Some Wholesome Advice About Present-Day Problems - Discontent and Remedy.

Babylon, L. I.—In the old First Pres byterian Church here, Sunday morning the Rev. John D. Long, pastor, presched on "The Industrial Conflict." The text was from Ecclesiastes ii.22: "What hat a man for all his labor?" Mr. Long said:

The writer of this text was asking as te the rewards of life. Let us accommodate it to the conflict now waging between capital and labor. It is the old question of the laborer and his hire. What are the teachings of Holy Writ on the question?

Here, as elsewhere, we believe that the Gospel applies, for as Ruskin suggests, the Gospel bears upon life at every point, and is either good for everything or good for nothing.

nothing. nothing.

Civilization is based upon labor—human, animal, mechanical. What we call capital is at bottom only accumulated labor. The day laborer lays brick in a wail; that is labor. He raves up a part of his wage, and that becomes capital. Mechanical labor, by which most of the world's work is now done, is human labor invested in machinery, and working through the same.

Of course, money or capital is secured

Of course, money or capital is secured not only through saving and invention, but in many other ways; yet human effort is back of it all, and it becomes a sort of call loan upon the bank of labor. Was it not Emerson who said, "He that hath a dollar is master of all to the extent of that dollar?"

dollar?"

Vast fortunes have been piled up by those who have invented machines by which mechanism may take the place of human hands. Thus the inventor is enabled to draw the wages of thousands. We all know how largely the machine has superseded the naked hand in the manufacture of a thousand and one articles of daily use. Take, tor example, pins and needles and mails.

daily use. Take, for example, pins and needles and nails.

To be sure, many great fortures have been made by other mans that by machinery, but in the main the wealth of modern times is founded upon mechanical labor. Before asking what the letter or spirit of

the Bible teaches on the labor question, lot us face the situation of to-day. Organized labor and capital are in conflict. There are strikes and rumors of strikes. Each
strike is a battle in the wat.
It may be well to observe that organized

abor has as yet only a fraction of the total labor army, but it is a fraction that is in-Why this warfare? Because labor on the

one hand is dissatisfied with its share of the rewards of industry, and because, of

the rewards of industry, and because, or the other, capital constantly seels to re-duce the cost of production by opnosing the demands of labor.

Other factors, however, enter into the situation. One arises from the develop-ment of the modern corporation. Which er corporations have souls or not, they lack in large measure the element of personality and the personal touch. Men who work for a corporation are working in the region for a corporation are working in the main for an unknown entity. Now, we remem ber that among the old-time Romans the word for stranger was also the word for

Further, there has been much dishonesty Further, there has been much dishonesty in corporate dealings. Take such things as the corrupt purchase of public franchises below value, the increase in cost of certain necessities of life by reason of unjust combinations to keep up prices. These and other similar crimes against the community have done much to influme not only labor, but the general public against capital.

Also, the rising standard of life, by which Also, the Fising standard of rife, by which the living wage gets further and further from the meagre pittance that would suf-fice to support the Irugal Chinaman, leads the laborer to constantly demand a more

and more generous wage.

Still other grounds of hostility might be referred to, such as the natural, though sinful, envy of the rich by the poor; the ostentatious luxury of the rich, the growth of class distinctions between the poor and the rich and the inequality of pecuniary rewards. The men who discovered the priceless boon of anesthesia—who found that surgery might be rendered painless by the use of such agents as chloroform and that surgery might be rendered painless by
the use of such agents as chloroform and
ether—gained but little money from their
discoveries. They doubtless might have
traded on the world's fear of pain, and by
using the patent laws and secreey secured
wealth beyond the dreams of avarice, but
to their honor they did not. On the other
hand, the men who introduced such improved and cheapened methods as the Bessemer process of producing steel gained
money by the hundred millions. So people are tempted to ask, "Have not some
men been rather selfish, to say the least,
in the acquisition of their wealth? And
may they not have obtained a little more
than their share?"

Before we go further let us ask what is

than their share?

Before we go further let us ask what is
to be the probable outcome of the war between labor and capital? Is it an irreprestween lanor and capital? Is it an irrepressible conflict, or can the opposing interests be reconciled? The answer is aiready being given. Take such a situation as may now be seen in the coal trade of Chicago. After bitter fighting the dealers and the teamsters have come together to monopolize the coal trade of the city and keep out all competition. Wages and profits have been put in at the expense of the city and keep out all competition. all competition. Wages and profits have been put up at the expense of the outside public. This is likely to go on more and

The ultimate outcome, unless the tend-ncy is checked, will be organization all long the line until we have collectivism—a vast organized machine, in which men will be cogs and individual initiative and per-sonality will be restricted to an extent that will largely arrest the progress of civiliza-

But let us take a breath and turn to the But let us take a breath and turn to the Bible. What are the teachings of the Bible in regard to labor and wealth? The Old Testament is plainly onti-capitalistic. In proof of this you have but to read the laws regarding capital in the Book of Leviticus—laws that, if enforced, would compel plain living as surely as the iron coin of Sparta. Hear what was laid down there. Land was allotted in small parcels to the families of the tribes, and could not be alienated except for the term of fifty years. "And ye shall hallow this fiftieth year, and proclaim liberty throughout all the proclaim liberty throughout all unto all the inhabitants thereof;

and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his possession, and ye shall return every man unto his possession, and ye shall return every man unto his family." (Leviticus xxv:10).

