FRIGHTFUL COLLISION.

Fatal Accident on the West Shore Railroad.

Half a Score of Italians Killed and Many Injured.

The Chicago and St. Louis limited passenger train on the West Shore Railroad was wrecked at the Montezuma station, a few miles west of Port Byron, N. Y., at 2:40 o'clock on a recent morning. Ten Italians who were in the smoking car were killed, and about as many more were wounded

and about as many more were wounded.

None of the regular passengers were killed, but two or three of them were more or less seriously injured. The passenger engine and train are a complete wreck.

The Chicago and St. Louis limited leaves New York at 5 P. M., and passes Syracuse on its way west at 1:58 A. M. It is one of the fastest trains on the road, stopping only at Newark, bet veen Syracuse and Rochester.

On this night it consisted of two expressions have agreed as more have agreed as more have a smoking car, a day

cars, one baggage car, a smoking car, a day coach and the four Wagner sleepers, Mara-thon, Pocassett, New Foundland and San-tiago, made up in the order named. The tiago, made up in the order named. The train left Syracuse on time, and was prac-tically on time when the accident occurred, running at the rate of forty-five miles an hour on a good track.

Montezuma station is on the eastern border of the Montezuma swamp, which is crossed by a causeway built on stone piers. Only local trains stop at the station. A freight train is due to be side tracked on the Montesuma switch at the time this great passenger

train passes that point.

The freight train which caused the accident consisted of forty cars, and was bound for the West. It was to let the "flyer" pass it, by drawing over on the Montezuma side track, It had started to leave the main track, and was half-way upon the switch when a coupling broke in the middle of the when a coupling broke in the instance train. Realizing that there was no time to lose, the conductor, Thomas Tobin of the freight train, sent Edward Connolly up the track with a lantern to check the "flyer," but whether he did not get far enough up the road, or his signal was not seen, is not known. A new coupling had been made and the freight was slowly starting. In a minute more it would have been out of the way and the disaster would not have occurred. The treight train was in charge of Thomas Tobin, conductor, and Thomas Whitcomb, engineer. The former was on top of the train and was thrown violently to the ground by the concussion. Beyond serious injuries caused by the conductor's fall, no one on the reight

The engine was hurled from the track down a slight embankment, and was fol-lowed by the cars of the fore part of the

Fire started almost immediately in the wreck. It caught from the burning coals of the engine, which were scattered in every direction upon the inflammable material of which the wrecked cars were constructed. All the passengers in the sleepers which re-mained on the track got out safely, but it was impossible to save all the sleeping cars from the spreading flames. By the utmost exertion the three sleepers were detached and pushed back by trainmen out of reach of and pushed back by trainmen out of reach of the fire. The other was destroyed. As soon as possible help was telegraphed for from Syracuse. A wrecking train, with coaches for the dead and wounded, was promptly sent to the scene of the wreck. It carried a corps of physicians and hospital stores for the comfort and treatment of the dead and

The entire fatality was confined to the oc-The entire fatality was confined to the occupants of the smoking-car and locomotive. In the former was a party, consisting of twenty-one Italian laborers in charge of an interpreter, Saverio Scozzavava, who was taking them from Tompkins Cove to Niagara Falls, where they were to be worked on the new railroad tunnel. Only one member of this party escaped death or serious injury. The fireman, Michael Bergen, was found to have been instantly killed at his post on the locomotive, and the engineer, Patrick Ryan seriously injured.

Patrick Ryan, seriously injured.

The death-list began to be appalling as body after body was removed, until ten were laid along the tracks in a row. The injured were twice as many, and their sup-olications for aid were heart-rending. The lead and injured were all taken from the cars before the fire reached them.

On board the relief train were put the bodies of the ten men who were dead, and the injured were disposed of as comfortably as the cramped seats of the day-coaches would allow. When Port Byron was reached the dead were taken off and laid in the freight house.

MONEY IN CIRCULATION.

An Increase of \$10.00 per Capita in Thirty Years.

A statement has been prepared at the United States Treasury Department in Washington in regard to the amounts of money in circulation on the first of July of the years 1860, 1865, 1885, 1889 and 1891, from which it appears that the assertion that there has been since the war a great reduc-tion of the amount of money in circulation is without foundation. The statement is as

All the statements furnished are made upon precisely the same basis, the amount of each kind of money in the Treasury and the remainder is given as the amount in circularemainder is given as the amount in circulation. There is nothing omitted from
the statement which should appear
there except minor coins (niczels and
pennies) and they are left out of
all the reports because of the difficulty in
estimating the amount of them in use. As
the amount at the present time is certainly
greater than in the earlier years, their omission will not be unfavorably criticisel by
those who contend that there is now a
scarcity of money.

Searcity of money.

