THE ATHENS REPORTER DECEMBER 26, 1900

DECEMBER 30, 1900.

leview.-Luke 14: 7-11; Titus 2: 11-15.

## A Way Over Jordan

Heaven Unattainable on a Raft of Good Works-Boat Must Come From Other Shore.

noticed incident of olden times Dr. Talmage in this discourse draws some comforting and rapturous lessons. The text is II. Samuel xix., 18: "And there went over a feryboat to carry over the king's household."

Which of the crowd is the king? That short man, sunburnt and in fa-tigue dress. It is David, the exiled king. He has defeated his enemies and is now going home to resume his palace. Good! I always like to see David come out ahead. But between him and his home there is the cele-brated River Jordan, which has to be passed. The king is accompanied to passed. The king is accompanded the bank of the river by an aristo-cratic old gentleman of 80 years, Bar-zillal by name, who owned a fine coun-try seat at Rogelim. Besides that, David has his family with him. But how shall they get across the river? While they are standing there I see a ferryboat coming from the other side, it cuts through the water I see the faces of David and his house-hold brighten up at the thought of so soon getting home. No sooner has the ferryboat struck the shore than David and his family and his old friend Barzillai from Rogelim get on board the boat. Either with splash-ish oars at the side or with one oar sculling the stern of the boat they leave the eastern hank of the oat they leave the eastern bank of the Jordan and start for the western bank. The western bank is black with

rowds of people, who are waving at the approach of the family. The military ing and his family. The militar are all out. Some of those who hav David's worst enemies now shout until they are hoarse at his return. No sooner has the boat struck the shore on the western side than the quakes and the heavens ring with cheers of welcome and congratu-lation. David and his family and Barzillal from Rogelim step ashore. King David asks his old friend to go with him and live at the palace, but Barzillai apologises and intimates that he is infirm with age and too deaf to appreciate the music, and has a delicate appetite that would soon be cloyed with luxurious living, and so he begs that David would let him go back to his country seat. I once heard the father of a presi-

dent of the United States say that he had just been to Washington to see his son in the White house, and he told me of the wonderful things that occurred there and of what Daniel Webster said to him, but he declared: "I was glad to get home. was too much going on there for me." My father, an aged man, made his last visit at my house in Philadelphia, and after the church service was over and we went home, some one in the house asked the aged man how he enjoyed the service. "Well," he replied, "I enjoyed the service, but there were too many people there for me. It troubled my head very much." The fact is that "Well," he replied, "I enjoyed do not like excitement. old people do not like excitement. If King David had asked Barzillai 30 years before to go to the palace, the robability is that Barzillai would have gone, but not now. They kiss each other good-bye, a custom among men criental, but in vogue yet where two

brothers part or an aged father and a son go away from each ar never to meet again. No wonder that their lips met as King David and old Barat the prow of the ferryboat, parted forever. This River Jordan, in all ages and

among all languages, has been the symbol of the boundary line between earth and heaven. Yet when, on a former occasion. I preached to you

Washington report—From an un-noticed incident of olden times Dr. Falmage in this discourse draws some died well. Some of them sneaked out of life. Some wept themselves away in darkness. Some blasphemed and raved and tore their bed covers to lat-

ters. This is the way worldly phil-osophy helps a man to die. Blessed be God, there is a boat coming from the other side! Transportation at last for our souls from the other shore; everything about this gospel from the other shore; pardon from the other shore; mercy from the other shore; pity from the other shore; ministry of angels from the other shore power to work miracles from the other shore; Jesus Christ from the other shore. "This is a faithful saying and worthy of all acceptation that Christ shore. Jesus came into the world to save sin-ners," and from a foreign shore I see. the ferryboat coming, and it rolls with the surges of a Savior's suffering; but as it strikes the earth the mountains rock and the dead adjust their apparel so that they may be fit to come out. That boat touches the earth, and glorious Thomas Walsh gets into it in "He has his expiring moment, saying: "He has come! He has come! My Beloved is mine, and I am his." Good Sarah Wes-ley got into that boat, and as she shoved off from the shore she cried: "Open the gates! Open the gates!" I bless God that as the boat came from the other shore to take David and

his men across, so, when we are about to die, the boat will come from the same direction. God forbid that I should ever trust to anything that starts from this side.