Interest could not be charged on loans. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee. Thou shalt not lend him thy money upon usury, nor lend him thy victuals for increase." (Leviticus xxv:35-6).

Finally, there was the statute of limitations with reference to loans. "At the end of every seven years thou shalt make a release. And this is the manner of the release; every creditor that lendeth aught unto his neighbor shall release it." (Deuteronomy xv:1-2).

The attitude of the Old Testament toward wealth is perhaps best reflected in the prayer of Agur—"Give me neither poverty nor riches "lest I be full, and deny Thee, and say, Who is the Lord or lest I be poor, and steal, and take the name of my God in vain." (Proverbs xxx:8-9).

I need hardly remind you that the great

name of my God in vain." (Proverbs xxx:8-9).

I need hardly remind you that the great character dominating every page of the New Testament was a poor man, without house or home. His attitude toward labor on the one hand and capital on the other may be imagined. It is well put by Henry J. Van Dyke:

Henry J. Van Dyke:
"Never in a costly palace did I rest or golden bed.
Never in a hermit's cavern have I eaten idle bread.
Born within a lowly stable, where the cattle round Me stood.
Trained a carpenter in Nasareth, I have toiled and found it good.
They who tread the path of labor follow where My feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among My owa;

am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife.

I, the bread of heaven, am broken in the e bread of heaven, am broken in the sacrament of life.

the bread of heaven, am broken in the sacrament of life."

While there is never any bitterness in the Master's utterance regarding wealth, His views may be readily gathered from such parables as that of Dives and Lazarus (Luke xvi:19).

Again, we have the same attitude in the passage on the camel and the needle's eye (Matthew xix:23).

Not only was the Lord poor, but His aposties were all poor men, who placed no value on wealth. Paul, the greatest of apostolic preachers, supported himself by manual labor, and taught "They that will be rich fall into temptation and a snare, and into many foolish and hurtfol lusts, which drown men in destruction and perdition. For the leve of money is the root of all evil" (I. Timothy vi:9-10). On the whole, the attitude of the New Testament is one of warning against the seductions of sealth. is one of warning against the seductions of

weaith.

The evangelical churches stand upon the word of Scripture, and so in sympting with labor. In fact, of some 7,000,000 of male members in the evangelical churches of our land, not less than 6,000,000 are wage earners or manual laborers. So that the claim that the modern church has de

parted from the position occupied by the apostolic church is not well founded.

What, then, from the letter and spirit of the Bible in connection with the teachings of experience is to be suggested as a means of curing the quarrel between labor and capital?

capital? First, let there be closer personal relations between the rich and the poor. Let them meet together in the fellowship of God's house and the Divine Fatherhood, Out of mutual acquaintance will come mu-tual respect, and a recognition of a com-

mon humanity.
You may remember Emerson's stary of the quarrel between the mountain and the squirrel, where he says: The mountain and the squirrel And the former called the latter 'Little

Bun teplied.
'You are doubtless very big. But all sorts of things and weather Must be taken in together To make up a year And a sphere And I think it no disgrace

To occupy my place.

If I'm not as large as you,
You are not so small as I;
And not half so spry. Il not deny you make

A very precty squirrel trace.

Talents differ, all is well and wisely put;
If I cannot carry forests on my back, weither can you crack a nut Then there should be a deeper taken by capital in the financial well-being taken by capital well-being taken by capital

Then there should be a deeper interest taken by capital in the financial well-being of labor. Such devices as profit sharing, old age pensions and the like will give the workman a sense of greater security and of partnership with capital.

Interest taken in the proper housing of labor, although not always appreciated, is in the right line. So, too, the introduction of the social secretary as an intermediary between the corporation and the employe.

Another thing needed, not so much in the interests of labor or capital, but in the interests of the innocent non-combatants, is compulsory arbitration, applied at least where the public suffers intolerable inconvenience, as in the case of a reilload, telegraph or coal strike. Compulsory arbitration may not always be satisfactory to the combatants, but it is essential to the peace and comfort of those not involved in the controversy. This remedy, or military control, as in the recent railway strikes in Holland and Austria, should be used to protect the public.

The saversign remedy, however, must be

protect the public.

The sovereign remedy, however, must be not by recourse to legal means, but by the application of the royal law. James (ii.8),

application of the royal law. James (ii:8), after speaking of the relations between the rich and the poor, says: "If we fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well." This is the aqua regia, the royal solvent, in which we may solve all the hard aspertites of conflicting interests.

Only as men come to know God through Christ, whom He has sent, and so come to love their fellow men, will it be possible to solve these questions of controversy in a way that will insure the permanent progress of our civilization. gress of our civilization.

What we need, after all, is not measures,

but men. "The world wants men-large hearted,

manly men;
Men who shall join in chorus and prolong
The psalm of labor and of lace.
The age wants heroes—heroes who shall
dare
To struggle in the solid ranks of truth;
To clutch the monster, error, by the
throat;
To bear opinion to a loftier seat:

To blot the error of oppression out, And lead a universal freedom in."

Faces That Comfort One.

