We Must Not Permit the "Huge Mundane Machine" to Run Over Our Souls.

SOUTHAMPTON, L. I.—Dr. A. B. Kinsolving, rector of Christ Church, Clinton street, Brooklyn, preached here Sunday morning in St. Andrew's Dune Church, His subject was "Our Debt to Caesar and Our Debt to God." His text was chosen from St. Matthew xxii:21: "Render therefore unto Caesar the things which are Caesar's: and unto God the things which are God's." Dr. Kinsolving said:

Were ever words more palpably just and fair? Could any statement be more caimly self-evidencing? Could any disentanglement of the provinces of God and Caesar be more distinct, or any declaration of our respective duty be more lucid? Men have always been confusing these two things—their debt to Caesar and their debt to God—mixing up in some clumsy fashion the one

their debt to Caesar and their debt to God
mixing up in some clumsy fashion the one
with the other, fancying that when they
have discharged one they have done the
other also, finding the one to conflict with
the other through some misunderstanding
of the dignity and weight of the respective
obligations.

And not only in private life, but in the
history of peoples and States what confusion, what blundering has there been!
Look how the cruel Roman empire tried
through years to crush out the life of the
Christian martyrs for simply doing their
duty to God, and then in turn, when the
empire had been conquered by the church
and the papacy was seated upon its throne
and had creeted its palatial Vatican amid
the ruins of the old order, see how the
haughty earthly embodiment of the heavenly autocracy sought to bring low and haughty earthly embodiment of the heavenly autocracy sought to bring low and make subservent the things of Caesar! You are familiar, doubtless, with the way the saving was brought about. A party of young Pharisees—the old nacks had recently retired in confusion—had joined with some Herodians or Jewish nationalists to put to Jesus a catch question to ensuare Him. "Master," said they with feigned earnestness, "we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man, for Thou regardest not the person of men. Tell us. regardest not the person of men. Tell us, therefore: What thinkest Thou? Is it lawful to pay this distasteful Romen poll

lawful to pay this distasteful Romen poll tax or no?"

If He had answered "Yes" He would have been at once discredited as the Messiah—King of Israel. If "no" it would have been treason and rebellion against Rome. So instead of falling into the trap set for Him, with a complete, a divine grasp of the whole situation, He declares a principle which is the key to this whole complexity in life wherever it may possibly occur. "Why tempst Me, ye hypocrites? Show Me the tribute money. Whose image is this stamped on your current coin? Caesar's. Very well. Then what is Caesar's give back to Caesar, and what is God's to God."

The impression it produced at the mo

God's to God."

The impression it produced at the moment was profound. "When they had heard these words they marveled and left Him and went their way." He had lifted controversy out of the imm diate and passing circumstances into the region of largest and widest statesmanship, and all the centuries of human history that have rolled by since have not exhausted its

Render therefore unto Caesar the things "Render therefore unto Caesar the things that are Caesar's." Not a great deal of time, I take it, needs to be spent in enforcing this behest. It marks the sanity, the wholesomeness of Christ's religion. It is no star-gazing cult. The charge against it of inveterate other worldliness is a libel. Christianity has always taught man to do nobly, patiently, heroically his full duty to the State, to rulers, to society. We are part nobly, patiently, heroically his full duty to the State, to rulers, to society. We are part of a social system which has already taken shape. We are in debt to it in many ways. "We pass its coins freely; we enjoy its endowments." Its image and superscription are on us: We belong of right to our age; our era of civilization, our nation, State, city, community. All that is around us is but the providential setting and environment of our lives. It is never perfect. There is, and for a great while to come is likely to be a vast deal that is faulty about it. But we have no charter from Christ to be hopelessly sour in our attributes toward it. But we have no charter from Christ to be hopelessly sour in our attributes toward it. We are to trust, you and I, the upward growth, the slow and painful evolution of human civilization. We are to believe that at the heart of the movement there are the chart of the movement there are the chart of the movement there are the chart of the movement there are deep-hidden, interior principles which, in co-operation with those special and power-ful incentives which God being to co-operation with those special and power-ful incentives which God brings to bear from above, are steadily bringing the king-dom of Caesar to some better fulfillment of itself. So then, even when we see things in the nation, the municipality, the neighborhood, go wrong; even when we see tyranny and corruption and abuses, we are not remuited to turn away in decrease. see tyranny and corruption and abuses, we are not permitted to turn away in despair and disgust. We have no right to stand aloof as if our hands would be contaminated by any contact with it. Our duty is to go bravely in and try to discharge our duty to the civil and secular powers, respecting the moral worth of the things of Caesar, and confidently trusting truth and God and humanity for the dawning of the brighter day. We are set as Christians not to build a dazzling visible church of God upon the ruins of the dynasties \_\_\_\_\_2 governments of earth, as was dreamed by the medieval popes and doctors. No, but rather is our book to infuse into organized human society the healthful spirit of the kingdom of Jesus Christ, and meanwhile, as Christ's words here clearly teach us, to keep the two spheres distinct.

keep the two spheres distinct.

And on the same principle precisely I think our Lord would have us deal with entire honesty with the facts of science.

To presume to use religious authority to deny the ascertained and verified conclusions. deny the ascertained and verified conclu-sions of a genuine science—as was done, for instance, in the case of Galileo, and has often been urged since, is to break Christ's command. Natural science must proceed along its own distinct and separate lines. It cannot go out of its sphere to teach the world religion. Its function is to search out and interpret material facts. But in its own proper support its own proper sphere we must respect it. We owe it the tribute of our sincerity. We must render to Caesar the things that are Caesar's, and there will be no sort of peril to us if we are at pains at the same time to "render to God the things that are God's."