Again, my subject suggests that when we cross over at the last the King will be on board the boat. Ship carpentry in Bible times was in its infancy. The boats were not skilfully made, and I can very easily imagine that the women and the children of the King's household might have been ner-vous about going on that boat, afraid The boats were not skilfully that the oarsmen or the helmsman might give out and that the boat might be dashed on the rocks, as sometimes boats were dashed in the Jor-dan, and then I could have imagined the boat starting and rocking and they crying out: "Oh, we are going to be lost. We are going down;" Not so. The King was on board the boat, and

those women and children and all the ousehold of the King knew that every care was taken to have the King-the head of the empire-pass in safety. Now, I want to break up a delusion in your mind, and that is this: When our friends go out from this world we feel sorry for them because they have to go alone, and parents hold on to the hands of their children who are dying and hold on o something of the impression that the moment they let go the little one in will be in the darkness and boat all alone. "Oh," the parent says, "If I could only go with my child, I would be willing to die half dozen times. I am afraid she will be lost in the woods or in the dark-ness; I am afraid she will be very much frightened in the boat all alone." I break up the delusion. when a soul goes to heaven, it does not go alone; the King is on board the boat. Was Paul alone in the ast extremity? Hear the shout of the sacred missionary as he cries out, "I am now ready to be offered, and the "T time of my departure is at hand." Was John Wesley alone in the last extremity? No. Hear him say, "Best

of all. God is with us." Was Sir Wilof all, God is with us." Was Sir wil-liam Forbes alone in the last ex-tremity? No. Hear him say to his friends, "Tell all the people who are coming down to the bed of death from my experience it has no ter-rors." Be comforted about your dehave nassage

read on and nothing to hear and nothing to handle and nothing to nothing to handle and nothing to taste then I will laugh, too. Are you going to float about in ether forever, swinging about your hands and feet through the air indiscrimin-ately, one moment sweltering in the center of the sun and the next mo-ment shiparing in the mountains of center of the sun and the next mo-ment shivering in the mountains of the moon? That is not my heaven. I have no patience with your trans-cendental, gelatinous, raseous heav-en. My heaven is not a fog bank. My eyes are unto the hills, the ever-lasting hills. The King's ferryboat, starting from a wharf on this side. Again, my subject teaches that when we cross over at the last we shall be met at the landing. When David and his family went over in the ferryboat spoken of in the text, they landed amid a nation that had come out to greet them. As they stepped from the deck of the boat to the shore there were thousands of people who gathered around them to express a satisfaction that was be-yond description. And so you and I will be met at the landing. Our ar-rival will not be like stepping ashore at Antwern or Constantingene nent shivering in the mountains of rival will not be like stepping ashore at Antwerp or Constantinople among a crowd of strangers. It will be among friends, and all their friends. among friends, and all their friends. We know people whom we have nev-er seen by hearing somebody talk about them very much; we know them almost as well as if we had seen them. And do you not suppose that our parents and brothers and sisters and children in heaven have been talking about us all these been talking about us all these years, and talking to their friends

So that, I suppose, when we cross the river at the last we shall not only be met by those Christian friends whom we knew on earth, but by all their friends. They will come down to the landing to meet us. well as There was romance as well as Christian beauty in the life of Dr.

Adoniram Judson, the Baptist mis-sionary, when he concluded to part from his wife, she to come to America to restore her health, he to go back to Burma to preach the gospel. They had started from Burma for the United States together; but, getting near St. Helena, Mrs. Judson was so much better she said: "Well now I can go home very easily. You go back to Burma and preach the gospel to those poor people. I am almost well. I shall soon be well, and then I will return to you." After she had made that resolution terrific in its grief, willing to give up her husband for Christ's sake, she sat down in her room and with trembling hand wrote some eight or ten verses, four of which I will give

We part on this green islet, love-Thou for the eastern main; for the setting sun, love; Oh, when to meet again!

When we knelt to see our Henry die And heard his last faint moan, Each wiped away the other's tears; Now each must weep alone

And who can paint our mutual joy When, all our wandering o'er, We both shall clasp our infants three At home on Burma's shore?