"I wish some people knew just how much their faces can comfort one!" The speaker was a young woman who had passed through deep sorrows; she was telling a friend how many people comforted her, though they were unconscious of it. The Epworth Herald tells the story. "I often ride down in the same street car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him, it has been a comfort just to feel he was beside me. Sometimes, when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but, if he didn't talk, why I just looked at his face, and that helped me. He probably has not the least idea of it, for I know him so slightly, and I don't suppose people half realize, anyway, how much they are helping or hindering others!" There is a great deal of this unconscious kindness in the world. Moses wist not that his face shone. The best people are not aware of their goodness. According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness-that is aware of itself has lost much of its charm. Kindnesses that are done unconsciously mean the most. Faces That Comfort One.

The one who successfully deceives another makes it hard for himself afterward when the deception shall have been discovered—as it is sure to be in time. He will always be distrusted, no matter whether he is again attempting deception or not. The only method that wins clear to the end is honesty.—Wellspring.

The "Bans" Forbidden.

We forbid the bans between rum, religion and politics of whatever party and whatever sect, and in the name of God and humanity, we proclaim a union holy and indissoluble, of affection as well as of interest, between temperance, religion and politics of every party and every sect.— Neal Deal.

Oddity of Scarlet Fever. A singular case has just come to light in Brooklyn. Two children in a family had scarlet fever in its most virulent form, and sleeping in the same bed with them during their illness was a brother of two and a half years. This youngster was in nowise affected. "You should have isolated the patients," someone said to the father, who exclaimed: "Isolate! Isolate! When all we five had to live in was two rooms!" One of the boys who had the fever is now so tender skinned that the softest undershirt causes great pain, while the other is so tough that a leather atrap can't hurt him.

Marked Turtle Recaptured. George B. Gillette of Milford, Conn., and his son captured a turtle and, making a close examination, found on its shell D. N. C., 1844@ These are the initials of David N. Clark of the same

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COMMENTS FOR AUGUST 14.

Subject: Obadiah and Elljah, I Kings, xviii., 1-16-Golden Text, I Kings xviii., 12-Memory Verses, 5, 6-Co.n-

mentary on the Day's Lesson. I Elijah goes to meet Ahab (vs. 1, 2) I. Elijan goes to meet Anab vis. In "Many days," The waiting time must have seemed long to Elijah. "The third year." It is supposed that he dwelt by the Cherith about a year and at Zarephath two years and six months. It was phath two years and six months. It was phath two years and six months. It was now in the third year since he went to Zarephath. "Go." Edijah made no move only as he had directions from God. The time had come when the people were in a state of mind to receive through the terrible calamity that had come upon them. "Unto Ahab." The King had remained obdurate and unreformed. Another opportunity was to be given him of repentance, and Elijah was sent in order to declare to him the cause of the national judgment and to promise him, on condition of his removing it, the immediate blessing of rain.

2. "Elijah went." A marvelous proof of the natural intrepidity of this project, or his moral courage and his unfaltering confidence in the protecting care of God, the basic of the natural interpidity of a considence in the protecting care of God, the basic calaminate of the moral courage and his unfaltering confidence in the protecting care of God, the basic calaminate of the moral courage and his unfaltering confidence in the protecting care of God, the basic calaminate of the moral courage and his unfaltering confidence in the protecting care of God, the basic calaminate of the moral courage and his unfaltering can be considered to the calaminate of God, who had the basic calaminate of God.

or his moral courage and his unfaltering confidence in the protecting care of God, that he ventured to approach the presence of the raging lion. "Sore famine." While it is clear, from chapter 17: 12-14, that the famine extended beyond the Kingdom of Israel, it is still probably that it was especially oppressive in Samaria and the provinces immediately adjacent. Corn must have been obtained for the people from Egypt or the adjoining countries, else life could not have been statained so long.

II. Ahab and Obadiah searching for food (vs. 3-6), 3, "Obadiah." There are no less than twelve men by this name re-ferred to in the Old Testament. The most no less than twelve men by this name referred to in the Old Testament. The most conspicuous among them was Obadian, the prophet. "Governor." He was an officer of high rank and great influence in Ahab's court. "Feared the Lord." It is, indeed, very remarkable that Obadiah, a devout worshiper of Jehovah, was allowed to retain his position when Jezebel was putting forth every effort to rid the country of God's true followers. No doubt it was because Obadiah could be trusted. He was a man of integrity and industry—just the sort of a man that Ahab would wish to appoint over his household. It is not uncommon to find wicked hen and haters of Christianity employing Christians preferably to others, simply because it is to their interest to do so.

4. "Cut off the prophets." The story of Jezebel's slaughter of the prophets is not given us, but it is referred to in this lesson and in chapter 19: 10-14. Not satisfied in establishing the worship of Bral, this wicked woman undertook to exterminate the prophets of the Lord. This persecution she had probably ordered in vengeance because Elijah could not be found, and on suspicion that they were privy to his concealment. No doubt the larger number whom Jezebel cut off were sons of the prophets, those who belonged to the schools of the prophets, which we

privy to his concealment. No doubt the larger number whom Jezebel cut off were sons of the prophets, those who belonged to the schools of the prophets, which we learn from 2 Kings 2 were both numerous and largely frequented. It was 100 of these men whom Obadiah saved in the time of persecution. "By fitty." That is, he hid them in two caves, lifty in each. These were they of whom the world was not worthy, mentioned in Heb. 11: 38 as noble exemplars of faith. "Fed them." This was done secretly, at his own expense, and at the risk of losing his position and his life, and would, therefore, be a strong proof that he was a true worshiper of Jehovah. 5. "Go through the land" (R. V.) It is said to be a custom in the East, when a public calamity reaches its highest point, for the King himself and his chief minister to go forth and seek relief. This shows further how high was the position of Obadiah in the service and confidence of the King.