The amount of money in circulation in 1860 was about \$435,000,000, and the amount per capita was \$13.85. In 1865 there were per capita was \$13.85. In 1865 there were \$723,000,000 in circulation, and the per capita amount was \$20.82. Twenty years later the circulation was over \$1,292,000,000, and the per capita was \$23.02; while on January 1, 1891, the amount was nearly \$1,579,000,000, with \$24.10 as the per capita allowance, the highest in the history of the United States. Owing to the shipments of gold to foreign countries there has been a decline since January 1, 1891, not only in the per capita amount but in the total circulation. On August 1, not withstanding the outflow of gold, the total amount was about \$1,500,000,000,000, and the amount per capita was \$23.37. gold, the total amount was alta was \$23.37.

BOILED HIM ALIVE.

How the Shah of Persia Punished a Thieving Tax Gatherer.

Advices from Teheran, Persia, bring a queer report to the effect that the Shab, having become much enraged against Abdullah Khan, the Governor of Mazenderdullah Khan, the Governor of Mazenderaun, condemned that ruler to the terrible
death of being boiled alive. The charge
against the unfortunate Governor was
that he had embezzled taxes due
to the Shah's treasury. The
truth, it is alleged, is that Abdullah had not
embezzled any more than he was in the
habit of doing, but that, owing to poor harvest and the poverty of the pen-antry, he
did not keep the usual amount for the Shah.
The Shah, with a view of striking terror
into other thieving governors, ordered that
Abdullah should be boiled alive, but graciously declared, also, that the water should
be boiling hot at the time of the fatal dip, so
as to finish him as quickly as possible.

NEWSY GLEANINGS.

ALASKA contains six volcanoes. NEVADA has only 12,000 voters. SMALLPOX is raging in Honduras. THERE is a case of leprosy in Chicago. DISASTROUS floods are reported in India. VESUVIUS is again in a state of eruption. PILL-BOX lids circulate as money in Chili. GRASSHOPPERS are damaging crops in

THE Alabams .otton is being damaged by

KANSAS had the coldest and wettest July in twenty years.

BRITISH money is said to be fighting Bal-naceda in Chili. THE wheat crop of Oklahoma is pro-

DROUGHT and bugs have done great harm to crops in Wiscons THE settlement of Hebrews on unoccupied

land in Italy is proposed. THE Farmers' Alliance people of Kansas are to hold camp meetings.

Customs receipts in July were \$15,468,153, against £23,953,386 last year. The corn and cotton crops in Mississippi have been damaged by floods.

FARM property in Kansas has doubled in value since the wheat harvest.

Macon (Ga.) dealers have been shipping watermelons direct to Liverpool. THE new Weather Bureau chief proposes to appoint twenty local forcasters.

MILLIONS of worms are destroying the hemlock trees in Potter County, Penn. COLORED men in the South are flocking into the Alliance fold by the thousands. ARRIVALS from Newfoundland report

CHESTNUTS may be expected in abundance this fall, as the trees are laden with

that actual starvation exists along the west

THE exports from Italy to the United States for the year ending June 30 amounted to \$23,850,000.

Mormon missionaires in Southern California have made several notable converions in polygamy.

ACCORDING to latest reports the present ear will be the most prosperous ever known Kansas farmers. But 322 miles of railroad have been built

since January 1, a heavy decrease from the figures of last year. THE Health Commissioner at Milwaukee is., reports that the city was never so dirty

and never so healthy as at present. THE fourth centennial of the discovery of America is to be celebrated at Genoa, Italy, he birthplace of Columbus, with many fes

A COLONY of 103 citizens of other States are settled at Sioux Falls, South Dakota, to ake advantage of the easy divorce laws of WITHIN the next two months it is expected

that the large crops will use up every available freight car, thus causing a famine of ars, especially for the transportation of

A COMPETENT authority has computed that the present indications point to the argest yield of cotton on record, one of the actors in New Orleans placing it at 9,000,-THE fifth effort to interest the colored peo-

sle of the South in a scheme to colonize Liberia is being made, and an agent is trav-sling in this country making speeches in re-THE battle sword of General Sill, who fell

at Murfreesboro, has been returned to his 'amily in Chillicothe, Ohio. For twenty-sight years it was in the possession of a southern officer. THE new constitution of the State of Mississippi, it is said, has cut down the colored vote of the State about ninety thousand, that number failing to register. More than three-fourths of the colored people entited to vote have declined to or failed to

INDIA HUNGRY.

Famine Extending in Two Districts of the Madras Presidency.

There has been no rainfall in the Chingle out and North Arcot districts in the Presilency of Madras, India, and all hopes of averting a famine have been abandoned.

The heat is unprecedented. The standing grain and other crops have succumbed to the long drought, and all are withered and

Many deaths from starvation have been

reported.

Horses, cows, donkeys and other live stock are dying in large numbers everywhere in the districts. It is not only the poorer classes of the opulation that are suffering. Many natives of the high castes are making application to the authorities for relief to keep themselves and their families from starvation.