But higher shall our raptures glow On yon celestial plain, When loved and parted here below

Meet ne'er to part again.

She folded that manuscript, a relaps of her disease came on, and she died. Dr. Judson says he put her away for the resurrection on the Isle of St Helena They had thought to part for a year or two. Now they parted for ever, so far as the world is concerned And he says he hastened on board after the funeral with his little chil dren to start for Burma, for the ves-sels had already lifted her sails. And he says. "I sat down for some time in my cabin, my little children around me crying, "Mother, mother!" And I ab-andoned myself to heart-breaking andoned myself to heart-breaking grief. But one day the thought came across me as my faith stretched her wing that we should meet again in heaven, and I was comforted."

the commandments. Which? Jesus mention ds. all a delusion Was it. my frien

landing? When she died, did the scores of souls whom she had brought

to Christ and who had preceded her to

heaven meet her at the landing? I

fat things on the less SUNDAY SCHOOL are full of excus nvitation. wrong doint and apologies for sin. But every expecting the made against according Christis really a reason why we should accept Him. The fact that these men had gone into business what a reason why they needed the help of the Lord, and so with every excuse-turn it around and it is a retson in favor of becoming a Christian at once. All the world is invited to Christ-Jews and Gentlies allite. INTERNATIONAL LESSONNO. XIH.

Review,-Luke 14:7-11; Titus 2:11-15. Summary,-Lesson 1. Topic : Hum-lity, Place : Peres, near Bethabara. Jews goes to dine with a Phariese, He is watched; heals a man of the dropsy on the Sabbath; answers their reasonings-they would pull a beast out of the pit ou the Sabbath; speaks parable on humility; choose lowest seat; feed the poor. I. Topic-Calling the lost. Place-Same as lesson I. The remark by one at the table that He who eats bread in the kingdom of God will be blessed; Jews speaks parable; great supper; many bidden; all make excuse; have boght ground and oxen and mar-ried a wife, these cannot come; ser-vant sent to the streets, and then to the highways. II. Topic-Seeking the lost. Place -Perea. The publicans and sinners draw near to Christ to hear His teachings; the Pharisees and scribes marmur because He receives them and eateth with them. Jesus vindi-

Alike. III. Jesus compassionate Saviour. Lost ones of hing to Christ. He came to seek and to save the lost. He is the world's redeemer. All are wel-come; the worst may come. The social outcast will find an abundant pardon at His feet. If a woman should lose a trachma, valued at six-teen cents, alle would sweep the house and search diligently until she found it; and surely He should search as diligently to save even these poor it; and surely He should search as diligently to save even these poor publicans and sinners. When they re-pent there is joy in heaven, even though the Pharisees may murmur. IV, God's love for the lost. The son leaving home. He disliked the home restraint. He was self-willed. He made a foolish request: the fact that the father granted it does not prove it to have been right. God allows freedom of choice to all. He

draw near to Christ to hear His teachings; the Pharisees and scribes murmur because He receives them and eateth with them. Jesus vindi-cates His course by means of two parables. They would seek a lost coin, and would rejoice when it was found; so there is rejoicing when sinners repert. IV. Topic-God's love for the lost. Place-Same as lesson III. A certain man had two sons. The younger call-ed for his portion of the inheritance; took all his goods; went into a far country; wasted his substance with harlots; a great famine; in want; feeding swine; dedides to refurn home is seen and met by his father; there is great rejoicing. V. Topic-True wisdom. Place -Perea. A certain rich man had a steward who wasted his goods. He called the steward and demanded an account of his stewarden be force prove it to have been right. allows freedom of choice to all. He His confes heartily repented.

heartily repented. His confession was genuive. It was a personal con-fession, with no excuses offered. He humbled himself. He felt unworthy. The father's forgiveness. It is free and complete. Isa. Iv. 7. V. The unrighteous mammon. Par-able of the unjust steward. The ob-ject of the parable is to show the strewdness and forethought of the steward. He shrewdly, though dis-homorably, made his lord's debtors his friends. VI. Character determines destiny. Two characters. The rich man and