IH. Elijah meets Obadiah (vs. 7-16), 7. "Met him." Deeming it imported to rush without previous intimation into the presence of Ahab, the prophet solicited Obadiah to announce his return to the King. "Knew him." The prophet's garb would make him easy to recognize, and he must have been seen more than once in Samaria. "On his face." To Obadiah Ehijah was God's true representative. By his actions Obadiah showed his profound respect and love for the prophet. "Is it thou," (R. V.) His language and actions are full of emotion and surprise. Is it thou, to find whom every royal device has been exhausted; thou, Eijah, in broad davlight, right here near the gates of Samaria! 8. "Tell thy lord." It would be news of great interest to the King.

9. "Wherein have I sinned" (R. V.)

of Samaria! 8. "Tell thy lord." It would be news of great interest to the King.

9. "Wherein have I sinned" (R. V.) Obadiah's fear is very natural. He is asked to carry a message to Ahab, which another disappearance of Elijah may seem to make untrue, in which case the wrath of the King would fall upon him. "To slay me." Thus we see how Obadiah distrusted Ahab. 10. "No nation," etc. Of course, Obadiah's words only apply to those countries immediately around Israel into which Elijah could be supposed to have fled for refuge. But he employs the language of Oriental hyperbole, so frequently found in the Old Testament. "Took an oath." He caused each nation to solemnly and formally affirm and swear that the prophet was not in their territory. This shows the influence Ahab must have had over the surrounding nations.

tions.

12. "The spirit shall carry t.ee." This Lay be an allusion to the sudden disap-earance of I lijah after he announced the drought to Ahab. Evidently Obadiah regarded Ehjah's concealment as only possible through divine assistance. "I fear the Lord." This and the following verse was not spoken in a boasting spirit, but merely to disclose to the prophet his true character and thus move Elijah to spare him from what seemed to him to be almost certain death. The true worshipers had not all perished; there were some who still held to the pure religion of Jehovah. 13. "Was it not told." Obadiah's thought seems to be that Elijah could believe nothing but evil of one who was in the household of Ahab. 15, 16. After Elijah had dispelled all the apprehensions of Obadiah and had positively asserted that he would show himself to Ahab that day, Obadiah conveyed the prophet's message to the King.

IV. Elijah meets Ahab (vs. 17-19). When Elijah and Ahab met, the King said: "Are thou he that troubleth Israel?" In this question he really charged Elijah with bringing the famine upon the nation. Ahab thought to awe him into submission, but the prophet biddly told the King that the cause of the national calamity was traceable to his own ungodly doings in forsaking the Lord and establishing Baal worship in the land. He then demanded of Ahab that he gather all Israel and the 850 prophets of Baal and Asherah upon Mount Carmel. This Ahab proceeded to do. 12. "The spirit . . . shall

Lives in a Tree. Perched in a tree, from which he declines to descend, day or night, while any one is in sight, E. L. Latchwell of Washington, D. C., is puzzling the people of Frederick's Hall, Louisa county, Va.

Latchwell says that he was pursued by dogs, snakes and people un-til he deemed it advisable to get off the earth. He chose a tree as most convenient method. As he declines to come down, the people bring him food regularly and put it at the foot of the tree, where he gets it

Good Bankruptcy Laws. In Norway and Sweden the only thing for a creditor to do is to send in his claims and make sure that the to accept the propositions offered by the bankrupt and can insist upon court proceedings in case he believes court proceedings in case he believes the bankruptcy was brought about with dishonest intentions.

AUGUST FOURTZENTH.

Obeying When Obedience Is Hard-Gen. 22, 1-8.

Where else is there pictured such a keen test of obedience? It makes us shudder to behold that noble man going into the land of Morian with his son. A tedious three-days' journey it is. What a long time in which to wonder at God's command! What a chance for Satan to get in his fierce temptations! Think you the evil one was asleep during those days of agonizing sus-By no means. But Abra ham was proof against all assault. In his inmost heart he was loval. God always defends his trusting and obedient ones.

That was the perfection of trust and confidence in God. At this climax his obedience was as thoroughly test ed as if he had actually sacrificed his

"Lay not thine hand upon the lad," was said only after the last opportunity for faitering was past, and Isaac was saved to carry forward God's plan for the development of the race.

Abraham drew aside the curtain of the future and gave us a glimpse of the greatest events in history, though he knew it not. "God will provide a lamb." That was the revelation Centuries roll away and on another mount—even Mount Calvary—the Lamb provided from eternity is sacrified for the sins of a gullty world. What an impression the scene on Mount Moriah must have made upon Isane! The privilege of impressing the vital truth of atonement upon the ages was awarded Abraham as a mer it of obedience.

Men seek blessings in many ways, but there is only one sure path to them; that is the path of obedience. Losses outside the path of duty are real and often very disastrous.

that path they are only apparent, and invariably issue in gain. Obedience walks in a narrow way, but the way always leads upward to larger vision and grander experiences.

At first obedience is uphili work, but having persisted in it sufficiently the gravity changes and we are drawn upward as plainly as before we were drawn downward.

The moment our lines are given to God in uncompromising obedience there comes to us a strength divine which overcomes all foes.