God's."

But is it in the point that I have been urging that most men fail nowadays? Is it here that we need to throw our emphasis on this "Render to Caesar?" Are there not certain forces in the realm of Caesar which of themselves exact the payment of what is due there? Does not this tribute get itself paid in as do the State taxes by a sort of self-acting process, so that in a rough way it has to be forthcoming? Is not the real trouble now that we are in so many cases surrendering to Caesar more and more of the things which belong to God?

God?

"It towers over us," some one has said,
"this world movement of modern civilization, with its immense volume and weight
of human interests, human growths, human skill and art and industry. It makes
itself more and more felt as the one overpowering, roling fact. It fills the scene.
Where is there any room for the things of
God? Where can the spirit move and
breathe? Where has the soul fied?" Because of the pressure upon their lives of
the world of Caesar, because of the strong
currents that sweep them along, soul and
body, our debts to God too often go unpaid.

You know how it is without my attempt-

body, our debts to God too often go unpaid.

You know how it is without my attempting to describe it in detail. Industry, with its iron necessities, grips a man; he flings himself with good American pluck and purpose into the thing before him, and by and by the very headway of success, the very stress of competition, is found to be using up all his strength. Soon his prayers get thinner and poorer; he has scarce time for them and teels less and less need for them. When his days and nights at the office are through with, he recuperates his tired energies at the club, where he can still with the waning nerve power talk over the course of the market—or else he goes out of town to get the relaxation which will enable him to keep his place in Caesar's kingdom.

He does not mean at first to renounce his obligation to God. For some time he pays it in the worthless currency of good intentions and good-humored apologies. By and by even these are omitted, and he and

his friends begin to justify the derefletion to God on the score of the increasing claims of Caesar. This laxity on the part of men and women to-day it giving back to God the things that are God's is simply appalling in view of God's unrivalled gifts and blessings to us. If it be true that "to whom much is given of him shall much be required," and that judgment will ever begin at the house of God with the privileged, what is to be said when we all stand, as stand we shall, before the Son of Man? "Ye cannot serve God and mammon." Christ Jecus does not block the way of our paying our just debt to Caesar, but He does warn us with the utmost plainness not to give Caesar everything.

If we allow "the huge mundane machine" to run over our souls, like some car of Juggernaut, crushing out our religious freedom and initiative, we shall be horribly flattened in our manhood, our sympathies, our ideals, our conceptions of life. The results may not appear fully for a while but in the end there will be experienced an impoverishment, an atrophy, a sinister, maimed and crimined growth which will

but in the end there will be experienced an impoverishment, an atrophy, a sinister, maimed and crippled growth which will make us unfit for our citizenship in the higher kingdom here or there. St. Paul, in beginning his Epistle to the Romans—that is, to the people who then lived at the capital city of Caesar's realm—accounts in the following words for the sin and misery, the failure and decadence of heathendom: He tells them that "when they knew God, they glorified Him not as God, neither were thankful. Professing themselves to be wise, they became fools. They changed His truth into a lie, and worshiped and served the creature more than shiped and served the creature more than

changed fits fruth into a ite, and worshiped and served the creature more than
the Creator, who is blessed forever." It
was an awful blunder. No greater could be
made by any man or people. They made
the world they lived in their god, their
only god, and worshiped and served it
with their whole hearts. They worshiped
power, knowledge, pleasure, wealth, force,
passion, art. They lived for these things
until they fancied that these were the
only things to live for. We know the result. As they rejected Him, so God rejected them. As a punishment He gave
them over to moral corruption, to an
abandoned mind, to a festering decadence.
"And men crowded around and strove
for place and food, and the strong beat
down the weak, and the rich were gorged
and the poor were sent empty away, and down the weak, and the rich were gorged and the poor were sent empty away, and strife and cruelty filled the earth with violence." That was happening at the very moment Christ spoke these tremen-dous words: "Render to God the things which are God's." This is the sort of heathenism which exists everywhere on this earth where it is not persistently kept down by the spirit of Jesus Christ. "To God the things that are God's!" "To this earth where it is not persistently kept down by the spirit of Jesus Christ. "To God the things that are God's!" "To God the things that are God's!" Let that cry haunt you until it compels you to pay your debt. Lave the courage to look on the one hand at what you are giving to the world represented by Caesar, and on the other at what you are actually giving to God. Is God missing His rights? Is your duty to Him threatened by the power and pomp of this massive earth? Ah' then be all the more careful that your debt to heaven is paid. By the blood of the Crucified, give back to God what really belongs to Him! Your soul, your heart, your convictions, your spiritual reality, your eternal being—all these to God, for they are His. Believe Him when He tells you that all else that we see and handle is but a shadow that passeth away. Aye, trust Him when that passeth away. Aye, trust Him when He pledges you His help whenever you sincerely want to follow Him, and promsincerely want to follow Him, and promises never to leave you to struggle on by yourself. Through Him who condescended to make His home in our hearts, who by His spirit "helpeth our infirmities," let us make such offering to God as yet we can. Give God, through Jesus Christ, your Saviour, first of all yourself. He will accept nothing in the stead of you. Do not clutch the portion of goods that falleth to you and try to have them all to yourself in some far country, where you shall never hear the Father's voice or see His face; but whatever you do have from Him, whether more or less, try to enjoy it as a child in your Father's house, under the constant benediction of His smile. In the face of this tremendous pressure of earth, which bears down so heavily upon every soul, resolve manfully that you will not

woul, resolve manfully that you will not yield; that the great and first commandment of Christ, "Thou shalt love the Lord thy God,' shall be kept. "Render unto Caesar the things that are Caesar's, product God the things that are God's."

