a king upon his throne, he must listen to the "Thou art the man," "wherefore hast thou despised the word of the Lord to do that which is evil in His sight?" and in deep contrition of soul he must cry out for mercy and confess, "I have sinned against the Lord."

Not only have men as individuals

Not only have men as individuals been led to a false emphasis upon the material, and to blindness toward the spiritual, but the church herself has become too material in the expression which she has sought to give to the religious impulse. Too much of stress nas been and is late upon form and organization and not enough upon the spirit. Not until the church comes again to the side of Jacob's well and hears afresh the sweet emphasis of the Man of Gaillee upon the essential the Man of Gaillee upon the essential spirituality of God and the supremacy and priority of the spiritual can she ever enter into her full heritage of divine power. It is high time that we should have done with the befogging and befooling effort to meet the requirements of that God who is spirit, with substitutes that are mere material foibles. It is the inners of the soul that God desires and requires. It is a damning folly to offer any sub-stitute for that self which God has destined for eternal fellowship with Himself. Goodness, not goods: character, not cash; plety, not pretense; sincerity, not sham; these are the sacrifices acceptable to that God who is a spirit and who would be shiped in spirit and with reality.

Another truth is placed beyond per-adventure by these words of Jesus. True worship is not a matter of locality or nationality or sect. Men love to distinguish themselves by some dis-tinguishing mark and will congratulate and flatter themselves that it in some way makes then, superior to their brother man. If he is white, he congratulates himself that he is not black. If he is black, he congratulates himself that his eyes are more shiny and his teeth whiter. Doubtless demon-strations and sects have served some good ends, but if men had but learned to sweetly insist upon the truth for truth's sake, instead of lining up against their fellows in war paint and with tomahawk in hand, in utter disregard of the true spirit of the gospel, the milleunium would be much nearer than it is to-day. Argue as best we may, the essence of religion is a spirit in harmony with the infinite spirit; a spirit to which reality, fact, truth, is the supreme consideration. To truly worship God is to pay to Him the homage of reverent thought and feel-ing, and of filial trust and love. The real temple of God is a human heart wherein the spirit of a man meets in shekinah presence the Spirit of God. Such worship and such worshipers God seeks.

Again, true worship is the great solvent of life's enigmas. In one of the psalms credited of Asaph he seeks to express the doubt and difficulty possessed his mind sought to explain the prosperity of the wicked. It is surely a source of constant question to a thoughtful mind that the wicked flourish while many righteous are constrained to live in comparative if not quite penury. The question will arise, "How is it that God's material good so constantly min-isters to the wicked and unworthy?" In honest doubt many hearts have asked, "Why should I worship a God who so unequally distributes His bless-ings?" This was the difficulty of the psalmist. He says: "Then thought I to understand this, but it was too hard for me; until I went into the sanc-tuary of God, then understood I the end of these men." When the psalm-ist entered into spiritual fellowship with God and saw the glory of that God in all His spiritual beauty there dawned upon his soul the reality of the larger truth, that God's greatest good is not material good. His rich-est gifts are not houses, or lands, or mines, or stocks. His richest gifts are those which bring the inner spirit of a man into perfect harmony with di-vine heart. No wealth or pelf can ease a restless conscience or lift the burden from a bereaved heart. Only God can fill to overflowing the human with that quiet and calm, peacefulness which makes all life a

Does your heart cry out for God? Would you know that peace which passeth knowledge? Then be assured that these blessings can come to your life only as you recognize the eternal reality of the spiritual and placing the first emphasis upon the kingdom of God and the spiritual life seeks to live in perfect harmony with the divine

The Surprises of Life. The surprise of life always comes in fluding how we have missed the things that have lain nearest to us; how w have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace should come to rich or poor only with contentment, and that they might as well have been content at the very end of life! They have made a long jour-ney for their treasure, and when at last they stoop to pick it up, lo! it is shin-ing close beside the footprint which they left when they set out to travel in a circle.-Phillips Brooks.