The high value of simple obedience is illustrated in the case of a French soldier who mounted the battlements of a besieged town without orders, which resulted in its capture. For his bravery he was made a knight, and then hung for disobedience.

When any plain command is given it is not ours to question, to reason, to wonder. It is ours just to obey. It is ours to do as ordered by Him who has a right to command. Duty is Results are God's. How grand the life of habitual, unquestioning obe-

# CHRISTIAN ENDEAVOR NOTES

AUGUST FOURTEENTH

"Obeying When Obedience is Hard." Gen. 22:1-8. Scripture Verses. - Lev. 26:3-12:

Deut. 6:17,18,24,25; 30:9,10; Ps. 1:1-3; 25:1-5; 19:7-14; 24:3-5; 119;1,2,6,45,72, 97-104,165; Prov. 3:1-4; Isa. 48:18; Jer.

Mere promises, without action, do not constitute obedience. The rainbow is heautiful, but we value it most be cause God has fulfilled the promise which it represents. So any promise of obedience, however beautiful in itself, needs fulfillment to give it value

We cannot obey God unless we know what his will is If we wish to obey we will seek to know his will.

Selections. If the little things have a right to your obedience there is as great glory in obeying them as in obeying greater things. A ship that disregards its rudder because the rudder is a slight thing, would soon come to ruin. Heed the smallest hint of conscience.

He who has followed God's messages on earth has at last another message to follow, and according to the faith fulness with which he has heard and obeyed here will be the confidence and gladness with which he will follow the last. • • God help us so to follow every voice of his providence which leads us to his service here, that when the last voice comes, before which the human spirit naturally shrinks and sinks, we will rise up and follow, doubting nothing, and swiftly go up, clasping the hand of the angel until we clasp the hand of Christ him-

self. Obedience implies that some one else is in charge. Then some one else is responsible for the results. It may look to us as if a given course would mean failure, but the outcome rests with the one that makes the plan and marks out our part in it. If God's ways are ways of wisdom, then there is no cause for us to worry about what will happen if we follow his clear leading. His leadership insures success, and our safety is in following.

Marie Antoinette's Parasol. A parasol used by Queen Marie An toinette has recently been sent to a London house to be brought up to date The stick, which, after the fashion of those primitive sunshades, doubles up is of ivory, but almost covered with beautifully chased gold, studded with turquoises, pearls and diamonds. The handle, where it joins the stick, represents a tiny gold kennel with microscopic dog at the far end, and on the top, above the silk, is a carved gold ball surmounted by a figure not more than an inch high. The parasol was covered with gobelin blue silk lined with pink, edged with a frayed out pinked ruche and a bow outside.

Lassoed His Big Catch. Frank Rogers of South Orrington has quite a fish tied up at his wharf on the river shore. He caught a stur geon 8 feet long, weighing 250 pounds, in his salmon net, and has him fast ened by a rope so that he can swim around in the creek. People who wish to see him pull him ashore, and after the inspection the big sturgeon wiggles back into deep water. The sight is quite a treat to those who have never seen quite so large a fish, any many embrace the opportunity.— Kennebec Journal.

## THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

"I am Beer"-A Remarkable Parody or Longfellow's Hiawatha Which is Es pecially Applicable to the Present Situation-Poverty in Bumpers.

Like the strokes of heavy hammers Latte the strokes of heavy hammers
On the solid rocky pavements,
Fall the iron-circled hoof-heats
Of the brewer's mighty Clydesdales.
With the jangling of the harness,
And the crushing, grinding thunders
Of the Juggernaut behind them,
Rushing from the lofty portal—
Wide and solid, high-arched nortal
Of the harners, account and Of the brewer's gloomy castle, Built with dead walls far extended Flush along the public footway Mined beneath the reeking dangeons, Rat-infested recking caverns O'er whose bricklaid arch resounding Drives the monster wain deep-loaded

Wide and high and strangely freighted! Who so comes with bursting thunder? What so ponderous encumbers What so ponderous channel city
Massive car and street and city Sassace car and street and city Till the stagmant air must shudder; Window, pave and spire all shudder! And a voice from out the black vaults Hollow sounds, but dread and near: "I am Beer!"

O'er dull piles of brick and mortar Far and broad and blankly ranging Rise like towers black-throated chimners From the modern feudal castles Of the modern maister barons. Siender, tall, cloud-belehing chimneys, Night and day belch brooding shadows, O'er the towns still brood their shadows

In the wide and dim recesses

Mid the grinding and the splashing,
Mid the steaming and the stirring,
Mid the soaring and the rotting,
Giant arms ply in the mash tubs.

Men like solemn ghosts are walking
'Mid the monster vats and watching
All the mixing and the fuming,
All the frothing and the stinking
Of the yeasty witch-broth making,
Which for turning senses sodden
Claims the price of half the comfort
Of the home-life of the humble.
Who has built this pile so sombre?
Who beclouds the town and city? to beclouds the town and city Who so tricks the stupid workman Of the weal of wife and children? From the wide and dim recesses Comes a thick and drowsy murmur: "Ich vas Bier!"

Mark the vicious, hissing faucet, Like the serpent tongue of Eden! See the mighty foaming beakers, Like the deadly foaming beakers, Ede the mighty foaming beakers. For Columbia sixteen gallons To each soul of seventy millions! O Gambrinus, in Valhalla, How much fills a Saxon pirate? Four and fifty for Bavaria! Four and fifty for Bavaria! For Britannia seven and thirty! Seven and thirty for each infant, Thirsty father, youth and mother, From the wage one hundred dollars Lost to every beery household! Oh! the long and cruel winter! Oh! the famine and the tever!