Gems of Thought. There is nothing in life which has not its lesson for us, or its gift.—Ruskin.

Great 'deas travel slowly, and, for a time, noi-elessly, as the gods, whose feet were shod with wool.—James A. Garfield. God reads our characters in our prayers What we love best, what we covet most, that gives the key to our hearts.—T. L. Cuyler.

The good things that we have missed

in this world sometimes make us sad; but the sad things that we have missed should of praise.—United Presbyterian.

Oh, the littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that

hemd, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!—Phillips Brooks.

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mock-ery as the gilded prayer wheel of the Budd-hist.—Philadelphia Young People.

The Power of a True Life.

What I wanted, and what I have been endeavoring to ask for the poor African, has been the good offices of Christians, ever since Livingstone taught me during those four months I was with him. In 1873 I went to him as prejudiced as the bitterest atheist in London. I was there away from a worldly world. I saw this solitary old man there, and asked myself, "Why on earth does he stop here?"

For months after we met, I found myself listening to him and wondering at the old man and carrying out all that was said in the Bible. Little by little his sympathies for others became contagious. Mine was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he went about his business, I was converted by him, although he had not tried to do it.—Henry M. Stanley.

The Need of God. The Need of God.

The fhought of God, the sense of an immediate relation of the spirit of man to the Eternal and the Infinite, are easily displaced from men's minds by undue admiration for the achievements of a culture based on material progress, and supplying every need of human nature except the very deepest—the need of God.—J. Skinner.

When Small Things Become Great, The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.

—Fenelon.

Saved Bottle of Bluing.

A Lowell, Mass., man who had closed his house for the season visited it after the extreme cold set in last winter, and found that the only damage done was the freezing up of a bottle of bluing. The liquid expanded as it froze, breaking the bottle, but retaining the shape of it. He picked off the pieces of glass that still clung to it and stood the frozen bluing in a dish. Nine weeks later he visited the house and the frozen form of the bottle was still there, with only a slight dripping at the base of the blu

Champion Egg Eater.

By consuming thirty eggs, six of them boiled hard, E. O. Olyer of Canaan, N. H., established a reputation for eating that will undoubtedly remain unshared for some time to come Olyer's "stint" was performed in ac-ceptance of a wager made him by a party of friends, and at its close he announced his willingness to fulfill an-

INTERNATIONAL LESSON COMMENTS FOR JULY 31.

Subject: Omri and Abab, I Kines, vet. 23-33-Golden Text, Prov. xiv., 34-Memory Verses, 30-33 - Commentary

Introduction.—Omri and Ahab were both infamous Kings. Their wickedness knew no bounds. Of each it was said that he did evil in the sight of the Lord above "all that were before him." The kingdom of Israel continued only 254 years after the division of the kingdom, and during that time there were nineteen different Kings (not counting Tibni, Omri's rival), of nine different houses or dynasties. All of these Kings were ungodly and seven usurped the throne by bloodshed. Omri was the sixth King of Israel and the founder of the third dynasty. Ahab, the son and successor of Omri, fully established Baal worship. No King of the Jews has left a sadder record. Under him idolatry and wickedness became fearfully prevalent, the prohpets of God were slain and His worship forbidden.

the prohpets of God were slain and His worship forbidden.

Commentary—I. The reign, charactet and death of Omri (vs. 23-28). 23. "Began Omri." No account is here taken of the four years he was contesting the king dom with Tibni. From verse 15 we see that his reign must really have begun in the twenty-seventh year of Asa's reign; and comparing the two statements we conclude that four years later, at the death of Tibni, in the thirty-first year of Asa'v reign, he began to reign alone. "Twelve years." This is supposed to include the whole time of his reign—four years with Tibni and eight years alone. There is, however, a difference of opinion as to the chronology here. "In Tirzah." He reigned six years in Tirzah and six in Samaria. and comparing the two statements we con

reigned six years in Tirzah and six in Samaria.

24. "The hill Samaria." The palace of Tirzah being in ruins. Omri, in selecting the site of his royal residence, was naturally influenced by considerations both of pleasure and advantage. In the centre of a wide amphitheatre of mountains, about six miles from Schechem, rises an oblong hill with steep, yet accessible sides, and a long flat top extending east and west, and rising 500 or 600 feet above the valley. What Omri probably built as a mere palatial residence, became the capital of

What Omri probably built as a mere palatial residence, became the capital of the kingdom instead of Shechem. The choice of Omri was admirable in selecting a position which combined strength, beauty and fertility. "Shemer." The Hebrew form of Shomer, from whence the hill was called Shomeron or Samaria. "Two tal ents." About \$3320. This was a large sum. 25. "Evil... Worse than all." He was worse than the wicked Kings who had reigned before him. "He went farther than they had gone in establishing iniquity by law, and forcing his subjects to comply with him in it; for we read in Micah 6:10 of the 'statutes of Omri,' the keeping of which made Israel a desolation." We cannot doubt that these statutes of Omriwer measures adopted for the more completely isolating the people from the house were measures adopted for the more com-pletely isolating the people from the house of the Lord at Jerusaiem and of perpetu-ating—perhaps increasing—their idolatrous practices. 26. "Made Israel to sin." Note the power of a wicked life: 1. It is the more dangerous when associated with ma-terial prosperity (v. 24). 2. It transforms a King, pro a tyrant (vs. 25, 26), 3. It terial prosperity (v. 24). 2. It transforms a King into a tyrant (vs. 25, 26). 3. It is the less excusable in a man of valor and capacity (v. 27). 4. It entails suffering and woe on succeeding generations. 27. "And his might." It appears that he stood well in the army, for it was in camp that he was elected to the throne, yet in his relation to Jehovah he stood worse than any of his predecessors and was farthest from God. A man may be skirlul and useful to himself and others in all material and worldly things, while in spiritual and divine things he works only mischief and destruction. What without religion is socialled civilization? 28. "Omri slept." He lied a natural death.