THE great number of Americans who attended the Bayreuth Wagner festval has been the subject of much remark on the part of the German press. It seems to be gen ally admitted that the financial success the undertaking was practically due to the undertaking was practically due to the great American patronage.

THE MARKETS.

NEW YORK.

OS NEW YORK.	
Beeves 3 50	@ 6 25
Mileh Cows, com. to good 25 00	@45 00
Calves, common to prime 3 00	@ 7 00
Sheep 3 60	@ 5 65
Lambs 4 50	@ 7 00
Hogs-Live 5 50	@ 5 90
	K@ . 5%
Flour-City Mill Extra 5 00	@ 5 15
Patents 5 15	@ 5 50
Wheat-No. 2 Red 1 00	@ 1 00%
Rye-State 75	@ 76
Barley-Two-rowed State 90	@ 92
Corn—Ungraded Mixed 70 Oats—No. 1 White 42	@ 80
Oats-No. 1 White 42	@ 43
Mixed Western	@ 4114
Hay-Fair to Good 60	@ 70
Straw-Long Rye 65	@ 70
Lard-City Steam 6,30	@ 6.35
	66 1814
	40 18
West. Im. Creamery 12	@ 14%
Factory 12	@ 13%
	Ke 8%
Skims-Light 3	@ 5%
1	He .7%
Eggs-State and Penn 16	Na 17
BUPPALO.	
Steers-Western 2 25	@ 5 80
Sheep-Medium to Good 4 25	@ 4 85
Lambs-Fair to Good 5 50	@ 6 00
Hogs-Good to Choice Yorks 5 40	@ 5 65
Flour-Winter Patent 4 75	@ 5 00
Wheat No. 1 Northern 1 02	@ 1 03%
Corn-No. 2, Yellow 70	@ 70%
Oats-No. 2, White 46	@ 4634
Canton No d Canada	68 90

BOSTON.

 Egg-Near-by
 —
 @
 22

 Beeds-Timothy, Northern
 2
 20
 @
 2
 25

 Clover, Northern
 10
 @
 11

 Hay-Fair
 14
 00
 @
 15
 00

 Straw-Good to Prime
 —
 @
 15
 00

 Butter-Firsts
 15
 @
 17

WATERTOWN (MASS.) CATTLE MARKET. Beef-Dressed weight..... Sheep-Live weight......

PHILADELPHIA.

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "A Poor Investment." (Preached at Topeka, Kan.)

Text: "Ye have sold yourselves for naught; and ye shall be redeemed without money."—Isaiah iii., 3.

The Lord's people had gone headlong into sin, and as a punishment they had been car-ried captive to Babylon. They found that iniquity did not pay. Cyrus seized Babylon and felt so sorry for these poor captives that, without a dollar of compensation, he let them go home. So that, literally, my text was fulfilled. "Ye have sold yourselves for naught; and ye shall be redeemed without

money."

There is enough Gospel in this text for fifty sermons. There are persons here who have, like the people of the text, sold out. You do not seem to belong either to yourselves or to God. The title deeds have been passed over to "the world, the flesh, and the devil," but the purchaser never paid up. "Ye have sold yourselves for naught."

When a man passes himself over to the

When a man passes himself over to the world he expects to get some adequate compensation. He has heard the great things that the world does for a man, and he believes it. He wants two hundred and fifty thousand dollars. That will be horses and houses, and a summer resort and jolly com panionship. To get it he parts with his physical health by overwork. He parts with his conscience. He parts with much domestic enjoyment. He parts with opportunities for literary culture. He parts with his soul. And so he makes over his entire asture to the week!

nature to the world,
He does it in four installments. He pays down the first installment, and one-fourth of tis nature is gone. He pays down the second installment, and one-half of his nature is gone. He pays down the third installment, and three-quarters of his nature are gone, and after many years have gone by he pays down the fourth installment, and lo! his entire nature is gone. Then he comes up to the world and says. "Good morning. I have delivered to year the good morning. world and says: "Good morning. I have delivered to you the goods. I have passed over to you my body, my mind and my soul, and I have come now to collect the two hundred and fifty thousand dollars." "Two hundred and fifty thousand dollars?" says the world. "What do you mean?" "Well," you say, "I come to collect the money you owe me, and I expect you to fulfili your part of the contract." "But," says the world, "I of the contract." "But," says the world, "I have failed. I am bankrupt. I cannot possibly pay that debt. I have not for a long time expected to pay it." "Well," you then any, "give me back the goods." "Oh, no," "he world." "they are all gone. I cannot say, give the back the goods. "On, no," says the world, "they are all gone. I cannot give them back to you." And there you stand on the confines of eternity, your spiritual character gone, staggering under the consideration that "you have sold yourself for pageth."