Robs the man and loots the cottage? Builds great paunches, weak and slushy! Lays pink skins on muscles flabby? Giving stupor for ambition? Making mothers harsh and bleary, Whiles embruting sons and fathers? Who debars the weary soldier From the health in God-made nectar? Who serves every victous contact, Stirring up the human ferment? rom the "bureau of statistics," rom the canteen and the barracks, rom the hovel and the revel, Midways" of the world and "Plazas," From the gaudy corner taproom, From the gaudy corner taproom, From the reeking, filthy basement, And the foulness of the brothel— From each cursed trap and vice den All may hear: Voiced in multitudinous concert, "I am beer!"

In the halls of legislation
Sits the bloated god of Mashpot,
And the courtiers pale before him
When the pri thood call and beckon—
Pushing pursy powerful lobbies! The Republie's pliant consuls. Deive in foreign lands and cities Seeking channels of new traffic, Laying far worlds under tribute— For the overflow of maelstroms, Froth of maelstroms ever whirling Swirling, seething, weltering, steaming. In the bowels of the castles Under pressure: i'd eruptive Like the waters of Mont Pelce.

In the heavens appeared a wonder-(In the heaven or, somewhat under Men who loved to pay high taxes! Oh, the wonder of excises!
Oh, the dragons of the cities!
Oh, the Mayors and the councils!
Oh, the constables and sheriffs!
Oh, the wonder of the people! For the beast, that often wounded Lived, and still "spake as a dragon,"
"While you make our business legal
Tax us, tax us, we enjoy it!
We will make you roads and bridges, Pave the streets and lay the gutters, Build poor houses and asylums; High or low, still issue license, And in any way 'restrict' us; Let us live, and name your contract!"

"Fairly spoken," shout the "apers,
"Fairly spoken," said our statesmen;
"Fairly spoken," echoed people;
Politicians all applauded.
Village papers, and great dailies!
"Free press" of a Christian country!

Who to Cabinet and Congress
Comes with vower and ready access?
Who enthrones the soulless Mammon,
Lord of "Christian" towns and cities?
Who, alse! herds Christian voters
With the banded rogues and robbers,
All the trucklers and the jobbers,
After senemes at best "commercial?"
Grinned the heast—and with a leer:
"Find the names marked in their foreheads.

heads, Every man as he has voted," Said the dragon: "I am Beer!"

Leaning from the walls of jasper All the angels blushed and whispered: "Ah, alas! what do men worship When they look and act so queer:"

But the ancient time-wis- Devil, With derisive blink and sneer, Laughed outright; the vhiles the dragon shouted: "I am Beer!"

-A. E. Allaben, in The New Voice.

The Crusade in Brief.

The Oakland City (Ind.) temperance people are gaining in their fight against the saloon. The colored people are falling in line for the Anti-Saloon League. The alcoholic subject has become so prominent a part of the evils of the world that clergymen must be trained to meet and teach the public its extent and how to remove it.

Of the 22,152 persons arrested in New York City charged with offenses of disor-derly conduct, 18,770 admitted being intox-icated. Of the balance over 2000 were ob-viously drinking at the time of arrest, and were inebriates. The saloon business in St. Louis, it is said, is almost entirely in the hands of the Germens and the Italians.

The jails in thirty-seven Kansaa counties are without a single inmate. Prohibition in Kansas prohibits more than minety-five per cent.

Every Sunday-school should have a temperance library, at least some temperance books in the morary. The size of the library is of less consequence than the quality of the books.

A theological seminary of the Free Lu-theran Church in Minnesota has taken up the subject of "Alcohol and the Drink Evil." A course of lectures has been giv-en to its students, to which clergymen and lecturers of all the Norwegian temperance associations have been invited.

The Junday Breakfast Cable

Life's Weaving. We are weaving the thread of our life

Day by day: And its colors are sometimes somber,
Sometimes gay,
For we dye with every passing thought,
And with words and deeds is the pattern
wrought.

The pattern will grow into likeness Of our creed.

If the thought be loving and tender,
Fair the deed. It glows with a beauty rich and rare, And its fadeless colors are passing fair

But, alas! it is interwoven
Oft with sin.
And the somber thread of an evil thought
Is woven in.
The pattern is marred as the shuttles fly
And the colors fade as the days go by.

We are weaving our webs for eternity,
Day by day.

If we make the pattern beautiful—
As we may—
The Master-weaver will, one by one,
Test the glowing colors and say, "Well done!"

Our weaving days will be over By and by. And the busy shuttles motionless And stient be. God grant that each weaver may do his That his finished fabric may stand the test!
-Pittsburg Christian Advocate. Sunshine in the Soul.

A little church in Connecticut was hold-ing special services, having an evangelist and a singer of some note as assistant to the pastor.
"I want you to make a visit with me this afternoon," said the minister to his

this atternoon, said the minister to his helpers.

"You want us both!" asked the singer.

"Yes, both, and you especially. There is a young woman who has been ill for a long time, and who has been interested in these meetings. I wish you to meet her. Every day she inquires about the work, and it will do her good for many a weary month to come if you will go with me and say a word of comfort and sing a hymn for her."