II. The reign and character of Ahab (vs. 29-33). 29. "Year of Asa." Asa saw six Kings of Israel buried. "Began Ahab." More particulars are recorded of Ahab

(vs. 29-33). 29. "Year of Asa." Asa saw six Kings of Israel buried. "Began Ahab." More particulars are recorded of Ahab than of any of the other Kings of Israel. 30. "Did evil... Above all." He even exceeded the iniquity of his wicked father. 31. "A light thing." He not only broke the second commandment by introducing talse gods, but he broke the first also by pringing in heathen deities. The great sin of Ahab, which distinguished him from his predecessors, was his introduction of the worship of Baal, consequent upon his marriage with Jezebel, a name even more infamous than his own; and his more infamous than his own; and his formal establishment of this gross and palpable idolatry as the .eligion of the state. "Jezebel." One of the worst characters mentioned in the scriptures. She used every effort to establish idolatry in ased every effort to establish idolarty in Samaria and exterminate the worship of God. Prophet and people were compelled to hide from the storm of her wrath. Her influence was also powerfully felt in Judah. "Ethbaal." Jezebel's royal father was a priest of Baal and murdered his own brother, King Philetos. He was a fit parent of this woman. "Zidonians." This term was used among the Hebrews with much latitude. Josephus calls Ethbaal King of the Tyrians and Zidonians. It is probable that both Tyre and Zidon, with the adjacent towns, were often under one government. "Served Baal." The chief male god among the Phoenicians, as Ashtoreth was the female divinity. An unholy alliance would never be entered into if the soul were not first demoralized. The results show that mixed marriages are dangerous. A want of mutual religious convictions between the husband and wife is almost certain to impair the sacred relative to the sacred relative almost certain to impair the sacred rela-

victions between the husband and wife is almost certain to impair the sacred relationship.

32. "Reared . . . Altar," etc. He built a temple and in it erected an altar where sacrifice might be offered to Baal. Splendid shrines were built, especially one of vast size in the capital, and the rites and ceremonies of the new cult were exhibited on a grand scale, with sensuous accompaniments of all kinds-music, statuary, procession of robed priests, victims, incense, bands of fanatics worked up to frenzy by religious excitement, and the like. Astarte's emblems were erected, and license was given, under cover of her worship, to the grossest licentious excesses. 33. "Made a grove."—The Asherah.—R. V. This was an image to represent the female divinity, of which Baal was the male. "Did move." Ahab actually worshiped these heathen deities, and crushed out the true religion. We can be guilty of no greater sin than to reject God and the salvation He has provided through His Son. See John 3:19, 36. It is not the greatness of our sins which causes our condemnation, but the unbelieving rejection of the Saviour. When we reject Christ we have nothing of value left—help, happiness and hope are forever gone, and like a vessel without ruder or sail we drift toward the rocks of eternal destruction and despair.

Secret of Electric Fishes.

There are about fifty species of fish nown to possess electrical organs ca pable of imparting a shock. A special study of some of them has recently been made by Prof. McKenrick, F. R. S., of Glasgow university, with the purpose of ascertaining the source of their peculiar power. He finds that ized organs, which are either modifled muscles or modified glands, struc tures which in all animals manifest electric properties. In economy of production these electric organs far surpass anything yet contrived by man, just as the light of the glow worm excels in a similar sense our best efforts to produce cheap illumi nation. In each case there is a secret yet to be discovered.

Record Brood of Chickens. Percy Richmond of Shelburne Falls Mass. has this to offer in the way of successful chicken hatching "under hens." Out of 89 eggs set, he has gotten 83 chicks, all of which are nying

## THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY THIRTY-FIRST.

"An Evening With Burma and Slam." Isa. 35:1-10.

Scripture Verses-Gen 6-5: Pa 96:5; 115 4-8; Isa. 40:19; 20; 44:9-17; 60:2; Rom. 1:20-23; Isa. 42:6. 7; 60:3; Matt. 4:16; 5:14; John 8:12; 12:46; 2 Cor. 4:6; 1 John 2:2. Lesson Thoughts.

The conversion of the world is as sure as the promise of a never failing However slow the progress however gloomy the prospect to human understanding, the "desert shall rejoice and blossom as the rose." Compare heathen lands with heathen lands. Christianity means material

prosperity as well as spiritual safety -education, culture, charity replace ig norance, rudeness and cruelty, Selections.

Burma has a population of about seven million and ninety-two per cent of the people are Buddhists. Burma is the leading Budhist country of the

Boardman found the Karens, a despised hill tribe of Burma, ignorantly worshipping as God an English prayer book, and made it the starting point of his teaching.

There are seven hundred Baptist

churches in Burma, five hundred selfsupporting. The population of Siam is about five equal to that of Chicago and million-

New York cities.

The Siamese are Buddhists, and every man must spend some time in

ne priesthood. The greatest missionary triumphs in Slam have been won among the Laos people in the north. The first convert there Nan Inta, was won by the oc-currence of an eclipse which the missionary predicted.