I tell you the world is a liar. It does not keep its promises. It is a cheat, and it access everything it can put its hands on. It is a bogus world. It is a six-thousandyear-old swindle. Even if it pays the two hundred and fifty thousand dollars for which you contracted, it pays them in bonds that will not be worth anything in a little while. Just as a man may pay down ten thousand dollars in hard cash and get for it worthless scrip—so the world passes over to you the two hundred and fifty thousand dollars in that shape which will not be worth a farthing to you a thousandth part of a secand after you are dead. "Oh," you say, "it will help to bury me, anyhow." Oh, my brother! you need not worry about that. The world will bury you soon enough from

The world will bury you soon enough from sanitary considerations.

Post mortem emoluments are of no use to you. The treasures of this world will not pass current in the future world, and if all the wealth of the Bank of England were put in the pocket of your shroud and you in the midst of the Jordan of death were asked to pay three cents for your ferriage, you could not do it. There comes a moment in your existence beyond which all earthly values fail, and many a man has wakened up in such a time to find that he has sold out for eternity and has nothing to show for it. I should as soon think of going to Chatham street to buy silk pocket handkerchiefs with

street to buy silk pocket handkerchiefs with no cotton in them, as to go to this world expecting to find any permanent happiness. It has decrived and deluded every man who has every put his trust in it.

History tells us of one who resolved that he would have all his senses gratified at one and the same time, and he expended thousands of dollars on each sense. He entered a room, and there were the first musicians of the land pleasing his ear, and there were fine pictures fascinating his eye, and there were costly aromatics regaling his nostrils, and there were the richest meats and wines and fruits and confections pleasing the appetite, and there was a soft couch of sinful indulgence on which he reclined, and the man declared afterward that he would give ten clared afterward that he would give ten times what he had given if he could have one week of such enjoyment, even though he lost his soul by it! Ah! that was the rub! He did lose his soul by it! Cyrus the conqueror thought for a little while that he was mak-

thought for a little while that he was making a fine thing out of this world, and yet before he came to his grave he wrote out this pitiful epitaph for his monument: "I am Cyrus, I occupied the Persian empire. I was king over Asia. Begrudge me not this monument." But the world in afteryears plowed up his sepulcher.

The world clapped its hands and stamped its feet in honor of Charles Lamb; but what does he say? "I walk up and down, thinking I am happy, but feeling I am not." Call the roll, and be quick about it. Samuel Johnson, the learned! Happy! "No. I am afraid I shall some day get crazy." William Hazlitt, the great essayist! Happy! "No. I have been for two hours and a half going up and down Paternoster row with a going up and down Paternoster row with a volcano in my breast." Smollet, the witty author! Happy? "No. I am sick of pruse and blame, and I wish to God that I had and blame, and I wish to God that I had such circumstances around me that I could throw my pen into oblivion." Buchanan, the world renowned writer, exiled from his own country, appealing to Henry VIII for protection! Happy? "No. Over mountains covered with snow, and through valleys flooded with rain, I come a fugitive." Moliere, the popular dramatic author! Happy? "No. That wretch of an actor just now recited four of my lines without the proper accent and gesture. To have the children of my brain so hung, drawn and quartered tortures me like a condemned quartered tortures me like a conde

I went to see a worldling die. As I went into the hall I saw its floor was tessellated, into the hall I saw its floor was tessellated, and its wall was a picture gallery. I found his death chamber adorated with tapastry until it seemed as if the clouds of the satting sun had settled in the room. The man had given forty years to the world—his wit, his time, his genius, his talent, his soul. Did the world come in to stand by his deathbad and clearing off the vials of bitter medicine, put down any compensation? Oh, no! The world does not like sick and dying people, and leaves them in the lurch. It ruined this man and then left him. He had a magnificent funeral. All the ministers were scarfs, and there were forty-three carriages in a row; but the departed man appreciated not the obscuies.

I want to persuade my au lience that this world is a poor investment; that it does not pay ninety per cent. of satisfaction, nor sighty per cent., nor twenty per cent., nor two per cent., nor one; that it gives no solsce when a dead babe lies on your lap; that it gives no peace when conscience rings its alarm, that it gives no explanation in the lay of dire trouble; and at the time of your lecease it takes hold of the pillow case and shakes out the feathers, and then joits down in the place thereof sighs and groans and execrations, and then makes you put your head on it. I want to persuade my au lience that this

bead on it.