ACTS WORTH REMEMBERING

Oregon is larger than New York, Pennsylvania and New Jersey together. Near the Panama Canal exist mines abandoned by Spain centuries ago. The will soon be reopened.

The old "Oregon country" includes Washington, Oregon, Idaho and a small portion of Montana and Wyoming.

Part of the cargo of the steamship Korea, which arrived at San Francisco on July 11 was \$344,500 worth of opium. America makes more barrels than any other country. The annual production is 300,000,000 barrels and circular packages.

Dunnite, invented by Col. Beverly W. Dunn, of the Sandy Hook Station, is said to be the most powerful explosive known.

Introduction of American vines in French vineyards has increased the yield from 16 to 22 barrels per acre to from

38 to 48 barrels. A shotgun recently manufactured by Connecticut firm was a special order for a man who uses his left eye to aim with, the right eye being sightless. The stock and lower frame of the gun were twisted on that he may shoot without discomfort. The gun is the third made for this man or the last 25 years.

Fbe Llarm

that a pig is a pig regardless of breed | naturally become high conditioned at and as a result they continue line an earlier season, breeding until they have little left in to make the necessary changes in line at frequent intervals he need not worry about the intricacies of cross or line breeding. Yet from his very indifference to these things may come his indifference to the more essential points, and mainly the one point of raising the standard of his herd. With high-grade swine properly bred, given food, pasture, sunshine, pure air and water and variety of feed better results are obtained by far than with scrub stock. If one has a fair lot of females it would be a good investment to raise the standard of the herd by obtaining the services of a grade boar. Grade up the pigs as you would the cows composing the dairy and you'll find it will pay in the long run.

A New Feed Bag For Dobbin.

The driver of every team should be supplied with a bag of some kind for holding feed for his horses, as he seldom is sure where he will be when feeding time comes. Some drivers are very careful in this respect, while others make use of anything that is available. Quite a large number of feed bags are in use, the majority being constructed so that they can be attached and suspended to the side of the horse's head. This does not give the horse any freedom to move his head without moving the bag also. A Philadelphia man has patented an exceedingly simple feed bag which overcomes this fault. The bottom and sides are made of canvas or other flexible material, while the top consists of a circular frame divided into two sections, which are connected by small hoops. Supporting the bag are two metal rods, one on each side, having



A PEED DAG FOR HOREES. hooks at the end, which lit into the loops in the frame. In the centre and at the other end of the rods are circular hoops, which are shaped to fit over the shaft of the vehicle. It can easily be seen how easily this could be done. the hag always remaining in position where the horse can conveniently reach the feed, at the same time being able to move his head freely. This feed bag has the additional advantage that it can be folded up when not in use.-Philadelphia Record.

Poultry and Eggs Pay.

Every year demonstrates that the egg market is never fully supplied. We are compelled to import eggs to keep pace with the demand, and if the Western farmers are unable to advantages of location and markets, there is nothing in the way of the farmer who has markets all around him. It is creditable to farmers that they may produce a large proportion of the poultry and eggs that are sold in the large cities, but there is room for more production. The obstacle in the way of success is that the poultry does not receive the care bestowed on larger stock. In all experiments made with cows and poultry, on the same proportion of land, the poultry gave the greater profit, and yet th profits could be made larger. Fifty hens are not too many on one acre of ground, and the average profit should be one dollar per hen a year. This is will not give such a large average in proportion. A flock of good liens, however, if well managed, should average more than a collar each. More eggs should be obtained in winter. If each hen produced only one dozen eggs additional during the whole winter. & would make a large difference in the profits. The point is to deter mine to secure this addition, and to do so the farmer should be willing to give his whole attention to a large flock, if he can do so by disposing of some stock that may be unprofitable. It means a different system from giv-Ing the poultry over to women to manage. The way to make poultry pay is for the farmer to take hold, and when the snow covers the ground, to do for the hens the same as for the animals. -Farmers' Home Journal.