Siam has not been disciplined by English and French guns, as China has, but the country has been opened

by missionaries.

The weak hands and feeble knees that we are to strengthen are not those of the missionaries for they are stronger than we; they are, through the missionaries, those of the heathen, and they are those of the careless

Christians at home.

Prayer.—All lands belong unto thee,
great King of kings and Lord
of lords. Thou hast said, "If I be lifted up, I will draw all men unto me:" we praise thee for brave, self-sacrificing men who have gone to lift up the cross before the eyes of perishing heathen. Hear our prayers for their encouragement and strength; and especially we present our petitions for the success of the gospel in the spiritual wilderness of Burma and Siam. Make them indeed to rejoice and blossom as the rose, through the blessed influence of the gospel we enjoy. We ask it in Jesus' name. Amen.

# **EPWORTH LEAGUE LESSONS**

JULY THIRTY-FIRST.

Missions in Latin Countries. Psa. 72. 10-17. By Latin countries we understand

those that are under the domination of the Latin or Roman Catholic Church In these lands the Church in power throws every thinkable obstacle in the way of Protestant mission work Since our island possessions are considered under another topic, we have here Italy, Mexico, and South America. The mention of Mexico immediately suggests to Methodist intelligence the revered name of Dr. William Butler. It was he who established our prosperous missions there. Fortunate indeed was it that when he was compelled to lay down that work his son Dr. John W. Butler, was so well qualified to take it up and carry it forward to very encouraging success. A re-

markable fact, not usually known, is that Mexico cast off the Roman voke before Protestantism gave it the Gospel. Freedom of the press was es-tablished, public schools introduced, nuns and Jesuits banished, Church and State separated. All this was done in spite of the pope's anathemas. In a region extending from Matamoras to the top of the Sierra Madre Mountains, the people worship "the Virgin of the Falls," so called because her image is engraved on a stalagmite in a cave near a beautiful fall of wa-In that section of Mexico idolatry is the chief obstacle to the Gospel's

South America nominally is a Christian continent, but really it is Romanized. "The dull light of an effete Ro-manism makes darkness visible." The people are priest-ridden. They without family life such as we know. given up to domestic anarchy and re-ligious bacchanals. They worship grotesque images, with pagan or semi-

pagan rites. The announcement of the Monroe Doctrine early in our republic's history seems clearly providential. To all the world we dared to say: 'Hands off of South America! Assum ing the political protection of that country, we morally take upon our-selves the obligation to Christianize the people there." The Monroe doc trine is essentially missionary. The civil freedom of a continent is not half as important as its religious liberty. Rapid strides have been made there. Much encouragement is given to our workers in that vast field.

Bottle Imp Hoax. What is known as the bottle imp

hoax was one of the most brazen impositions ever practiced on the credulous English public. It was the result of a wager between the Duke of Montague and a friend. In discussing the amazing gullibility of the English he declared that if an impostor were to advertise that he would jump into a quart bottle all London would go to see him do it. The wager was taken up and an advertisement inserted in all the papers that the event would take place in the Hay market theater, Jan. 16, 1679. The theater on that night was packed, and many thousands were turned from the door. The stage conjurer ap peared on the stage and told the peo-ple that if they would pay double price he would jump into a pint instead of a quart bottle. He then made his exit through a rear door and carried off the box receipts with him. The af fair ended to a riot and the theater was almost wrecked. The Duke of Montague and his betting friend had to leave the city and remain away un-

## THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

The Danger Signal-Plea to Young Manhood to Heed the Danger That Lurks in the Intexicating Cup-Not One Redeeming Quality in the Saloon.

In the Intoxicating Cup—Not One Redeeming Quality in the Saloon.

Here are some facts to show that strong drink is the cause of so much ruin. No man can link any business with drinking and make a success of it. Sooner or later he will see his ruin. disgrace and downfall. How many a drinking man who does not stop to think of the awful ruin before him soon finds himself penniless and, friendless. Even those who stood with him at the har, drinking the belongings of a drudging wife and little ones, now turn from him. These are not single cases, but thousands bear out the statement. Nine ty per cent. of all the destitution is caused by strong drink alone. When a young man starts he never knows from the beginning where the end will be.

It is not enough for a man to say he cannot stop drinking. It is only the devil that urges on. Stand firm and proclaim your determination. Grip your appetite as you would a lever and so control your life. Do not let evil men who insist on your drinking entire you. Let every man fully study the evil and know for himself the depravity that comes from such a course. Instead of feeding and clothing it demonizes. It rolls its victim of intellect and respect of self and friends. It ruins morally, socially and financially. Stop! Look! Listen. Think of the danger signal and promise God and man to go ne further. It will make you a better man, a hetter citizen, a better husband to your wife and father to your children. How many are tramping out their life upon a railroad track who might be riding in a barlor car had they left drink out of their lives? Lique has started many a man on the tramp, or in other words, given him a "tie pass," and he is now a homeless wanderer because of this besetting sin.

Some are ready to excuse the saloon, but a "tie pass," and he is now a homeless wanderer because of this besetting sin.

Some are ready to excuse the saloon, but I should like any one to stand up and noint out a single redeeming quality. Would you look for the evil? You have not far to go. It is the feeder of divorce courts and an incentive to murder, prisor and the gallows. When the poor victim has spent his last dollar, will the saloor stand up for him? Is he welcome, then to the old haunts? No, no, when there is no prospect of pay there is no proffer of drink. I am glad to see officials of railroads take a decided stand against employing men who use liquor in any form, ploying men who use liquor in any form, not that railroad men use it more than others, but this attitude blesses mankind in the confidence which it gives and the example which it sets.