Oh, ye who have tried this world, is it a satisfactory portion? Would you advise your friends to make the investment? No. "Ye have sold yourselves for naught." Your

sonscience went. Your hope went. Your Bible went. Your heaven went. Your God went. When a sheriff under a writ from the courts sells a man out the officer gener-

ally leaves a few chairs and a bed, and a few sups and knives; but in this awful vendue in which you have been engaged the auction-ser's mallet has come down upon body, mind and soul—going! gone! "Ye have sold yourselves for naught." How could you do so? Did you think that your soul was a mere trinket which for a few

pennies you could buy in a toy shop? Did you think that your soul, if once lost, might be found again if you went out with torches and lanterns? Did you think that your soul was short lived, and that panting, you would soon iie down for extinction? Or and you no idea what your soul was worth? Did you ever put your forces. Did you ever put your forefingers on its eternal pulses? Have you not felt the quiver of its peerless wing? Have you not known that after leaving the body, the first step of your soul reaches to the stars, and the next step to the farthest outposts of God's universe, and that it will not die until the day when the everlasting Jeborath express? when the everlasting Jehovah expires? Oh, my brother, what possessed you that you should part with your soul so cheap? "Ye have sold yourselves for naught."

But I have some good news to tell you. I want to engage in a litigation for the recov-sry of that soul of yours. I want to show that you have been cheated out of it. I want to prove, as I will, that you were crazy on that subject, and that the world, under such tircumstances, had no right to take the title deed from you; and if you will join me I shall get a decree from the High Chancery Court of Heaven reinstating you in the possession of your soul. "Oh," you say, "I am afraid of lawsuits; they are so expensive, and I cannot pay the cost." Then have you forgotten the last half of my text? "Ye have sold yourselves for naught; and ye shall be re-

semed without money."

Money is good for a great many things, but it cannot do anything in the matter of the soul. You cannot buy your way through. belassed. You cannot buy your way through. Dollars and pounds sterling mean nothing at the gate of mercy. If you could buy your salvation, heaven would be a great speculation, an extension of Wall street. Bad men would go up and buy out the place, and leave us to shift for ourselves. But as money is not a lawful tender, what is? I will answer, Blood! Whose? Are we to go through the slaughter? Oh no: it wents answer, Blood! Whose? Are we to go through the slaughter? Oh, no; it wants richer blood than ours. It wants a king's blood. It must be poured from royal arteries. It must be a sinless torrent. But where is the king?

I see a great many thrones and a great many occupants, yet none seem to be com-ing down to the rescue. But after a while the clock of night in Bethlehem strikes 12, and the sliver pendulum of a star swings across the sky, and I see the King of Heaven rising up, and He descends and steps down from star to star, and from cloud to cloud, lower and lower, until He touches the sheep covered hills, and then on to another hill, this last skull shaped, and there, at the sharp stroke of persecution, a rill incarnadine trickles down, and we who could not be redeemed by money are redeemed by precious and imperial blood.

We have in this day professed Christians who are so rarefled and etherealized that they do not want a religion of blood. What do you want? You seem to want a religion of brains. The Bible says, "In the bloot is the life." No atonement without bloot. Ought not the apostle to know? What did he say? "Ye are redeemed not with corruptible things, such as silver and gold, but by the precious blood of Carist." You put your lancelet into the arm of our holy religyour innesses into the arm of our holy relig-ion and withdraw the blood, and you leave it a mere corpse, fit only for the grave. Why did God command the priests of old to strike the knife into the kid, and the goat, and the pigeon, and the bullock, and the lamb? It was so that when the blood rushed out from these animals on the floor of the ancient tabernacie the people should be compelled to

hink of the coming carnage of the Son of cod. No blood, no atonement. I think that God intended to impress us with a vividness of that color. The green of the grass, the blue of the sky, would not have startled and aroused us like this deep crimson. It is as if God had said: "Now, erimson. It is as it God had said: "Now, sinner, wake up and see what the Saviour endured for you. This is not water. This is not wine. This is blood. It is the blood of My Son. It is the blood of the immaculate. It is the blood of God." Without the shedding of blood is no remission. There has been many a man who, in courts of law, has pleaded "not guilty," who nevertheless has been condemned because there was blood found on his hands or blood found in his m, and what shall we do in the last day if it it be found that we have recrucified the Lord of Glory and have never repented of it? You must believe in the blood or die. No escape. Unless you let the sacrifice of Jesus go in your stead you yourself must suffer. It is either Christ's blood or your

"Oh," says some one, "the thought of blood sickens me." Good. God intended it to sicken you with your sin. Do not act as though you had nothing to do with that Cal-varian massacre. You had. Your sins were the implements of torture. Those imthe implements of torture. Those implements were not made of steel and iron and wood so much as out of your sins. Guilty of this homicide, and this regicide, and this deicide, confess your guilt to-day. Ten thousand voices of heaven bring in the verdict against you of guilty, guilty! Prepare to die or believe in that blood. Stretch yourself out for the sacrifice or accept the Saviour's sacrifice. Do not fling away your one chance.

Saviour's sacrifice. Do not fling away your one chance.