Lumbs in the Winter. The plan has been adopted by certain Michigan feeders during recent years of purchasing lambs in the autumn and carrying them through the winter on rough feed with a moderate allowance of grain and then fattening them and selling them in the spring after having removed the wool. plan seems to work well. It is claimed that lambs thus handled have brought

the most money during recent years. With reference to the outcome, however, we think much will depend upon the condition of the lambs at the time of purchase, says The Farmer. When they are to be handled thus it is better to purchase lambs somewhat young and not carrying too much flesh, especially if they are bought by the pound. Such lambs will make more pounds of increase than heavy lambs purchased at the same season, of lumber were required to box the They can also be brought into the market in a proper condition of finish | Groces.

Too many farmers work on the plan and more fleshy lambs which would

In all the States of the Northwest the pig except the form. They may lambs could be fed and managed thus be right and doubtless are, but the farmer who raises pigs for what he be obstained for feeding it would be can get out of them in their gross better to take heavier lambs than to weight at market prices cares little take none at all, providing the farmer about the scientific breeding. It is is prepared to handle lambs thus. admitted that it would be better if he Good money can sometimes be made cared more, but if he will take pains on old ewes when they are purchased with due thought and care.

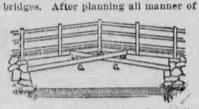
> Horse Breeding Abroad. Something of the extent of horsebreeding by public authority and under public supervision, referred to by a horse-breeding paper, is to the effect that the French authorities own some thing life three thousand stallions, half being of the high-stepping and coaching type, the others being thoroughbred and draft horses. Farmers breed to these stallions about a quarter of a million mares at very small fees and receive premiums at local fairs, etc., for showing high-class foals, The French Government annually distributes over three millions of dollars to encourage the breeders, and a farmer has the Government for a regular customer for the best of the horses he raises.

When such a happy condition of affairs obtains here, if it ever does, horsebreeding in this country will become anexact science and a highly remunerative national enterprise. If we have to wait ten years for the United States Government to show results from the effort it is now putting forth, it will take a quarter of a century at least to get the bulk of the breeders in this broad land interested in the plan, and returns from money and time invested will have to be left to posterity, as few now living and involved deeply in horse breeding will be on top of the earth to reap any benefit. When the good time comes, however, there will be such high-class material produced here, and such unlone facilities. for its rapid transportation throughout the world, that there will certainly not exist a shadow of discontent on the part of breeder or consumer .- Indiana Farmer.

How to Fatten Chickens,

The fowls that are to be fattened should be shut up; the pen or coop should not be too large, and it should not be too tight and close. For a dozen fowls, a coop three feet wide or deep, four feet long, and two and a half feet high, is large enough. The whole coop may properly be made of slats, except the roof. The floor should be made so as to allow the droppings to fall through. Only fowls that will agree peaceably should be kept in the same coop. If one is cross or masterful, turn it out and keep the fattening ones quiet. Give as much food as they will eat up clean, in a trough or basket, in front of the coop and give water after the food is eaten. Keep the coop in an airy place, but not where the wind will blow through it. Feed rather sparingly than otherwise the first two or three days; afterward give as much as they will eat. This continued for two weeks should give good, fat fowls; if they are not fat, something is wrong and they should be let out. Their principal diet should be corn, but this should be varied occasionally with wheat screenings, ground oats, barley or buckwheat.-Thomas W. Lloyd, in Tribune Farmer.

A Prac'ical Farm Bridge. On the majority of farms there is often they are poorly constructed and not kept in repair. Resulting from such neglect, a horse, the best one always, goes through and breaks a leg. or a leaded wagon breaks through with much loss and then after the damage make poultry pay, because of the dis- has been done the farmer attempts to repair the old or build a new bridge. The general topography as well as numerous streams on my farm makes



necessary to have a number of

cross-over arrangements I adopted the one shown in the illustration and when built of good timber it is a very lasting and serviceable affifty dollars per agre profit. The cow fair. It is especially valuable where a single log can not be used as a stringer. The stringer pieces (a) should be of nothing but good timber and of such size as is required to sustain the weight which the bridge will be called upon to bear.-Robert Worden, in The