Then take heed. The red light warns.
Be wise. Beware of the danger signal!—
J. E. Dovell, in Evangelical Herald.

-Dr. Rae, Arctic Expedition. How I wish that the truth-that alcohol is not a food, not a sustainer of the living energies, and that all habit-producing drugs and drinks subvert the integrity of

drugs and drinks subvert the integrity of the human nervous system—could be engraved upon the hearts and lives of every man, woman and child in our land.—Cordelia A. Greene, M. D.

The beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind will commonly promote acute disease ending fatally. Compared with inebriates who use different forms of alcohol, he is more generally diseased.—Scientific American.

The Junior Missionary Magazine gives the following interesting account of a girls' entertainment in Zagazing, Egypt:

The girls of this school gave an entertainment during the summer, which was the first ever given by them. They gave a Bible exercise, which consisted of a list of verses of Scripture repeated in concert, Among the texts repeated was, Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes?

hath wounds without cause? Who hath redness of eyes?

They that tarry long at the wine. They that go to seek out mixed wine.

Look thou not upon wine when it is red, when it srarkleth in the cup.

When it goeth down smoothly.

At last it biteth like a serpent.

And stingeth ...e an adder.

A young man in the audience, who was in the babit of using strong drink, was heard to say. "Well, I have taken my last drink." And so strange as it may seem the despised womanhood of Egypt have been the means, perhaps, of bringing the soul of this young man from darkness into light. It is incidents of such a character that strengthen and encourage our missionaries in their work. Yes, it is true. "The entrance of Thy Word giveth light."

Drink, Crime and Pauperism. The statistics obtained from the replies of over 1000 prison governors in the United States to a circular letter addressed to them, and a summary shows that the general average of 909 replies received from the license States gives the proportion of crime due to drink at no less than seventy-two per cent.; the average from 108 officials in prohibition States gives the percentage at thirty-seven. A considerable number of the latter were "boot-leggers," in jail for selling whisky. Out of the 1017 jailers, only 181 placed their estimate below twenty-five per cent., and fifty-five per cent. of these were empty jails in prohibition territory. The relation of drink to pauperism is much the same as that of drink to crime. Of 73,045 paupers in all alms houses of the country, '37,254 are there through drink. The statistics obtained from the rep

Evil Effects of Alcohol. A recent official report shows that more alcohol per capita is consumed in France than in any other country. Last year the French drank 4.81 gallons of alcohol per head, as against 2.44 in Germany, 2.35 in Great Britain, 3.30 in Switzerland and 1.37 in the United States. In France there is a saloon to every eighty-three persons, or 464,536 saloons in the whole country. It is shown, also, that the evil effects of drinking are due not to adulteration, as is so commonly affirmed, but to the alcohol consumed.

A special commission, appointed by the Emperor, reports that intoxicating liquors, cost Germany last year \$750,000,000, or one-eighth of all the population earns.

In Nova Scotia, through the operation of the Scott act, and a rigid provincial license law, prohibition prevails in sixteen out of the eighteen counties in the province.

Licutenant-General Nelson A. Miles has issued, at Washington, a document giving his utterances at various times regarding the army canteen. It is published in paniphlet form and will be sent to any who apply, inclosing stamp.

A movement inaugurated by physicians is now on foot for the adoption of the educational method against drink. In Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the country as a whole.

An anti-treating movement is making considerable headway in Montreal, Quebec. Members of the League pledge themselves not to accept from nor offer to others intoxicating liquors in any public bar, hotel, or club.

By a decree of divorce granted recently to Mrs. Daisy Hayes, of Kansas City, Mo., James A. Hayes, the defendant, is restrained from visiting their two children within forty-eight hours after he has taken a drink of liquor or beer.

The Junday Breakfast Table

Three Wishes. An infant in its cradle slept,
And in its sleep it smiled—
And one by one three women kneft
To kiss the fair-haired child.
And each thought of the days to be
And breathed a prayer half silentiy.

One poured her love on many lives A heavy weight to bear. She stooped and murmured lovingly "Not hardened hands, dear child.

One had not known the burdened hands, But knew the empty heart:
At life's rich banquet she had sat,
An unfed guest, apart.
"Oh, not," she whispered, tenderly,
"An empty heart, dear child, for thee."

And one was old; she had known care,

She had known loneliness: she knew God leads us by no path His presence cannot bless.

She smiled and nurmured, trustfully:
"God's will, God's will, dear child, for

-The British Weekly,

An Unknown Conqueror.

When Rachel Hill was fifteen her m r died, and she became the head of ousehold. It was not an easy posier died, and she became the head of the household. It was not an easy position for so young a girl, for Nora and Ned were wifful and difficult to manage, and delicate little Ada needed special care. It would have been a great relief to fall back upon some relative—some one who was older and more experienced—or to hire a house keeper, but neither plan was possible, and so Rachel cheerfully assumed the burden berself.

She was not particularly wise or tactful, rebellion over the girlhood and "good times" she was losing, things which future years could never bring her again. But she never for a moment thought of giving

When she was twenty-two a lover ap-When she was twenty-two a lover appeared, and for a year Rachel tasted the loy of life. Then Ada, who had been growing worse, was pronounced an incurable invalid by the doctors. There was anxiety over Ned, too, and pretty, thoughtless Nora needed an older sixter's care. So Rachel sent her lover away. It was not fair to him, she said, to keep up the environment of the sent that the sent the sent that the sent the sent that the sent the sent that the sent that the sent that the sent the sent that the sent the sent the sent that the sent the sen

The Volce of Science.