The three men went together, and together they entered the sick chamber a

The three men went together, and together they entered the sick chamber, a little room not over twelve feet square, in which the young woman had been lying helpless for sixteen years. Stricken down in the midst of a happy girlhood, she had spent the remaining years of youth upon a bed of suffering, from which she never rose. So had passed the dawn and the morning of her young womanhood. She had entered early middle life with the prosect of long years to live. and the morning of her young womanhood. She had entered early middle life
with the prospect of long years to live,
ret with no hope of improvement. She
was never free from pain, and as her sufferings increased her bodily powers were
failing one by one. There remained only
the capacity to know and to suffer. Above
the bed was a mechanical contrivance by
which she was daily lifted while the bed
was changed. It was a painful undertaking and not needlessly prolonged, and
when it had been completed there remained nothing more for the day but to
wait and bear the constant pain.

The hearts of the visitors sank as they
entered the room and learned the story
of the woman they had come to visit.
What word of cheer could they say to her,
what song of hope could they sing?

But the voice in which she spoke to
them was not the querulous voice of an
invalid. The tone was one of habitual
patience, thrilling now with the joy of
this unexpected visit. It was no' hard
to speak words of cheer to her. Indeed,
it was hardly possible to speak otherwise
in response to her own strong, confident
expressions of faith and trust.

"What shall we sing to you?" inquired
the singer, after a time.

"Sing There Is Sunshine in My Soul,"
she said.

The singer could hardly bring himself

The singer could hardly bring himself

to sing it, so strong was his own emotion. But he found his voice at last, and sang: "There's sunshine in my soul to-day

More glorious and bright Than glows in any earthly sky, For Jesus is my light. "Oh, there's sunshine, blessed sunshine, When peaceful happy moments roll; When Jesus thows His smiling face, There is sunshine in the soul."

Both the words and melody mark this as a song for those to whom pain is un-known, and who rejoice in exuberant strength. Yet this song it was which ex-pressed the faith of the hopeless sufferer, and for many days thereafter she softly hummed it as she lay in her loneliness and

pain.

Was she not right? The true sunshine of life is not that of the world, which brightens and grows dim, but that of the Spirit of God within, which is constantly bright, and shineth more and more unto the perfect day.—Youth's Companion.

God Wants Contrition The great thing is contrition, deep, god-ly sorrow and humiliation of heart be-cause of sin. If there is not true contri-tion, a man will turn right back into the old sin. That is the trouble with many Christians.

Christians.

A man may get angry, and if there is not much contrition, the next day he will get angry again. A daughter may say mean, cutting things to her mother, and then her conscience troubles her, and she says: Mother, I'm sorry; forgive me." Mother, I'm sorry; forgive me.
But soon there is another outburst of
temper, because the contrition is not deep
and real. A husband speaks sharp words
to his wife, and then to ease his conscience
he goes and buys her a bouquet of flowers. He will not go like a man and say
he has done ween.

be has done wrong.

What God wants is contrition, and if
What God wants is contrition, there is not full
such to the What God wants is contrition, and if there is not contrition, there is not full repentance. "The Lord is night to the broken of heart, and saveth such as be contrite of spirit." "A broken and a contrite heart, O God, Thou wilt not despise." Many sinners are sorry for their sins, sorry that they cannot continue in sin; but they repent only with hearts that are not broken. I don't think we know how to repent nowadays. We need some John the Baptist, wandering through the land, crying: "Repent! repent!"—D. L. Moody.

Come Unto Me.

"Cast thy burden upon the Lord, and He will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, He just lifts up His child, burden and all, and bears him all the way home.—Charles A. Fox.

Grow in Holiness. This ought to be our endeavor—to con-quer ourselves, and daily to wax strong-er, and to make a further growth in holi-ness.—Thomas a Kempis.

A Chicago woman mortgaged her freedom the other day by marriage to a convict who is beginning an imprisonment of fourteen years for murder Jailers whistled a wedding march and jailbirds flung old shoes after the oddly mated couple. The husband went back to his cell and the wife wandered out into the world and possibly to se rious reflection. When will psycholo gists give us a stable basis upor which to anticipate the results of the relationship between a man and a

### COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review of Trade" says: Confidence appears to be returning

despite a large addition to the army of unemployed. Labor disturbances are the most unfavorable factors in the industrial and commercial situate tion at the present time, curtailing the output of a few much needed products and reducing the demand for all commodities. Aside from this adverse influenec, the situation has improved, although progress is slow and frequently interrupted. Another week has put much wheat and cotton be-yond danger and brought other crops nearer maturity. Dealers are pro-viding for the future a little more freely, and in several important branches of industry orders come forward in greater bulk. Owing to special conditions, the leading branches of manufacture do not make uniform progress; complications as to supplies of raw material making the current situation particularly puzzling at the textile mills and shoe shops. Dry goods buyers are still arriving at the principal cities, and footwear purchasers have taken sample lines to an extent that promises well for next Spring. Earn-ings of the railways thus far reported for July are only 2.7 per cent. less than last year.

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Bradstreet's says: Wheat, including flour, exports for the week ending July 28 aggregate 1,613,265 bushels, against 1,281,501 last week, 3,791,442 this week last year, 4,388,534 in 1902, and 6,463,391 in 1901. From July 1 to date the exports aggregate 5,186,174 bushels, against 12,006,624 last year, 16,549,840 in 1902, and 23,-675,946 in 1901. Corn exports for the week aggregate 415,841 bushels, against 705,547 last week, 928,839 a year ago, 28.405 in 1902, and 563,604 in 1902. From July 1 to date the exports of corn aggregate 2,310,544 bushels, against 5,377,665 in 1903, 423,726 in 1902 and 6,233,699 in 1901.