Why Mr. Pinero is Not an Actor. That Mr. Arthur Pinero was once an ctor is recalled by the death of Henry Irving, relates Life. The dramatist's venture was made under Irving's stage management. He was assigned a part in one of the early productions with only two lines to speak. Irving heard him go over them several times, but was not pleased with their reading. "Suppose you try them sitting

down," suggested the manager. Mr. Pinero sat down and repeated the speech. "Now let us try them standing up."

said Mr. Irving.

Mr. Pinero repeated them standing "Now walk about while you are speaking" Mr. Pinero went over the lines again,

meanwhile walking about. "H'm," muttered the manager, "that will do for the present."

At the next rehearsal Mr. Pinero was notified that his part had been cut Which may account for the fact that Mr. Pinero became a dramatist instead of an actor.

The blueberry canning factory at Island Pond, Vt., has just shut down after coming 300,000 gallons of product. Over 1,500,000 pounds of berries have been used, and seven carloads goods for shipment.-New England



horses never make a mistake in choosing their diet when grazing.

Professor Cook, of Northwestern university, has shown that there is sufficient radium in pitchblende to make it possible for a photograph to be taken by It directly.

Why caves whose average annual temperature is above the freezing point so frequently contain ice the year round has been the subject of investigation by a German scientist, Professor B, Schwalbe. He finds this to be due to the refrigeration of water seeping through porous strata.

Superheating is being torced to 554 deg. F. on the Prusslan State rallroads. When steam is superheated to 500 deg. F., a saving of 16 per cent. in steam and 12 per cent, in fuel can be obtained, as compared with similar locomotives using saturated steam, the greater saving in water than in fuel being due mostly to the prevention of losses caused by condensation.

The alligator cannot tong escape practical extermination. Already they are becoming scarce and the price of hides has gone up enormously in the last few years. The alligator is charecteristic of the austroriparian region, ranging from North Carolina to the Rio Grande of Texas. It has never been seen in the Mississippi River north of Rodney, Miss., which is about

THE SMOKE NUISANDE

How the American Citizen Has Endured

This Abhorence For Years. The American citizen is more tolerant of public nuisances than any other civilized being. This may be on ac count of the fact that he believes the constitution guarantees everyone the right to create a nuisance regardless of his neighbors, so long as he does not kill or rob or commit a similarly grievous crime. Whatever the cause the fact remains. We endure the tin horn, the factory whistle, the pushcart, the builders' dirt plie and the adver tising sign, or, at least, we feel that there is no way of stopping them. Similar sentiments have left us so ong inactive-or, at least, unsuccessful, in our sporadic activity-concern-

ing the smoke nuisance, Everybody, it is safe to say, concedes the smoky chimney to be a nuisance, but the view is a passive one. Formerly, and to some extent even to-day, the argument was: "We can't stop our chimney from smoking." The technical advance and commercial development have made combustion a more manageable procedure, and to day the old argument is replaced by What are you going to do about it? You can't expect me to spend a lot of money putting in fancy devices to prevent smoke?" This latter argument can be met only by fact-the fact that the law says he must prevent smoke. This work, a function of municipal governments, is in successful progress, and will ultimately lead to a general recognition that smoke is not only not wanted, but also that it need not be suffered. A relatively few, but yet a slowly growing number of Amerlean cities, have entered on a fight against smoke, and a far larger number of individuals and civic organizations are now engaged in the struggle. -Engineering News,

A Quaint Bath Character.