Alcohol vitiates the blood, inflames the stomach, overtaxes the heart, destroys the kidneys, hardens the liver and softens the brain.—Norma Karr, M. D.

Alcohol is a noison. It kills in large doses, and half kills in smaller ones. It produces insanity, delirium, tits. It poissons the blood and wastes the man.—Professor James Miller, M. D.

An experience of more than twenty years—sometimes under exceptionally trying circumstances—has proved to me that the daily use of alcohol, even in small quantities, is prejudicial in cold climates—Dr. Rae, Arctic Expedition.

The Volce of Science.

Alcohol vitiates the blood, inflames the stomach, when he protested at first, but not for very long. Then Rachel settled down to her life of sacrifice.

As the years passed they brought new burdens. Nora married poorly, and after a while, a widow and penniless, returned to the old home with her child, to be supported by her sister. Ned went out West, and was not heard of for years, but at last, when Rachel was sixty, he, too, returned broken in health and spirits, another ears for the busy hands of the mother-sister.

But through the bong inflames the stomach, overlances and the went of the very long. Then Rachel settled down to her life of sacrifice.

As the years passed they brought new burdens. Nora married poorly, and after a while, a widow and penniless, returned to the old home with her child, to be supported by her sister. Ned went out West, and was not heard of for years, but at last, when Rachel settled down to her life of sacrifice.

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By the said to keep up the end for years and the while, a widow and penniless, returned to the old home with he for the busy hands of the mother-sister.

But through the long years those hands had grown used to burdens. To strangers there was nothing about the worn, gray-haired woman to reveal one of life's conquerors. She was not particularly attractive in any way, and she had been too busy to acquire that easy touch with the world which opens so many doors. But although she did not realize it, her life had won the greatest gift of all-widtow. In youth she greatest gift of all—victory. In youth she had had the faults as well as the virtues of youth. She had cherished aspirations and had had her own selfish plans and de-

and had had her own selfish plans and desires. But one by one she had put them
resolutely away, and had not repined.
From the selfishness of youth she had
grown into an unselfishness marvelous to
all who knew her.

"My prayer for years," she told her pastor one day, "has been that I may outlive
all the others, so that I can take care of
them to the end. And I think it is going
to be granted me. I have no other wish
but this."

ints."-Youth's Companion.

The Beaten Oil.

The Beaten Oil.

The lamp of God is designed to shine all through the dreary hours of the night. And when we make frequent mention of the goodness and grace of God we are holding forth the word of life, and shining as lights in the world. Some one groping amid darkness is encouraged, strengthened and cheered. There is more real help and encouragement in the Christian life coming from the pews than we think. But this volume of light might be increased a thousand fold if we would only observe the goodness of God, and meditate observe the goodness of God, and meditate thereon, and then make mention of all His loving kindness. There are three characteristics about oil, whether good or bad. Crude oil gives poor light, makes a had odor and is liable to explosion. Pure oil gives a good light, gives no bad odor and is safe from explosion. Religious utterance may be like either of these. A hasty, forced, unmeditated speech is not illuminating, not very fragrant, and apt to need revision in calmer moments. Whereas, a prayerful, prepared and spiritual word sheds light, its savor is sweet and it abides unchanged. Are we giving beaten oil for the sanctuarry? Let us not rob God of His due, but make mention of His manifold kindness and everlasting faithfulness.—From sermonette by the Rev. Cornelius Woelfkin.

It is not difficult to distinguish between the true and the artificial. The moral test is the sure one. When conscience is sen-sitive, and the will submissive, and the life sitive, and the will submissive, and the life consistent, there is no doubt about one's spirituality. When the soul sings: "I delight to do Thy will, O God," and then does delight to do God's will, or does the will of God from firm resolve, there can be no doubt. When one loathes sin, and tries to leave it—all sin, all kinds of sin—sin against the body, sin against the soul, sin against the neighbor, sin against Christ and the Father—there is no difficulty in reaching a decision as to the genuineness of Christian character. It is no mirage. The garden of the Lord is there—Bishop John H. Vincent.

The Createst Often Obscure.

Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul; that is, in the force of thought, moral principle and love, and this may be found in the humblest condition of life.—W. E. Channing.

No man can hold back the hands of God's clock.

Is World's Biggest Clam.
Rhode Island, "whose clams are still one of its proudest monuments," as an orator recently expressed it. has produced the record quahaug this week. It was taken from Greenwich bay. It weights one ounce over two pounds.

The shells are five and a half inches long and four and three-quarter, inches wide, and when closed naturally the circumference is thirteen and a half inches. This is not a "fish story," for the quahaug has been preerved for exhibition purposes.

COMMERCIAL REVIEW.

R. G. Dun & Company's weekly review of trade says:

Trade conditions were gradually becoming more general after the conclusion of political conventions, when a new disturbing factor appeared in the strike of packing house employees and allied trades. This enhanced prices of meats and added many thousands to the already large army of unemployed, weakening the purchasing power of the people still further. Aside from this unfavorable development, the news of the week contains much encouragement. Railway earnings for the first week of July are only 6 per cent. less than last year, and foreign trade at this port showed gains of \$530,286 in exports and \$1,906,724 in imports, as compared with the same week a year

Textile manufacturing plants are operating somewhat irregularly, reduchaving been decided upon, and this may result in the general resumption to greatly desired. Export buying has the market, stocks of heavy sheetings and drills being fairly well cleaned up. In woolen goods the week has brought the opening of new lines of medium grade men's wear at about last year's prices. This fact and some resump-ion of clothing factories combined to increase sales, putting this industry a better position than other textiles.

in the United States, against 213 last year, and 20 in Canada, compared with a year ago.