It seems to me as if all heaven were trying to bid in your soul. The first bid it makes is the tears of Christ at the tomb of Lazarus, but that is not a high enough price. The next bid heaven makes is the sweat of Gethsemane, but it is too cheap a price. The next bid heaven makes seems to be the whipped back of Pilate's hall, but it is not a high enough price. Can it be possible that heaven cannot buy you in? Heaven tries once more. It says: "I bid this time for that man's soul the torturas of Christ's martyrdom, the blood on His temple, the blood on His cheek, the blood on His foo:—the blood on His knee, the blood on His foo:—the blood in drops, the blood in fills, the blood in pools coagulated beneath the cross; the blood that wet the tips of the soldiers' spears, the blood that plashed warm in the face of His enemies."

Glory to God, that hid wise it! The block.

Glory to God, that bid wins it! The high-Giory to God, that bid wins it! The highest price that was ever paid for anything was paid for your soul. Nothing could buy it but blood! The estranged properly is brought back. Take it. "You have sold yourself for naught; and ye shall be redeemed without money." O atoning blood, cleaning blood, life giving blood, sanctifying blood, glorifying blood of Jesus! 'Why not burst into tears at the thought that for thee He shel it—for thee the hard hearted, for thee the lost?

thee He shell it—for thee the hard hearted, for thee the lost?

"No," says some one; "I will have nothing to do with it except that, like the enemies of Christ, I put both my hands into that carnage and scoop up both paims full, and throw it on my head and cry, "His blood be on us and on our children?" Can you do such a shocking thing as that? Just rub your handkerchief across your brow and look at it. It is the blood of the Son of God whom you have despised and driven back all these years. Oh, do not do that any longer! Come out boldly and frankly and honestly, and tell Christ you are sorry. You cannot afford to so roughly treat Him upon whom everything depends.

I do not know how you will get a way from

whom everything depends.

I do not know how you will get away from this subject. You see that you are sold our, and that Christ wants to buy you beek. There are three persons who come after you to-lay—God the Pather, God the Son and God the Hofy Ghost. They unite their three omnipotences in one movement for your salvation. You will not take up arms against the triune God, will you! Is there enough muscle in your arm for such a combat? By the highest throns in heaven, and by the despest chasm in hell, I beg you look out Unless you allow Christ to carry away your sins, they will carry you away. Unless you allow Christ to lift you up, they will drag you down. There is only one hope for you and that is the blood. Christ, the sin ofter ing bearing your transgression—Christ,

the divine Cyrus, loosening your Babylonish

captivity.

Would you not like to be free? Here is the price of your liberation—not money, but blood. I tremble from head to foot, not belood. blood. I tremble from hear to loot, not because I fear your presence, but because I fear that you will miss your chance for immortal rescue. This is the alternative divinely put, "He that believeth on the Son that he are a support of the state of the s shall have everlasting life; and he that be-lieveth not on the Son shall not see life, but the wrath of God abideth on him." In the last day, if you now reject Christ, every drop of that sacrificial blood, instead of pleading for your release as it would have pleaded if you had repented, will plead

O Lord God of the judgment day! avert that calamity! Let us see the quick flash of the scimeter that slays the sin but saves the sinner. Strike, omnipotent God, for the soul's deliverance! Beat, O eternal sea! with all thy waves against the barren b of that rocky soul and make it tremble. Oh, the oppressiveness of the hour, the minute, the second on which the soul's destiny quivers, and this is that hour, that minute,

that second! Some years ago there came down a fierce Some years ago there came down a flerce storm on the seacoast, and a vessel got in the breakers and was going to pieces. They threw up some signal of distress and the people on shore saw them. They put out in a lifeboat. They come on and they saw the poor sailors, almost exhausted, clinging to a raft; and so afraid were the boatmen that the men would give up before they got to them they gave them three rounds of cheers, and cried: "Hold on, there! hold on! We'll save you!" After awhile the boat came up. One man was saved by having the boathook One man was saved by having the boathook put in the collar of his coat, and some in one way and some in another; but they all got into the boat. "Now," says the captain, "for the shore. Pull away now, pull?"

the shore. Pull away now, puil?"
The people on the land were afraid the lifeboat had gone down. They said: "How long the boat stays. Why, it must have been swamped and they have all perished together." And there were men and women on the pier head sand on the beach wringing their hands; and while they waited and watched they way was well and the same after the same and the same a watched they saw so nething looming up through the mist, and it turned out; be the direboat. As soon as it came within speak-ing distance the people on the shore cried out: "Did you save any of them? Did you save any of them?" And as the boat swept through the boiling surf and came to the pier head the captain waved his hand over the exhausted sallors that lay flat on the bottom of the boat and cried: "All saved! Thank God! All saved!"

Thank God! All saved!"
So it may be to-lay. The waves of your sin run high, the storm is on you, but I cheer you with this Gospel hope. God grant that within the next ten minutes we may row with you into the harbor of God's mercy. And when these Christian men gather around to see the result of this service, and the glorified gathering on the pier head heaven to watch and to listen, may we able to report all saved! Young and old, good and bad! All saved! Saved for time. Saved for eternity. "And so it came to pass that they all escape i safe to land."

