

DANIEL, THE MODEL PREMIER

Lessons From the Life of a Man Who Was a Patriot and Politician and at the Same Time a Servant of God.

Washington report: This discourse of Dr. Taimage is appropriate for all seasons, but especially in these times of great political agitation. The text is Daniel vi, 16: "Then the king commanded, and they brought Daniel and cast him into the den of lions."

Darius was king of Babylon, and the young man Daniel was so much a favorite with him that he made him prime minister, or secretary of state. But no man could gain such a high position without exciting the envy and jealousy of the people. There were demagogues in Babylon who were so appreciative of their king's confidence in this young man, Old Babylon was afraid of young Babylon. The taller the cedar the more apt it is to be riven of the lightning. These demagogues asked the king to decree that anybody who made a petition to anyone except the king during a period of 30 days should be put to death. King Darius, not suspecting any foul play, makes that decree. Three times a day, and is found on his house-top making prayer. He is caught in the act. He is condemned to be devoured by the lions. Rough executioners of the law seize him and hasten him to the cavern. I hear the growl of the wild beasts, and I see them paving the dust, and as they put their mouths to the ground the solid earth quakes with their bellowing. I see their eyes roll, and I almost hear the eyeballs snap in the darkness. These monsters approach Daniel. They have an appetite keen with hunger. With one stroke of their paw or one snatch of their teeth they may leave him dead at the bottom of the cavern. But what a strange welcome Daniel receives from these hungry monsters! They fawn around him; they lick his hand; they bury his feet in their long manes; they might be calm sleep with his head pillowed on the warm necks of the tame lions.

his compass well, he sailed right on. For the lack of that element of decision of character so eminent in Daniel many men are ruined for this world and ruined for the world to come. A great many at 40 years of age are not settled in any respect, because they have not been able to make up their minds. Perhaps they will go west; perhaps they will go east; perhaps they will not; perhaps they will go north; perhaps they will go south; perhaps they will not; perhaps they make that investment in real estate in the city of London, and then they will not. They are like a steamer that should go out of New York harbor, starting for Glasgow, and the next day should change for Havre de Grace, and the next for Charleston, and the next for Boston, and the next for Liverpool. These men on the sea of life everlastingly tacking ship and making no headway! Or they are like a man who starts to build a house in the Corinthian style and changes it to the Ionic, and then completes it in the Ionic, the curse of all styles of architecture. Young man, start right and keep on. Have decision of character. Character is like the goldfish in the pond, and it is magnificent while standing firm, but loses all its beauty in flight. How much decision of character in order that these young men may be Christians! Their old associates make sarcastic flings at them. They go on excursions and they do not invite them. They prophesy that he will give out. They wonder if he is not getting wings. As he passes they grimace and wink and chuckle and say, "There goes a saint! O young man, have decision of character! You can afford in this matter of religion to be laughed at. What do you care for the scoffs of these men, who are afflicted because you will not go to ruin with them?" When the grave cracks open under their feet, and grim messengers push them into it, and eternity comes down hard upon their spirit, and conscience stings and hopeless ruin lifts them up and hurls them down, will they laugh then? I learn also from my subject that men may take religion into their worldly business. This is a most appropriate thought at this season of the year, when so many men are starting out in new enterprises. Daniel had enough work to do to occupy six men. All the affairs of state were in his hands; questions of finances, questions of war, of peace, all international questions were for his settlement or adjustment. He must have had a correspondence vast beyond all computation. There was not a man in all the earth who had more to do than he, the secretary of state, and yet we find him three times a day bowing before God in prayer. There are men in our day who have not a hundredth part of Daniel's engagements who say they have an idea somehow that religion will spoil their worldly occupation; that it will trip the accountant's pen or dull the carpenter's saw or confuse the lawyer's brief or disarrange the merchant's sales sheet. They think religion is impertinent. They would like to have it very well seated beside them in church on the Sabbath, to find the place in the psalmbook or to judge them awake when they get sleepy under the didactic discourse; or they would like to leave it in the pew on Sabbath evening as they go out, closing the door, saying: "Good night, religion; I'll be back next Sunday." But to have religion go right along by them all through life, to have religion looking over their shoulder when they are making a bargain, to have religion take up a bag of dishonest gold and shake it and say, "Where did you get that?" They think that is an impertinent religion. They would like to have a religion to help them when they are sick, and when the shadow of death comes over them they would like to have religion as a sort of night-gown with which to open the door of heaven but religion under other circumstances, they take to be impertinence.