### WHOLESALE MARKETS.

Baltimore, Md. - FLOUR - Quiet and unchanged; receipts, 3,403 barrels; exports, 117 barrels. WHEAT-Easier: spot, contract;

WHEAT—Easier; spot, contract, 871/2@873/4; spot No. 2 red Western, 871/2@873/4; July, 871/2@87/2; August, 871/2@873/2; September, 881/4@83/4; December, 89; steamer No. 2 red, 801/4 CORN—Easier; spot, 52/2/52/4; July, 52/2/52/4; August, 52/2/52/4; September, 52/4/2/52/2; steamer mixed, 491/4/2/52/2/2

OATS-Firmer; No. 2 white, 476 4712; No. 2 mixed, 44@441/2... RYE-Easier; No. 2 Western, 70. BUTER-Steady, unchanged; fancy imitation, 17@18; fancy creamery, 19 fancy ladel, 14@15; store-packed, 11

@4934

EGGS-Firm, unchanged: 18. CHEESE—Quiet, unchanged; large, 814@9; medium, 92014; small, 914@ New York. — WHEAT — Receipts and exports none. Spot easy. No. 2 red nominal elevator; No. 2 red, Loz.

nominal t. 6. b. afloat; No. 1 Northers Duluth, 1.09½ f. o. b. afloat; No. 1 hard Manitoba nominal f. o. b. afloat. CORN—No. 2, 55 elevator and 54½ f. o. b. afloat; No. 2 yellow, 56½; No. 2 white, 55½. Options market was exceedingly dull all day, but rallied near the close, and was finally 1/4 1/2 for this part.

OATS-Mixed oats, 26 to 32 pounds 43 @ 45; natural white 30 to 32 pounds 40 @ 47; clipped white 30 to 40 pounds

471/2051. New York.—FLOUR—Receipts 17,2 259 barrels; exports, 18,867 barrels Steady but inactive. Winter straights 4.50@4.75. CUT MEATS-Firm. Pickled bel-

lies, 9@ to1/2; pickled hams, 101/2@tt1/2. COTTONSEED OIL - Steadyi BUTTER-Steady and unchanged; eccipts, 4,482. CHEESE-Quiet and unchanged;

eccipts, 4,616. EGGS-Quiet and unchanged: re-POTATOES-Firm: Long Island in bulk, per 180 pounds, 1.50@2.00; Jersey, prime, per barrel, 1.50@1.752 Norfolk, prime, per barrel, 1.50@2.001 Southern sweets, per basket, 4.00@4.50. CABBAGES-Dull; Long Island and Jersey, per 100, 1.00@2.00; per barrel, 25@50.

Live Stock. Chicago - CATTLE - Good to prime steers, 5.40@0.35; poor to medium, 4.50@5.25; stockers and feed-ers, 2.00@4.00; 20ws, 1.50@3.30; heife ers, 2.00@5.50; canners, 1.50@2.60; bulls, 2.00@4.10; calves, 2.50@6.85;

buils, 200@410; calves, 250@6.85;
Texas-fed steers, 300@4.75.
HOGS.—Mixed and butchers', 5.13
@5.45; good to choice, heavy, 5.25@
@5.45; rough heavy, 5.00@5.20; light,
5.10@5.40; bulk of sales, 5.25@5.35.
SHEEP—Good to choice wethers,
400@4.25; fair to choice mixed, 3.00
@4.00; native lambs, 4.00@7.50.
New York.—BEEVES—Steers slow
and 10@13c lower; bulls, steady; beef
cows, 10@15c lower; others, steady.
Steers sold at 4.00@5.85; extra, 22

Steers sold at 4.00@5.85; extra, at 6.10; oxen and stags, 3.80 to 5.00.

CALVES—Choice yeals 25c to 50c higher; others steady. Veals sold at 4.00 to 7.00; buttermilks, 3.00 to 3.25; city dressed yeals slow, at 9½@720 per pound. SHEEP AND LAMBS — Choice

fresh lambs about steady; others, 250 to 350 lower; sheep, 250 lower. Sheep sold at 2.50@4.25; common to prime lambs, 4.00 to 6.85; one car at 6.90; nothing very choice on sale.

HOGS-Prime State and Pennsylvania hogs selling at 5.00 to 6.00 per too pound; mixed Western, at 5.05 to

WORLD OF LABOR. From July 1 salaries of all minos employes of Mexico's State Government were increased. All machinists' organizations west the Mississippi will consolidate

into one organization.

The Eric Railroad is reducing the number of its trackmen and switch-men all along the line. It is said that the vessel owners are planning to fight for an open shop on the Great Lakes next season. It is

said they will give the unions ac recognition after the present season.

The Knights of Labor, once a powerful, still exists, with a member ship of about 40,000.

The Canadian Northern firems have asked Manager Jones, of Wisnipeg, for a revision of their wage achedule.

Seven hundred coal miners in Secret, England, have stopped we rather than accept a reduction

Buffalo (N. Y.) tilelayers are still out and conditions are unsettled. The trouble arises both on wages and on the desire on the part of the employers to have a handy man on each local