I myself used often to meet in Bath a little queer plinth of a man, whose nationality I could not make out, but every inch of whose five feet was suggestive of Dickens. His face, topped by a frowsy cap, was twisted in a sort of a grin, and his eyes looked different ways, perhaps to prevent any attempt of mine to escape him. carried at his side a small wicker box, which he kept his hand on; and as he drew near and halted, I heard a series of plaintive squeaks coming from it. "Make you perform the guinea pig?" he always asked, and before I could answer, he dragged a remonstrating guinea pig from its warm berth within, and stretched it out on the cage holding it down with both hands "Johnny, die queck!" he commanded and lifted his hands for the instant it which Johnny was motionlessly gathering his forces for resuscitation. Then he called, "Bobby's coming!" and before the policeman was upon him, Johnny was hustled back into his warm box, weefully murmuring to its comfort of his hardship, and the queen little man smiled his triumph in every direction. The sigh of the brief drama always cost me a penny; perhaps could have had it for less; but I did not think a penny was too much .- W. D. Howells, in Harper's Magazine,

Butter Mould Fashicus

"I see," said the man who goes to market frequently, "that the acorn is in style again as a decoration for but ter molds. Last spring the field daisy was the flower most frequently printed upon pats of butter. Before that the chrysanthemum was the favorite. never could understand the necessity for changing the fashlon in butter molds, but they do change with the seasons almost as regularly as women' clothes. Even big dairies that mar! all rolls of butter with a special trademark, vary the floral trimming of their molds from time to time. Among the favorite decorations acorns and oak leaves have their inning most frequently. Chrysauthemums rank next in pop minrity.

"Some old-fashioned butter makers there are, however, who scorn the orna mental butter molds. The tip of the halle is their implement of art, and with that they carve figures on a roll of butter that make all floral and horticultural designs look commonplace."-New York Press.

An English druggist gives the follow An English druggist gives the follow-ing list of blunders made by his poorer customers: "Catch an eel," for cochi-neal; "prosperous paste," for phosphor-ous paste; "grease it," for crossote; "fishy water," for Vichy water; "gui-tar," for calarch; "everlasting," for ef-

SUNDAY, DECEMBER 10.

The City of God,-Rev. 22, 118.

Our lesson is from that wonderful description of the holy city, the New Jerusalem, which John saw in apocalyptic vision. The chapter preceding should be read in connection with this lesson, as it is a part of the de-scription. It is sometimes asked, "Is this a true description of heaven?" What higher heaven can be conceived than the one pictured here? We may well believe that this is figurative language, but under these figures we conceive of an exalted and spir itual existence that harmonizes with our partial knowledge of the celestial state. The river, the throne, the street, the tree of life, and its fruitage may be but symbolical, yet it is the aymbol of something which could only n thus pictured to our imagination The facts revealed are that heaven is place as well as a state; that the inhabitants enjoy a salubrious and sinless immortality; that they see the King in his beauty; and that there is "no night there." The city of God is the permanent abode of God's re-deemed saints.

We have had other lessons recently on heaven. The destiny of the Christian led us to its glories. The preparations for our heavenly home led us to study its conditions. But now as a crowning lesson of all we look upon the city of God. It is the closing message of the New Testament and the last vision of the Apocalypse. Let us group some of the suggestions of the lesson:

Heaven is a City. The first paradise was a garden; but the ultimate heaven is a city. This implies that it is a permanent, not a transitory, place. It also implies that it has a social life. It is not a place of solitude, but of reunion and intercourse of spirits. is not sparsely populated, but inhabi-

ted by an innumerable company. There are eleven things mentioned that can never get into heaven: No sea, no tears, no death, no crying, no sorrow, no pain, no temple, no sun, no moon, no night, no curse. There will be no graves, no funerals, no sin, no trouble in heaven.

CHRISTIAN ENDEAVOR NOTES

DECEMBER TENTH.

Topic-The City of God .- Rev. 22: 1-8.

Coatinual fruitfulness-is not this condition of the trees in heaven to be heaven, always happily at work and always with blessed results?

To see God's face! The more we know of God on the earth, the more we understand how that vision is the climax of heaven.
It is to be God's city, and yet with-

it is provided for each of us the authority that is so dear to every manly soul. We are to reign, and for-The city of God comes quickly Heaven is born slowly enough upon

earth, but God is mercifully swift in taking us to heaven.