SCIENTIFIC AND INDUSTRIAL.

An electric organ is new.

Electricians predict that the fireworks of the future will all be electrical.

The first plant in Chicago to employ electric welding for pipes has just been

An electric drill in an Idaho mine recently performed the feat of boring s two-inch hole through twenty feet of solid granite in four hours. A Portland (Me.) man has discovered

process for utilizing sawdust by converting it into wood pulp, which makes an excellent imstation of wood. An electric transfer table, seventy feet long, and with a capacity of 225,000

pounds, is now in use in the Denver shops of the Union Pacific Railroad. If photographic prints are immersed in a mixture of four parts of methylated spirits and one part water, between

ing and fixing, blisters will be prevented, An important industry along Lake Erie is grape-basket making. The baskets are made of basswood, of eight pieces, and an expert can finish about

fifty an hour. Ball bearings for machinery are rapidly growing into favor, the savings in lubricants alone being considered, while the diminution in friction is said to be

extraordinary. An automatic sprinkler plant can be too delicate in its action, as was shown recently at Falls River, Mass., where fusible plugs melted on a very hot day, causing some damage to property.

Information has been received at the United States Navy Department that the new Driggs-Schroeder rapid-fire sixpound rifled gun has just passed a suc-cessful test at Annapolis. This is a new American gun intended to form part of the secondary battery of a man-of-war.

C. A. Casperon, a Swedish ironworker, has discovered a method of determining the hardness of iron and steel. It is by means of an electric current run through the metal, the harder the metal the longer it takes to fuse it. By the use of an amperemeter the degree of resistance is

The substitution of camel's hair, cotton, paint and chemicals for leather in machinery belting is said to be meeting with some success in this country. It was first invented in England, and it is claimed for the new material that it is stronger than any other belting, more durable, more efficient and as low-

The new bureau of the Department of Agriculture for the microscopic examination of hog products for export was put into operation recently by Secretary Rusk. The force comprises thirty mi-croscopists, but it will be increased until it is large enough to examine, under the magnifying lens, a piece of the dia-phragm and of the tenderioin of each hog killed. Those found to be diseased will be condemned.

now we same o the mrst who can buy a pound of b ef-steak without torturing the busy clerk wi h h reasons for buying a pound, and his reasons for buying beef instead of pork or mutton, and the reason he is buying it instead of his wi'e, and how he likes steak cooked. and when he intends to eat it, and who refrains from telling his opinions of steak in general. How we admire that kind of man, and how seldom we see him. The average man thinks that no one in the world has anything else to do but to listen to what he intends to do, and his reasons for doing it. How few men there are in the world who know enough to transact their business as speedily as rossible.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 16.

Lesson Text: "The Five Thousand Fed," John vi., 1-14-Golden Text: John vi., 48-Commentary.

1. "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias." According to Matthew, Mark and Luke this was shortly after the beheading of John the Baptist, and also the return of the twelve apostles from their missionary tour. The disciples of John, having buried his body went and told Jesus. The apostles, having returned, gathered themse ves together unto Jesus and told Him all things, both what they had done and what they had taught (Math. xiv., 12; Mark vi., 30; Luke ix., 16).

"And a great multitude followed Him, because they saw His miracles which He did on them that were diseased." There were so many coming and going that Jesus and His apostles had no time to eat, therefore He said to them, "Come apart into a desert place and rest awhile." So they departed by place and rest awhile. So they departed by ship privately, to cross the sea to a desert place belonging to the city of Bethsaida (Luke ix., 10). But the people knew it and ran afoot out of all the cities and outwent them (Mark vi., 31-33). They followed Him

because they saw His miracles.

3. "And Jesus went up into a mountain, and there He sat with His disciples." The mountain scenes in the life of Jesus are full of the deepest interest and most practical teaching. It was from an exceeding high mountain that the devil showed Him the kingdoms of this world and tempted Him (Math. iv., 8). It was after spending all night upon a mountain in prayer that He chose the twelve apostles (Luke vi., 12). After the miracle of this lesson, when He saw that they would take Him by force to make Him a king, He departed alone into a mountain to pray (see verse 15 and Math. xiv., 23). Then there are the two great disxiv., 23). Then there are the two great discourses upon the different mountains, one near the beginning and the other at the close of His ministry (Math. v., 1; viii., 1; xxiv., 3). And greatest of all the manifestations of Hisglory while He tabernacled among us was the Transfiguration upon a high mountain (Math. xvii., 1), while from the Mount of Olives He visibly ascended, forty days after His resurrection, to return no more till He shall come to the air for His bride, the shurch (Acts i., 11, 12).

