TRUE MISSION OF CHURCH

A Scholarly Sunday Sermon By Rev. W. M. Brundage.

Foster and Develop the Distinctively Religious Life of Humanity.

Brooklyn, N. Y .- For the first sermon of his pastorate of the Unity Unitar-ian Church, the Rev. W. M. Brundage took for his subject Sunday morning The True Mission of the Church. The text was from I. Timothy ii 13: "The church of the living God. In the course of a strong sermon, list ened to by a large audience, he said:

From the conditions which prevailed a few centuries ago, when the church was without a rival to contest its authority, to its present condition, when petitors for the very right to exist humanity has taken a long stride for-ward. Freedom has come to be more than a mere name. Multitudes of pec have seriously begun to think act for themselves. Less and less is the church able to live upon its record in the past; more and more has it become manifest that it must justify its continued existence by the work that it does, by the service that it renders to society. Unless our churches every name can be brought into vital and helpful relations to the real life of the people, they are doomed to per-ish. The traditions of the past cannot save them. Their service in the past, great though it has been, cannot justify their present existence. Do they minister in an essential manner to the best life of to-day? An affirmative an swer to this question constitutes their only justification. Brotherhoods, clubs, philanthropic associations withou number are competing with them; if braries, newspapers and periodicals, and educational institutions are doing much of the work which they once did, work that was formerly left exclusively to them. We find nothing in the origin of the church that entitles to claim a divine right to persist. If it persists it will be because it does etter work for society than any

What is this work that the churches are qualified to perform better than other institutions? Can they feed the hungry, clothe the naked, visit and comfort the sick and sorrowing, care for those who are in prison, minister to the orphan and the outcast, in fine. engage in all sorts of strictly philanthropic activity better than tudes of existing benevolent institu Certainly the churches will continue to do such work as this, cause they are organizations of those who love and serve their fellowmen But clearer and clearer does it become manifest that other institutions can de most kinds of philanthropic work as well as, if not better than, the churche On the whole, the great fraternities everywhere established in our times can do it better. The organized charities of our cities, the prison reform associations, the humane societies and others can do it betfer, more

other institution can do.

economically, more effectively.

Can the churches, however, continue to maintain themselves as centres for the propagation of great dogmatic systems, or, on the other hand, as centres of mere protest against the dogmatic systems of the past? I do not believe that they can. The forum for the discussion of such systems is being rapidly shifted from the pulpit to press. The great magazines and re-views and religious newspapers of our time afford a more favorable field for their discussion, while the masses of the people care less and less for them Incidentally the churches will continue to urge upon their people what they believe to be a true philosophy of God, of the universe and of man, but this work alone cannot justify their continued existence.

Neither as purely sacramentarian in stitutions can the churches long retain their hold upon any large number of the people, because with the growth and extension of new knowledge the claims of sacramentarianism are rapidly becoming discredited. What is called "the high church reaction" so widely known is after all but a reac tion and cannot be permanent in its influence. It is but a return to the influence. It is but a return to the childhood of religion, and the thinking world demands the religion of a man Can the churches, however, continue to maintain themselves as social clubs, as organizations of congenial people who come together to enjoy one another's companionship?

But when there are so many social clubs in every community, membership in which can be restricted to people of congenial tastes and kindred pursuits as membership in even the most exclusive church cannot be, I do not believe that the churches can long justify their existence as the mere com-

petitors of these clubs.

Has the church then outlived its use fulness and is it about to pass away? Certainly not, if it arouses itself and, becoming conscious of its true mission, resolutely devotes itself to its distinctive work. This, I believe, is what other institution—they can and do, in multitudes of instances, act as great inspirational centres ministering to the life of the spirit, to the life of the ideal, to the life of God in the soul of man. They come into vital and helpful relations with the people n just so as they inspire to high thinking and feeling and loving, in just so far as they inspire and quicken the religious life of the community. of the community.

Let the churches, therefore, cease regarding themselves as authoritative ecclesiastical institutions, authoritative sacramentarian or dogmatic in-stitutions, and become free democratic religious societies for the propagation of pure and undefiled religion, for inspiration to high and "to do justly for actually helping men "to do justly for actually helping men "to walk humbly and love mercy, and to walk humbly with their God." The churches that are most truly and profoundly religious es will best justify their existence

in the twentieth century.

To foster and develop the distinctively religious life of humanity, this is the true mission of the churches. They must be light-givers and life givers. They must be spiritually alive in order that they may impart life, for life is what most counts. The outward activities of the churches must be the natural expression of what

The methods for the expression of this religious life will be varied be-cause the dispositions of men vary. This or that particular form of activity is unessential. A longer or a shorter ritual of worship is unessential provided the light and power of relig-ion are present. Faith, worship, as-piration, loving human service, these are the essential elements in religion and the forms in which they embody themselves will be vital.