1-2c lower at 43 to 43 1-2c.
1-3c lower at 44 to 43 1-2c.
1-3c lower at 45 to 30c.
1-3c lower at 44 to 45 to 16c.
1-3c lower at 44 to 45 to 16c.
1-3c lower at 45 to 43c.
1-3c lower at 45 to 45c.
1-3c lower at 45 to 45c.
1-3 called the steward and demanded an the steward was dismissed he called his lord's debtors and made them his

the steward was usuased no them his his lord's debtors and made them his friends by giving each a portion of what he owed. We should make friends by the right use of our earthpleading for mercy. These lepers re-present the sinner. What the sinner ly possessions. VI. Topic-Character determining destiny. Place-Same as lesson V. A rich man, gorgeously clothed and faring sumptuously; a beggar cov-ered with sores; both die; Lazarus is

present the sinner. What the sinner needs is mercy. Their cleansing. They were cleansed as they went by faith, in obedience to His command. This is the secret of success when we deal with God. VIII. Instructions by the apostle. To Titus. Titus was a young man whom He had placed in charge of very important work. False teach-ers were preaching error, and al-though professing to know. God, were living corrupt lives. Titus was to oppose this floy sound doctrine and a holy life. He was to be an example unto them in good works. Salvation founded on the atone-ment. The atonement is the cor-ner stone of the Christian's faith. carried by angels to Abraham's bosom; the rich man is buried; in hell he sees Abraham; asks for water; a gulf separates them; asks that Lazerus might be sent to warn his brethren; the request refused; the Scriptures are sufficient to lead

the Scriptures are sufficient to lead to repentance. VIII. Tople-Giorifying God. Place -On the border between Samaria and Galliee. Jesus was journeying to-wards Jerusalem; ten leprous men meet Him; they call for mercy; He sends them to the priest, as they ga they are cleansed; on --a Smari-tan-turns back; with a loud volce gives God the glory; falls on His face at Jesus' feet; Jesus asks. Where are the nine? the returned one is saved by faith. VIII. Tople: Practical golliness. Place: Paul wrote from Macedonia to Titus who was in Crete. Titus is ner stone of the Christian's faith divinity of Christ is here defin-The divinity of Christ is here defin-itely declared. IX. Riches a snare. Coming to Christ. This young man was moral, humble, in extness, anxlous to learn and expected to obey. Although he thought himself outwardly perfect, yet he was conscious of a spiritual lack, and this brought him to Jesus.

lack, and this brought him to Jesus. He was asked to 'corsake the tdol of his heart—to fell and turn the pro-ceeds over to God. A wrong decision. The supreme moment of his/ife came when he was obliged to fecide be-tween Christ and the word. He was rich; he had worldly influence; and he also had a religious standing, for he was ruler of a synagogue; the requirement seemed too great and he was ruley sorrowful. to Titus who was in Crete. Titus is to preach sound doctrine; aged men are to be sober; aged women are to live holy lives; young women are to love their husbands and children, and be keepers at home; young men are to be sober-minded; servants are to obey; Titus is to be an example; saldeemed us. The gospel is a great teacher, and leaves no doubt as to le went away sorrowful. X. Healing the blind. A blind begour duty. We are (1) to renounce and forsake the lusts of this world,

gar hears that Jesus is passing and immediately cries for help. Opposi-tion begins, but he will not be deand (2) to live holy lives. The Christ-ian has a blessed hope, and is look-ing for the glorious appearing of the nied. The man's case was difficult. and a less determined spirit would have failed. Christ is able and will-ing to effect a cure. When Jesus stopped to answer to the 'call for Saviour. Titus is to speak with authority. IX. Topic: Seeking eternal life. Place: Probably in Perea. A rich young ruler came running to Jesus and asked what he must do to in-herit eternal life. Jesus said, Keep the commandments. He asked,

mercy, it was an encouragement to the man that his request would be granted. God never enters upon a work that he does not desire to finish.