4. "And the Passover, a feast of the Jews, was nigh." It is most interesting to notice that His teaching in the fifth, sixth and seventh chapters of this Gospel is associated with three different feasts of the Jews chapters v., 1; vi., 4; vii., 2). When they

ichapters v., 1; vi., 4; vii., 2). When they were first instituted they were called "Feasts of the Lord" (Lev. xxiii., 2, 4, 37, 44), but now the Lord is so completely left out that they are only "Feasts of the Jews." Jesus Himself, who stood in their midst, was the grue Passover, the living bread and the living water, but they keep these ng water, but they knew Him not. E. "When Jesus then lifted up His eyes,

5. "When Jesus then lifted up His eyes, and saw a great company come unto Him." The testimony of the other three Gospeis is that He was moved with compassion toward them, because they were as sheep not having a shepherd; that He healed their sick, and that He received them and spake unto them of the Kingdom of God (Math. xiv., 14; Mark vi., 34; Luke ix., 11).

6. "And this He said to prove Him, for He Himself knew what He would do." Having shosen us to be His. He loving iv tests or tries.

thosen us to be His, He lovingly tests or tries or proves us day by day to fit us for better

rervice.
7. "Philip answered Him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little." Jesus graciously took Philip into transaction. saying, "Whence shall we buy bread?" Philip, seeing the apparent impossibility of man's doing anything in the matter, might have unbelievingly said, "If the Lord would make windows in heaven might this thing be" (Kings vii., 2), or he might believingly said, "Lord, there is nothing too hard for thee" (Jer. xxxii. 17). But on the principle so commonly held that our efforts are essenso commonly held that our efforts are essen tial, and we must somehow raise the money. Philip, who was just as slow to learn co many are to-day (John xiv., 9), made answer as be

8 "One of His disciples, Andrew, Simon Peter's brother, saith unto Him." Andrew was one of the first to follow Jesus, and he was also of the city of Bethsaida (John i.,

9. "There is a lad here, which hath five barley loaves and two small fishes, but what barley loaves and two small fishes, but what are they among the many?" After heali'g and teaching the multitudes, the day being far spent, His disciples asked Him to send them away into the villages round about that they might buy themselves bread; upon which He said, "They need not depart, give ye them to eat," Then He asked how many loaves they had, and told them to go and see (Matt. xiv., 15, 16; Mark vi., 35-38). It was after that Andrew reported the amount on

(Matt. xiv., 15, 16; Mark vi., 35-35). It was after that Andrew reported the amount on hand, with the remark, "What are they among so many?" Impossible! was evidently the thought of each disciple.

10. "And Jesus said, 'Make the men sit down.' Now there was much grass in the place. So the men sat down in number about five thousand." Mark says they sat upon the green grass in ranks by hundreds and by fifties. by fifties.
11. "And Jesus took the loaves." He had

said, "Bring them hither to Me" (Matt. xiv., 18), reminding us of "Come unto Me," "Bring him hither to Me," and of Elisha's "Let him come now to me" (Matt. xi., 28, xvii., 17; Il Kings v., 8). Without Him we can do nothing (John xv., 5).

"And when He had given thanks." The other three says that He looked up to heaven and blessed them. In all things He acknowledged the Father; even He testified, "I can of mine own self do nothing" (chapter "He distributed to the disciples, and the

"He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would." While we were not in any way essential to Him, yet He is graciously pleased to use us in His service. He might just as easily have caused a shower of manna to fall upon them as there they sat, and have had each one help himself, or have had 5000 angels appear by these 5000 men and wait upon them.

12. "When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost." "They did all eat and were filled," so say Matthew, Mark and Luke. They had not "each a little," as Philip had thought might possibly be accomplished if the two hundred pence had been forthooming and the bread obtainable, but had "as much as they would" (verse 11).

received the received to the first state of the five baskets with the fragments of the five bariey loaves, which reconined over and above unto them that had eaten." Twelve baskets over and above! What a contrast to the five loaves and two fishes with which they started! And 5000 men had been abundantly fed, besides women and children (Matt. xiv., 21). Is that possible to do much good with small means, and yet have more let to do with than when we started! Yes, surely! Do you ask bow! Just put yourself as unreservedly in the Lord's hands as the lad put his loaves and fishes, and let Jesus biess you, breax (verse 11). and fishes, and let Jesus bless you, break you up and pass you round. But if you keep yourself to yourself and for yourself you will never know of the scattering which increaseth, but you will know of the withholding that tendeth to poverty (Prov.

withholding that tended to poverly (1.5.1, 24).

14. "Then those men, when they had seen the miracle that Jesus did, said, This is of atruth that prophet that should come into the world." Thus they, in some sense, believed in Him and would have by force made Him a king, not knowing that His kingdom is not of this world, it is not from hence (verse 15 and chapter xviii, 35). In due time the kingdoms of this world win all become His.—Lesson Helper.