Trade at Montreal has been more active this week. There has been more inquiry for heavy winter goods as a result of the colder weather. Values are being well maintained, and nearly all commodities are in demand. Payments on November paper have been very fair. There is a good demand for money for mercantile as well as for manufacturing purposes. The colder weather has stimulated the demand for heavy goods at Toronto, and there is every expectation of a large movement in seasonable goods for the balance of the month. Retailers are still buying liberally for forward shipment, and all consider the outlook for business exceptionally bright. Many merchants have made large preparations for a big holiday trade this year. Business at London has improved this week with more favorable weather. There is a good demand for goods out of the hands of the farmers now and the reports of retail trade in the country are encouraging. Trade at the coast reports has been rather quiet lately. Reports of the sailing vessels returned from Behring Sea are disappointing. The lumber trade continues active. Mining operations throughout the Province are active. Trade in Hamilton has been quite active this week. The volume of business for the winter is continually increasing. The values of all staple goods are being well maintained. Reports from the country trade centers are encouraging, and particularly the past week have been particularly good. The mill weather in a light movement in grain in Manitoba have somewhat contracted, but the business less active in the past few days, but the more reasonable weather has materially improved the outlook. The sales of winter goods since the first of the month have been steadily improving. Values in wholesale trade are firm. The shipments of general lines of country produce have been large. The prices of hogs indicate that the crop will be large. Labor is well employed on railway construction and other public works and good wages are being paid. The population of Hawaii, as announced by the census, was 164,001, as against 109,020 in 1896, an increase of 54.2 per cent.

SUNDAY SCHOOL INTERNATIONAL LESSON NO. VIII NOVEMBER 25, 1900.

Sober Living.—Titus 2:15. Commentary.—1. But speak thou the things—in the foregoing chapter Paul had warned Titus against the false, Judaising teachers, who dwelt upon traditions, their who pretended to know God, but in works denied Him. In opposition to all of this Titus was to be an example both in doctrine and life. Which doctrine—Which is in harmony with the truths of the gospel. In charity.—In love (R. V.) to God and man. In patience.—Patience follows as the seasoning of faith and love. 2. In behavior.—Both in their apparel and in their whole deportment. As becometh holiness.—Reverent in demeanor; living a holy life. Not false accusers.—Not slanderers. (R. V.) "Not defaming." The slanderer certainly has the spirit of the devil. Not given to much wine.—Enslaved to much wine.—R. V. Of advent spirits which on our day are the apostles, the apostle do not speak because in the time they were not in use.—Lange. The only way for you to be sure of not being enslaved to much wine, is to let wine speak for itself. Teachers of good things.—By their example as well as their words. 3. To be sober.—"Wise." Margin. To give their husbands etc. And to show the depth of their affections to husband and children by obeying the commandments of the next verse. 4. To be discreet.—Prudent, chaste in their words, and in their actions. Impurities in thought as well as in action. Keepers at home.—Workers at home. Obedient husbands.—The husband is the natural head of the family. Be not dissipated.—"The gospel is not reproached on account of the inconsistency of its professors." 5. Young men.—Young men who are to be sober-minded.—Young men who enter into those excesses so common to youth, ruin their health and character, and generally drop into premature graves. 6. In all things.—In all things so far as they applied to Titus as a young man. A pattern.—An example to be followed. His practice should be in harmony with his preaching. Unconspicuous.—Without any mixture of error.—"Gravity"—"Dignity of demeanor." 7. Sound Speech.—The false teachers were preaching error, but Titus was to preach the truth. Cannot be condemned.—Cannot be overthrown. Have courage to stand up for the truth, oppose you, and are causing disturbances in the churches in Crete, may be ashamed.—May be brought to feel ashamed of the course they have taken. No evil thing to say of us.—Against those who are so full in doctrine and holy in life, no evil can be justly alleged. 8. In all things.—As far as possible without sin. We must, however, leave every man his own conscience.—"Not gainsaying" (R. V.); not contradicting or disputing. 9. Not purloining.—Not stealing or embezzling the master's property. Fidelity.—Fidelity in his conversation and in the doctrine.—Even these Christian servants, or slaves, could live holy lives that would be an ornament to the truths of the gospel. If they lived such lives as can be commended, they will be able to explain. Explanations of the combat, when he turned, in self-defense, to find himself confronted by Mrs. R. M. Dibble. It is said that the flash of fire in the woman's eye was enough to compensate for the loss of lamplight, while she rained blows on the deacon, some of them reaching his face. Mrs. Dibble grabbed at the deacon's hair, and congratulated himself that it had been cut so recently, and so closely as to afford no hand hold. While the deacon was trying to formulate a suitable system of defense against the woman he suffered further punishment. Started by the crash of the lamp several women in the vestibule suddenly ceased their conversation and hurried into the church. They were so shocked at the sight of Mrs. Dibble shrieking and screaming, that their shrieks attracted some of the deacons. Deacon Lamberson holding his assailant by her wrists, while she struggled to renew her hostilities. Deacon Lamberson was in a high state of excitement when rescued, and gave expression to his indignation in forcible terms. Neither deacon will explain the cause of the attack. Deacon Lamberson has told friends that he proposed to arrange to defend himself hereafter, though in just what manner he did not explain. Explanations of the combat have it that Mrs. Dibble had heard that the deacon had circulated stories derogatory to her character. The pastor tendered his resignation recently, and the deacons by a vote of 8 to 7 accepted it. Mr. Lamberson voted to accept it. The meeting was declared illegal, and another one held, which friends of the minister succeeded in having the resignation voted down. It is said that Mrs. Dibble supports the pastor, while her husband has sided with Deacon Lamberson, and that this difference of opinion led to the attack on him. Manchester Butter Market. Andrew Clement & Sons, of Manchester, Eng., report the butter and cheese market for the week ending Oct. 31st, 1900, as follows: Butter.—Arrivals to this market are still much under the average. Buyers are resalting the high prices now asked, and are turning their attention to colonial, which is really better value. Had the quantity on offer yesterday been a little larger, we would have had to submit to a heavy reduction in price. We quote the market as under—Choice Danish and Swedish, 12 1/2 to 12 3/4; choice Irish cream, 11 1/2 to 11 3/4; choice Canadian, 10 1/2 to 10 3/4. Cheese.—Holders have had to submit to lower prices all round. Buyers have held off as long as possible. There has been a better demand for ripe cheeses around 3 1/2. We quote the market as under—September white and colored, 5 1/2 to 5 3/4; July white and colored, 5 1/2 to 5 3/4. Seeds. The receipts have fallen off and the market is dull with prices purely nominal. Alsike.—Offerings very light. Quotations range from \$5 to \$6 a bushel for good stock, extra choice to fancy bear out a little more, and inferior grades sell lower. Red Clover.—Very little offering, with prices at \$5.50 to \$6.00 per bushel. Finest lots bring a few cents more. Timothy.—No trade. Prices nominal. Practical Survey. While the Bible seems to be complete, it is not. Timothy, 3:16, says, "The word of God is quick, and sharper than any two-edged sword, piercing even to the soul's divisions, and yet all the things of which it speaks, are true."