Londing Wheat Marks Following are the one at important wh

The Markets

day-		A PARTICIPACION OF	
	Cash.	May.	
Chicago	S	80 78 F	l
New York		078 3-4	K K K
Milwaukee	0721-2		
St. Louis	071	9725-8	
Toledo	0751-2	U /3'3-4	
Detroit, red	077	0 79 1-4	ŝ
Detroit, white	077		
Duluth, No. 1	Ly .	· · · · · · · · · · · · · · · · · · ·	
northern	0707-8	0 75 1-8	1
The death Mr. 1	The second second	27 . C	3

Duluth, No. 1 hard ... ... ...... Migneapolis No. 1 . 0727-8 ---

Toronto Farmers' Market.

Wheat-Four hundred bushels of white sold unchanged at 67c to 677 400 bushels of red 1-2c higher at 68 to 68 1-2c, and 800 bushels of goos 1-2c higher at 61 1-2 to 62c. Barley-Seven hundred bushels solv 1-2c higher at 41 to 43 1-2c Barley—Seven hundred bus 1-2c lower at 41 to 431-2c. Oats-Six hundred bushels sold 1

small rounds stock are steady at 35 to 190; fresh are worth 25 to 80c and held stock are dull at 14 to 16c. Poultry—The continued mild wea-ther hers been the means of practi-cally/alling the demand and tr de is very slow. Buyers seem to be hold-by of until the end of the week in the hope of a further drop in n the hope of a further drop prices. Quotations are unchanged.

Toronto Live Stock Market.

 Toronto Live Stock Market.

 Export cattle. \*bolco, per cwt. \$4 40 to \$1 60

 Export cattle. \*bolco, per cwt. \$15 to \$1 35

 Butchers' cattle. per cwt. \$4 40 to \$1 35

 Butchers' cattle. picked. \$4 40 to \$1 40

 Butchers' cattle. picked. \$4 40 to \$1 40

 Butchers' cattle. choice. \$4 00 to \$1 40

 Butchers' cattle. choice. \$2 60 to \$25

 Butchers' cattle. choice. \$2 00 to \$25

 Butchers' common. oer cwt. \$2 00 to \$25

 Butle. export. heavy. per cwt. \$60 to \$4 25

 Butle. export. heavy. \$25 to \$400

 Freeders. short-keep

 Stockers. 00 to \$250 tos

 Stockers. 00 to \$260 tos

 Offeeders. heavy. \$25 to \$200

 Stockers. 00 tos \$200 tos

 Stockers. 00 tos \$200 tos

 Stockers. 00 tos \$200 tos

 Butle. export eves. \$500 tos

 Butle. stoppt eves. \$500 tos

 Butle. cover. \$500 tos

 Ador, sucks....

 Stockers. 00 to \$200 tos

 Butle. cover. \$500 tos

 Butle. \$500 tos

 Butle.

British Apple Markets,

Woodall & Co., Liverpool, report December 8th, that the quality and condition of arrivals are generally satisfactory, and the trade are able to anticipate the holiday demand with confidence. As advices are that arrivals will be moderate during the arrivals will be moderate during the coming week there is every probabil-ity that present prices will be main-tained, with even a possible im-provement. Canadian Baldwins are quoted at 14s to 198 3d for firsts and 12s to 15s for seconds; greenings, 8s to 20s; Kings, 14s to 26s.

Bradstreets' on Trade.

The conditions of trade at Montreal are satisfactory. There is great activity in retail trade, and quite a good sorting demand is being report-ed by the wholesale people. A great

no doubt that some of you despond-ingly said: "The Lord might have parted friends. Be comforted about your own demise when the time shall come. Tell it to all the people un-der the sun that no Christian ever divided Jordan for Joshua, but not for poor me." Cheer up! I want for poor me." to show you that there is a way ove dies alone: the King is in the boat. Jordan as well as through it. My text "And there went over a ferry boat to carry over the king's house hold.