Suggestions. The best way to become a citizen of heaven is to try to make your own

city a city of God. What your heaven is you are. How necessary, then, that you make the

Heaven is perfect service of God. People." Hushed their loud lamentation. Emotion needs control when it any time if you will serve God persised excitement.

feetly Rich men on earth pay taxes in many cities, but the heaven may have no divided inter-

The value of all that a city ownsits parks, its schools, its libraries, its expensive public buildings, and other belongings, is all a part of the property of each citizen, and all citizens share allke.

A man may be a citizen of Boston. yet never vote in an election. No one can be a citizen of heaven without taking an eager part in all its affairs.

Quotations.

Heaven will be inherited by every man who has beaven in his soul-Beecher.

Some Pleasant Socials. A botanical social, with contests in the identification of common plants. and with a microscope exhibition and

tulle. A phonograph social, with an explanation of the machine, and with Illustrations from previously prepared

records and from impromptus A puzzle evening, puzzles bring placed on small tables, and groups of the Endeavorers being sent from table to table at the tan of a hell.

A recent-events evening, with bright accounts of the leading fen tures of recent history.

HIGH LEVELS REACHED BY MAN. Heights That Necessitate Artificia

Inhalation of Oxygen. The highest point at which mounain climbers have stayed for any

length of time is 20,992 feet on the Hlmalayas, where an exploring party painfully stayed for six weeks in 1902. Higher still at 21,910 feet is the extreme point of Mrs. Bullock Workman's ascents, the greatest height reached by a woman. Mr. Bullock Workman kept on to a point 23,393 feet high, which is the greatest height reached by any mountain climber.

The altitudes reached by Mr. and Mrs. Bullock Workman were above those at which M. Berson, the aeronant, pegan his artificial inhalation of oxygen. At 26,240 feet the aeronauts in general begin the continued inspiration of oxygen, and neglect of this precaution was responsible for the death of Croce, Spineill, and Sirel at 28,208 feet, their companion, Tissan-

dier, just escaping by a miracle.

Mount Everest, the highest point of he globe, is only some 700 feet higher, 8,995 feet, and 3,000 feet above that hegin the cirrus clouds that are composed of spicules of ice. At 25,424 feet is the highest point ever reached by man. This is the height attained by M Beron in his balloon on July 31

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 10.

Subject: Reading and Obeying the Law, Neb. vill., 8-18-Golden Text, Lune al., 28-Memory Verses, 17, 18-Com-mentary on the Day's Lesson.

I. Studying God's word (vs. 1-8). The people were gathered in this great meeting from the surrounding country from 20,000 to 50,000 in number. It was the time of the feast of Trumpets. was the time of the fenst of Trumpets. Trumpets were blown everywhere. They proclaimed a day of rejoicing. The people called for Ezra, the scribe, to bring out the book of the law and read to them. Here is the first mention of Ezra's name in the book of Nehemlah. It is thought that he had been absent during the past thirteen years, "perhaps working as a scribe in copying and stadying, and perhaps out. copying and studying, and perhaps put-ting in shape the book of the law. He seems to have returned at the opporseems to have returned at the oppor-tune moment. This great company had gathered on purpose to hear the words of the book he had copied and probably edited."

"So they rend." Ezra and thirteen representative men from Jerusa-lem, standing upon an elevated plat-form, read the Scriptures, in turn, for six hours or more. "In the book." Books in those days were wide strips of parchment rolled upon sticks, one at either end, so that one side was rolled up as the other was unrolled to read. The writing was in parallel columns The writing was in particle commin-across the strip and read from right to left. "Distinctly." So that every word could be distinctly heard. This was the first way in which they caused the people to understand. "Gave the people to understand. "Gave the sense." The Israelites having been lately brought out of Babylonish cap-tivity, in which they had continued seventy years, were not only corrupt, but they had in general lost the knowledge of the ancient Hebrew to such a degree that when the book of the law was read they did not understand it. Therefore the Levites translated it into the Chaldean dialect. "Caused them to understand." They gave both a translation of the Hebrew words into the Chaldee and an exposition of the things contained in them, and of the duty incumbent upon them. A day of rejoicing proclaimed