Bradstreet's Says: Wheat, includ-ng flour, exports for the week end-ng July 14 aggregate 1,412,498 bushs, against 878,010 last week, 3,652,-34 this week last year, 3,775,222 in 1902, and 5,221,880 in 1907. From July to date the exports aggregate 2,201. 108 bushels against 6.033,194 last year, 3,180,337 in 1902, and 10,238,029 in 1901. Corn exports for the week aggregate 574,929 bushels, against 613,-124 last week, 1,402,404 a year ago, 130,670 in 1902, and 174,081 in 1901. From July 1 to date the exports of torn aggregate 1,188,053 bushels, against 2,927,488 in 1903, 315,710 in 1902, and 4.514,819 in 1901

#### WHOLESALE MARKETS.

Baltimore. - FLOUR - Quiet and Baltimore.—FLOUR.—Quiet and unchanged; receipts, 3,300 barrels.
WHEAT.—Steady, at decline. Spot contract, 8434@8478; spot No. 2 red Western, 8434@8478; July 8434@8476; August, 8434@85; September, 8514@8512; steamer No. 2 red, 8044@80361 receipts, 45,006 bushels, Southern, by sample, 65@83; Southern, on grade, 76@85.

76/085. CORN—Dull and lower. Spot, 52 @5214; July, 52@5214; August, 5236 @5244; September, 5314@533/2; steam-er mixed, 40@4036; receipts, 17.055 bushels; Southern white corn, 50@651 Southern yellow corn, 50@56. OATS-Firm; more inquiry. No 2

white, 4516@46; No. 2 mixed, 4316; receipts, 6,939 bushels. RYE—Dull; No. 2 Western, uptown, 74@75. HAY-Steady and unchanged.

BUTTER—Steady and unchanged. Fancy imitation, 17@18; fancy creamery, 19@20; fancy ladel, 14@15; store! packed, 11@12.
EGGS—Firm and unchanged, at 18.
CHEESE—Easier and unchanged.
Large, 834@9; medium, 9@914; small

but this."

Does the story seem a sad one? Yet how many eager young hearts, reading the stories of holy lives of other ages, have caught visions of the greatness of love which "seeketh not her own," and been touched to higher purpose.

"Don't, dear!" a lady exclaimed to a young girl, who was laughing over some little peculiarities of dress and manner of an old woman she had seen on the train. "You don't know—we are so blind, often. It may be that she is one of the world's 'ints."—Youth's Companion.

New York—BUTTER—Quiet; recipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, 18/018%; official prices, creamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,7329. Street price, extra zreamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. Street price, extra zreamery, common to extra, 13/018. CHEESE—Irregular; receipts, 7,329. State, New York -BUTTER-Quiet: re-

FLOUR-Receipts, 18,406 barrels; exports, 7,581 barrels; firmly held, but trade dull. Winter patents, 4.85@ 5.10; winter straights, 4.60@4.75; Minnesota patent, 4.85@s.15; winter ex-tras, 3.35@3.80; Minnesota bakers', 3.65@3.95; winter, low grades, 3.15

### Live Stock

New York.—BEEVES—Receipts, 520 head; no trading; dressed beef steady at 7½@10½; exports, 1,105 tattle and 7,435 quarters of beef. CALVES—Receipts, 175; Market firm; ordinary to choice yeals sold at 6.00@7.60; city dressed veals, 8

SHEEP AND LAMBS—Receipts, 4.741; sheep in good demand and arm; choice handy weights a fraction sigher: lambs active and steady, sheep old at 3.00@4.50; a few wethers, 4.55; ulls at 2.00@2.50; lambs, 5.50@8.75; ulls, 4.00; dressed mutton firm at @9; dressed lambs at 10@15; choice

rarcasses at 15½@16.
HOGS—Receipts, 1,706; no sales reported; feeling steady.
Chicago. — CATTLE—Receipts, 1,000; Texans nominal; good to prime steers, 5.50@6.25; poor to medium, 1.50@5.25; stockers and feeders, 2.25 24.00; cows, 1.50@ 4.50; heifers, 2.00 24.85; canners, 1.50@ 2.60; bulls, 2.00 14.25; calves, 2.50@6.25; Texas fed steers, 4.50@5.15. HOGS—Receipts 16,000; market steady to 5c lower; mixed and butch-

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ers, 5,30@5.5214; good to choice heavy, 5,45@5.55; rough heavy, 5,30 @5.45; light, 5,30@5.45; bulk of sales,

SHEEP-Receipts, 20,000; steady; good to choice wethers, 4.75@5.50; fair to good mixed, 3.50@4.50; native

### WORLD OF LABOR.

British railways employ 534,141 per-An international union of carpet up-

holsterers is projected.

The milling industry of the United states is the third largest in the

In Russia the penalty for leading strike is the same as that for re Gardening is taught in nearly all the primary and elementary schools

Forty million dozen eggs are used early in the calico printing industry

in England. In Worcester, England, there are 703 women who make needles and 1,144 female nailmakers.

1,144 female nailmakers.

Toronto (Canada) Street Railwa
Men's Union has contributed \$1,00
toward the Labor Temple.

Terence V. Powderly, former hea
of the Knights of Labor, has opens
a law office in Washington.

Pittsburg, Pa., is to be formal
launched as a full-fledged candidafor the 1905 convention of the Angel

for the 1905 convention of can Federation of Labor.