WOMAN THUMPS DEACON.

Schism Over a Pastorate Led to a Scene. SAYS DEACON SCANDALIZED HER. Valley Stream, L. I., report—William B. Lamberson, Chairman of the Board of Deacons of the First Baptist Church here, has suffered violence at the hands of a prominent woman member of the church, his trouble being ascribed to a schism over the pastorate. Deacon Lamberson, while extinguishing the lamps in the church on Sunday evening last, while thinking over the sermon, as is his weekly habit, was staggered by a stinging blow behind his right ear. He exclaimed aloud, dropped a lamp, and was again staggered by a stinging blow when he turned, in self-defense, to find himself confronted by Mrs. R. M. Dibble. It is said that the flash of fire in the woman's eye was enough to compensate for the loss of lamplight, while she rained blows on the deacon, some of them reaching his face. Mrs. Dibble grabbed at the deacon's hair, and congratulated himself that it had been cut so recently, and so closely as to afford no hand hold. While the deacon was trying to formulate a suitable system of defense against the woman he suffered further punishment. Started by the crash of the lamp several women in the vestibule suddenly ceased their conversation and hurried into the church. They were so shocked at the sight of Mrs. Dibble shrieking and screaming, that their shrieks attracted some of the deacons. Deacon Lamberson holding his assailant by her wrists, while she struggled to renew her hostilities. Deacon Lamberson was in a high state of excitement when rescued, and gave expression to his indignation in forcible terms. Neither deacon will explain the cause of the attack. Deacon Lamberson has told friends that he proposed to arrange to defend himself hereafter, though in just what manner he did not explain. Explanations of the combat have it that Mrs. Dibble had heard that the deacon had circulated stories derogatory to her character. The pastor tendered his resignation recently, and the deacons by a vote of 8 to 7 accepted it. Mr. Lamberson voted to accept it. The meeting was declared illegal, and another one held, which friends of the minister succeeded in having the resignation voted down. It is said that Mrs. Dibble supports the pastor, while her husband has sided with Deacon Lamberson, and that this difference of opinion led to the attack on him. Manchester Butter Market. Andrew Clement & Sons, of Manchester, Eng., report the butter and cheese market for the week ending Oct. 31st, 1900, as follows: Butter.—Arrivals to this market are still much under the average. Buyers are resalting the high prices now asked, and are turning their attention to colonial, which is really better value. Had the quantity on offer yesterday been a little larger, we would have had to submit to a heavy reduction in price. We quote the market as under—Choice Danish and Swedish, 12 1/2 to 12 3/4; choice Irish cream, 11 1/2 to 11 3/4; choice Canadian, 10 1/2 to 10 3/4. Cheese.—Holders have had to submit to lower prices all round. Buyers have held off as long as possible. There has been a better demand for ripe cheeses around 3 1/2. We quote the market as under—September white and colored, 5 1/2 to 5 3/4; July white and colored, 5 1/2 to 5 3/4. Seeds. The receipts have fallen off and the market is dull with prices purely nominal. Alsike.—Offerings very light. Quotations range from \$5 to \$6 a bushel for good stock, extra choice to fancy bear out a little more, and inferior grades sell lower. Red Clover.—Very little offering, with prices at \$5.50 to \$6.00 per bushel. Finest lots bring a few cents more. Timothy.—No trade. Prices nominal. Practical Survey. While the Bible seems to be complete, it is not. Timothy, 3:16, says, "The word of God is quick, and sharper than any two-edged sword, piercing even to the soul's divisions, and yet all the things of which it speaks, are true."

The Markets

Table with multiple columns listing market prices for various commodities such as Wheat, Corn, Pork, Lard, etc. Includes sub-sections like 'Leading Wheat Markets', 'Toronto Farmers' Market', and 'Toronto Live Stock Market'.