My subject, in the first place, impresses me with the fact that when we cross over from this world to the next the boat will have to com-from the other side. The tribe of Judah, Judah, we are informed, sent this ferryboat across to get David an his household. I stand on the east ern side of the River Jordan and find no shipping at all, but while am standing there I see a boat plow cret. ing through the river, and as I he the swirl of the waters and the boa comes to the eastern side of the Jor tion ing this life, de and David and his family and his old friend step on board tha plunging and oundering and swim mightily impressed hat when we cross boat I am the fact that from this world to the next the l will have to come from the op;

shore. Every day I find perr temporise a wa They gat some make

and

believe it; I know it. Oh, glorious con-solation, that when our poor work on earth is done and we cross the river we Again, my text suggests that leav-ing this world for heaven is only crossing a ferry. Dr. Shaw esti-mates the average width of the Jor-dan to be about 30 yards. What, so shall be met at the landing! But there is a hought that comes over me like an electric shock. Do I belong to the King's household <sup>7</sup> Mark you, the text says, "And there narrow? Yes. "There went over a ferryboat to carry the king's household." Yes, going to heaven is only a short trip—only a ferry. It may the king's household. Then I ask, be 80 miles-that is, 80 years-be-fore we get to the wet bank on the other side, but the crossing is short. I will tell you the whole se-"Do I belong to the bor schold ? "By you?" If you do hot, come to-day and be adopted into that household. "Oh," shys some soul here, "I do not It is not five minutes across. nor three, nor two, nor one minute. It is an instantaneous transporta-

THIS

ARTICLE

REMOVED

know whether the King wants we!" He doe's he does. Hear the voice from the throne. "I will be a father to them, and they shall be my sons and People talk as though, leav the Christian went daughters, saith the Lord Almighty.'

"Him that cometh unto me," Christ ys, "I will in nowise cast out." me into the King's household. Sit me into the king's table. Come in Ad take your apparel from the ing's wardrobe, even the wedding rment of Christ's righteousness. me in and inherit the King's tree. Come in and cross in the ing's ferryboat.

MORE DISORDERS IN CHINA. esperadoes ta Large Pillaging the Country. London cable — A despatch to e Reuter Telegram Company from whin, dated Wednesday, Dec. 19th, y withe situation throughout the ovinces is rapidly growing worse d is causing grave anxiety. The despatch adds that unless a finite system of government is the anti-foreign outbreaks with anti-foreign outbreaks will

the anti-loreign outprease will retainly occur. The pressure of inter begins to be felt by the ople, and they are also suffering account of the blackmail levied the native employees of the al-

's for which the foreigners are vmed. A number of desperadoes im-isoned at Tsan-Chow-Fu by Gen-i and released by the Germans, o now on the Chili and Shan Tung burning der, burnin 1 pillaging. houses, murdering

FRACTICAL SURVEY. Lesson b. A rebuke administered. Jesus hading a man. Christ never turned from the line of duty to please any person. 2. A parable of humility. Chief s ats do not make chief men. It is better to be invited up higher than to be told to go lower. 3. An injunction to assist the poor. Christ gave His life for those who could give Him no bing in return. Gifts to the rich are likely to be from a selfish standpoint. I. Christ's effort to save men. A great faust. The blessings of the gos-pel ago ery clearly portrayed to us under a smblem of a feast. The prophet wish speaks of "a feast of her, is reported that Rev. G. B. Far-The reported that her, o. b. Far 9 ng, M. A., and his family and a nber of other missionaries wege Essacred in North China,

people;

When he died, did she meet him at the landing? When she died, did the asked what he still lacked; sell what XI. A sinner saved. Only true seekers will be saved. There is no you have and give to the poor; went away sorrowful; the rich are saved promise to any others. We are to seek the Lord carnestly and with all the heart; forsaking and renouncing all for Christ. The enemy of all good with great difficulty. But, difficult as it is, they may be saved if they will do what Christ asked this young will always see to it that many obstacles are in the way, and the long-er a person postpones the day of his salvation, the greater will be the man to do. No one need expect to gain eternal life unless he is willing to turn himself, with all his possesdifficulties before him. When we sions, over to Christ. There are no take a Scriptural course in our an

take a Scriptural course in our ap-proaches to God salvation is sure to follow. XII. Seekings for Christ-There is enough in Christ to attract the wise. They were in Jerusalem for a pur-pose. Theirs was not an aimless search. They had come from a distance and yet Christ was their King as well as King of the Jews. Although sent by the King, yet God led them di-rectly. The star again appeared and stood over the very house where Jesus was. This caused great rejoic-ing because (1) they thus found the object of their search, and (2) they saw they were in divine favor. 3, Wor-shipping and presenting gifts-For favorites with God. favorites with God. X. Topic—Asking and receiving. Place—Jericho. A great number of people; blind Bartimeus by the highway, begging; hears it is Jesus passing; calls loudly for mercy; is anginery, begging; hears it is besus passing; calls loudy for mercy; is rebuked by those standing near; criss louder; his criss reach Jesus; he stops; commands Bartimeus to be called; Bartimeus went; made known his request; Jesus heals him; his halth has made him whole; he fol-