The living, inspirational church that is saving men from worldliness and practical materialism, that is helping them to see the maseen and eternal, that is helping them to worship in the noblest sense of that word—that is, to attribute supreme worth to the lofty ideals of justice, truth, love, which are

only another name for God, to love and revere these ideals, and to devote themselves with perfect consecration to their realization in human society— such a church is fulfilling its true mis-sion, by whatever name that church

such a church is fulfilling its true mission, by whatever name that church may be called, and is in no danger of being discredited in our modern life.

In such a church there will be no distinction between classes, between the rich and the poor, no lingering caste spirit, no recognition of a difference of rank and dignity between ministers and people; in the conscious presence of the All Father there will be perfect consilty between the worshipers.

of the All Father there will be perfect equality between the worshipers.

In such a church there will be no spirit of solemn gloom miscalled reverent awe, an inheritance from a primitive religion of fear, but a spirit of radiant hope, of abounding joy, of genuine human sympathy, the spirit of a larger home.

The themes of the pulpit of such a church will be closely related to the actual needs of the people, selected from every quarter, but selected solely that their consideration may minister

that their consideration may minister most effectively to personal and so-

cial righteous character, Membership in such a church will be unrestricted, free to all who share a common spirit and are seriously working toward a common ideal end. In such a church there will be no jealous rivalries between the members, but in place of these a generous spirit of emulation to serve one another and the common cause. As I said before, the practical activities of such an inand forced; they will be the perfectly natural expression of the vigorous religious life of minister and people-

In Wiser Hands.

A lady, who had been three or four years away from her childhood's home and settled in one of her own, was taken seriously ill. Her mother, with all a mother's solicitude, was anxious to be with her daughter at once, and hastened to her bedside. She found skilful physicans in attendance and a trained nurse in charge; there was really nothing for her to do-nothing that she could be permitted to do.

Day after day she made brief, silent visits to the sick room (even her presence could not be allowed long) and went away powerless to aid. The ministering was in wiser, more efficient hands than hers, and she could not be trusted with it-would not have dared to trust herself with it.

"But it seems strange," she said, sadly, one day, "that even I, her mother, can only stand aside and do nothing. There never before wasn't a time when 'mother' wasn't the one to help and comfort: it seems as if it ought to be so still, and yet I would be afraid to do anything but keep hands off and trust to a knowledge and strength that is greater than my

It is the same in many a spiritual crisis through which we see our dear ones pass. We long to lift the burden, to lighten the trials, to bestow the covered gift; but the Great Physician holds the precious soul in His hands, the hands that will make no mistake, and we can only stand aside and trust Him.-Forward.

The Thing Worth While, I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connec-

Once I came to a crossroad in the old life and did not know in which direction God wanted men to help hasten His kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent Me," and Jf you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you

There are more posts waiting for men and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure are where God puts us .- Henry Drummond.

Some years ago we witnessed a public examination of a class of little girls at the end of the school term. The distractions of much dressing and much company operated pretty severely on the fickle memories of the chil-dren. One little friend lost herself in confusion and stammered to a dead stop in her recitation. Just then her mother moved from out the crowd and took a seat in full view of the little

The loving look of that silent face brought order out of confusion. Mind and tongue immediately resumed their functions, everything was lost sight of and the lessons all came back in per fect order. The examination was fin-ished in triumph.

Many a time since then as we have seen some struggling hear confused by the world's noise and temptation we have felt like bidding it look up into the familiar face of the Heaveniy Father and be reassured that all is well. Not only is there life in a look at the beginning, but there is assur-ance and confidence all along the way.

Prayed For Six Years.

At a revival meeting in Wales a man spoke from the gallery: "I have been praying for six years for the saivation of thirty of my mates at the colliery, and I have kept a list of them that might not forget them before God. am glad to be able now to say that twelve of them have been converted." What will it mean if every Christian will fellow the same plan in 1905?

Picture in Disquise.

Many and strange have been the vicissitudes of some of the world's greatest pictures, and a fine painting which now graces Lord Leigh's resi-dence in Warwickshire, Eng., has an interesting history. This remarkable picture, which for some years consisted of a painting of flowers, was pronounced by an art dealer to be merely a mask for some other picture, and on his receiving permission he gradually cleaned off the flowers, discovering underneath a very fine portrait of Charles I, by Vandyke. It is supposed that the portrait was thus disguised in order to save it from destruction by the Roundheads at the time of the Commonwealth.

One of the greatest curiosities among the domesticated animals of Ceylon is a breed of cattle known to the zoologist as the "sacred running oxen." They are the dwarfs of the whole ox family, the largest speci-mens of the species never exceeding 30 inches in height.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MARCH 12.

Subject: The Slavery of Sin, John vill., 31-40-Golden Text, John vill., 34-Memory Verses, 31, 32-Commentary on the Day's Lesson.