(vs. 9-12). "Nehemiah - the Tirshatha" Hitherto Nehemiah has called himself pechah-the ordinary word for "gov-ernor." Now he is called Tirshatha, a more honorable and reverential ti-tle for governor. The new title is among the indications that this por-tion of the book is written by an-other, "This day is holy." Mourning was unsuitable for a day of high fes-tivity, the opening day of the civil year and of the sabbatical month, it-

self a subbath or day of rest, and one to be kept by blowing of trumpets (Lev. 23:24, 25; Num. 29:1-6). It appears that the people were not only ignorant of their ancient language, also of the rites and ceremonies of their religion, not being permitted to observe them in Babylon. "All the people wept." They realized how different their lives had been from the lives commanded by God. They had failed in personal duty. They had failed in the public worship of God. They had failed as a nation.

failed as a nation.

10. "Eat and drink," Observe God's appointment. They should testify the genuineness of their repentance by the faithfulness with which they kept the feast. "Send portions." It was an ordinance of God that in these feasts the year should be specially and liberally poor should be specially and liberally provided for (Deut. 15:7-11; 16:11-15). "Neither be ye sorry." We must not be merry when God calls us to mourn-We must not ing. We must not afflict ourselves when God has given us occasion to rereal heaven the heaven of your thought and longing.

It will be heaven only not to have to fight sin, either in ourselves or in others.

Jolce. Even our sorrow for sinners must not hinder our joy in God's service. "Joy of the Lord." A consciousting the control of God's favor, mercy and long suffering. 11. "Levites stilled all the suffering. 11. "Levites stilled all the people." Hushed their loud lamenta-

> "Because they They now knew God's will and their own duty, which they resolved to practice. This gave them ground of hope and trust in God's mercy, and therefore gave them great joy.

> Directions concerning the feast of the tabernacles (vs. 13-15). During the reading of the law the people how they had neglected to keep the feasts as they ought and they immediately proceeded to observe the feast of the tabernacles.

> 14. "Found written." See Lev. 23: 33-44. "Booths." The people were commanded to leave their houses and dwell in tents or booths made of the branches of "thick trees." "Seventh month." The month Tishri or Etha-nim. This was the seventh month in the sacred or ecclesiastical year and the first month in the civil year. 15. "Should publish." The meaning here is that they found it written that

should do the things mentioned "The mount." in this verse. mount of Olives which was near by where were many olive trees and prob where were many olive trees and probably the other trees here mentioned.

16. "The roof." The roofs of the houses were flat and easy of access. "In their courts," etc. There were booths everywhere; the city was filled with them. 17. "Sat under the booths." They were to dwell in booths seven days, from the 15th to the 22d of the menth. Their dwelling in booths commemorated their forty years' so-journ in the wilderness when they had no fixed habitations. "Since the days." etc. The meaning cannot be that this feast had not been observed since the time of Joshua, for it was kept at their return from Babylon (Ezra 3:4), but since Joshua's time the joy had never been so great as now. 18. "Solemn assembly." The first and last days of the feast were kept as sabbaths.

Frost Makes Fat Turkeys.

"Cold weather makes fat turkeys said the poulterer, "because in a warm tall the ground keeps soft, the vege lation lingers on and the fields are full of worms and bugs. What's the re-The turkeys from sunrise dark tramp the tempting fields on long forages, eating the worms and bugs which thin them, and walking all the soft and fine flesh into tough, stringy

"A cold fall, with early frosts and snows, freezes the ground and kills the bugs. Then the turkeys are not tempted to wander. They lost in the farm yard, gorge an abundance of train and put on flesh like a middleaged woman at a seashore helin a warm fall, hunting the living the turkeys do their fit twenty miles regularly every tecome athletes. For athlete here is no public damand.