Note that has made made whole; he for-lows Christ. XI. Topic—Saving a sinner. Place— Jericho. Zacchens was a rich publican who sought to see Jesus. He was small of stature and climbed into a tree. Jesus saw him and told him to shipping and presenting gifts—For this they had come. Christ is worthy. Let us adore Him and present Him with our choicest gifts. tree, Jesus saw him and to his house; come down. Jesus went to his house; the Jews murmured; Zaccheus truly repented; gave half of his goods to the poor; confessed his sins; restored fourfold; Jesus forgave and saved him; one Son of man came to save the loct CLAIMS MARRIAGE IS LEGAL.

Mrs. Delpit Refuses to Acknowledge

XII. Topic-Wise men visiting Jesus

Mrs. Delpit Refuses to Acknowledge Annuiment by the Church. Montreal report — The judgment rendered by the Roman Catholio Church authorities in Quebec last July declaring invalid the marriage of Mr. Albert Deipit and Miss Maria Jeanne Cote has been confirmed by a decision of the Propaganda at Rome. Eight years ago Mr. Delpit, who is at present secretary of Lieut.-Governor Jette, and was then secre-tar of Sir Adolphe Chapleau, married Miss Cote, a minister of the Uni-tarian Church ficiating. Three chil-dren have been born of the union. In March last Mr. Delpit asked the Church authorities of the Diocese of Quebec, to annul the marriage, al-

dren have been born of the union. In March last Mr. Delpit asked the Church authorities of the Diocese of Quebec, to annul the marriage, al-leging that the contracting parties being both of the Catholic faith, they

being both of the Catholic laith, they could not validly be married by a Unitarian minister. Madame Delpit refuses to recognize the decision of the court of Rome, contending that at the time of her, marriage she was not a Roman Ca-tholic. Mr. Delpit is now entering ac-tion before the civil courts for a di-verse. Mes Delpit as we she will carry vorce. Mrs. Delpit asys she will carry her case before the Privy Council if the Cadian courts decide against

ed by the wholesale people. A great many houses report that so far as seen, the results of business for the Only true present year are very satisfactory, Values of staple goods continue firm. There is a good demand for money There is a good domain and rates are steady. and rates are steady. trade at Toronto this

Wholesale trade at Toronto this week has been greatly stimulated by the cold winter weather. The retailthe cold whiter weather. The retain-ers are busy with the trade in heavy winter stuff. The prospects in all departments of trade are much more encouraging than a week ago. Trav-ellers are sending in some good sized

ellers are sending in some good-sized orders for spring goods. The demand for money is good and the rates at the banks are firm. 'An increased demand for winter goods as a result of the cold wea-ther is the feature of trade at Ham-liton this week. Values continue firm for nearly all classes of goods. Collec-tions are fair for this season. Business conditions at Winning fare

Business conditions at Winnipeg/are improving on the approach of the holiday trade. The sorting demand has improved with the cold weather and snow, and dry goods sales lately of the demand weather have been better.

have been better. The holiday trade at the large coast cities is occupying the atten-tion of the wholesale houses. Large shipments of seasonable lines for this trade have lately been re-ceived. Among the price changes lately noted are advances in oats and po-tatoes and a decline in the price of

having orders ahead for a few ma

Hamilton Men to England.

W. R. Fowler, of Strath Horse, who has been inval England from South Africa of Mr. Benjamin Fowler, J. Porteous, Hamilton, listed as a driver in C B the second contingent, is route to Ergland, on the inv Pte. W. Hornibrook, who en route for home, from rica, resides at Grimaby.

86-197 657-039