I. The test and blessings of discipleship (vs. 31, 32). 31. "Then said Jesus." Better, as R. V., "Jesus therefore said," because many had believed on Him after His declaration that He was the Light of the world, and after His answers to the Pharisses, and now Jesus directed His remarks to these new disciples. "Which believed." The term "believed." applies here to the disposition, openly expressed, to acknowledge Jesus as the Messiah. "Hye abide" (R. V.) Not a fitful, intermittent relation, but thorough, intense and continuous. "In My word." If ye obey My commandments and follow My teachings carefully. Our spirits must drink in Christ's words as our bodies inhale the atmosphere. No man is worth listening to on questions of faith and doctrine who is not himself a reverent listener to Christ. Abiding in God's word must become the permanent condition of our life. "Disciples." A disciple is a learner; one who accepts and follows another as teacher and master. True disciples are real representatives of Christ, who live a holy life before the world.

32. "Shall know the truth." Shall know it doctrinally, spiritually, experimentally, not as a mere theory, but as a living power; shall know the reality of things, and shall know Christ Himself, the embodiment of truth (John Hit1). The rulers had spoken of knowing the law, Jesus speaks of knowing the truth. This is a species of learning infinitely transcending all the guesses of doubting scientists and sneering philosophers. "Make you free." Intelligence is not sufficient. A learned man is still a wicked man under the bondage of sin unless he has been made free. Knowledge appears as the fruit of faith, and free dom as the fruit of knowledge. Christ associates liberty always with the truth, which He is Himself, and so presents the truth as the cause of liberty as the effect.

H. Freedom offered from the slavery of sin (vs. 33-38). 33. "They answerd." Many commentators refer this "they" not to the other Jess who had not believed. The little episode of verses 30-32 is thus he

ready possess as our birthright what Thou art offering to us as the full result of discipleship.

34. "Verily, verily." A solemn declaration enforced by these words. "Whoso-ever committeth sin." In these words Jesus utterly expels the political question from His scope. He states first the principle and then the application. He spoke of a more degrading bondage and a higher freedom than they imagined. He whose tendency and habit is to commit sin. He who makes choice of sin; prefers the way of wickedness before the way of holiness; who makes a covenant with sin, enters into league; who makes a covenant with sin, enters into league; who makes a covenant with sin, enters into league; who makes a covenant with sin, enters into league; the bond-servant of sin. Is the slave, the bond-servant of sin. He does the work of sin, supports its interests and accepta its wages. He cannot dismiss sin at pleasure; the moment he attempts it he finds the chains drawn tighter. Dream not of freedom while under the mastery of your desires.

Temperance instruction may be brought

nperance instruction may be brought temperance instruction may be brought in at this point. No bondage is greater than the bondage to strong drink. Servitude is repulsive to all men. In our land of freedom men demand their rights in business, yet there are hundreds of men and boys and sometimes women who put themselves under the bondage of the drink babit.

habit.

25. "The servant abideth not." The reference may be to Hagar and Ishmael and Isaac—the bond and the free. They had spoken of themselves as the seed of Abraham. Jesus shows them that these may be of that seed two kinds: the son, properly so call, and the slave. These Jews might be the seed of Abraham, and yet, not being his spiritual children, might not abide in his household of faith. Not many years after this their contial and re-Jews might be the seed of Abraham, and yet, not being his spiritual children, might not ablide in his household of faith. Not many years after this their capital and nation were destroyed, and the Gentiles took their place in the kingdom of God. Think not to be made free from sin by the rites and ceremonics of the law of Moses, for Moses was but a servant and had not that parental authority in the church which the Son had. "The Son abldeth" (R. V.) The comparison here is between any son and a bond servant, and son should not begin with a capital. Sinners are slaves, Christians are sons and heirs. 36. "If the Son." Christ now refers to Himself. The Son of God alone has power to liberate those who are slaves to sin. Jesus Christ is the head and has full authority and ability. The Father hath given all things into His hand (John 17:2). "Free indeed." The Jews boasted of an imaginary freedom, but the liberty which Christ offered was real and lasting in its effects. It would have saved the nation from the hondage of captivity to Babylon centuries before; it would save them from bondage to the Romans. What freedom they had under the Romans was due to what they had learned and practiced of the word. Jesus knew that deliverance from the Roman yoke was the great work expected from the Messiah. He therefore spiritualized this hope.

III. Jesus shows the character of the wicked Jews (xs. 37:40). 37. "Abraham's seed." Christ admits their claim that they are the natural descendants of Abraham, but denies that they are his children (v. 30) in the highest and best sense. "Seek to kill." That they desired the death of Abraham's truest Son is proof that they are not true sons of Abraham. Their murderous intent proves that they are children of the devil (v. 44) instead of Abraham. "No place in you." You do not allow My word to enter your hearts and lives. 38. "I speak," etc. The Son existed with the Father during past eternity and He reports the things He had seen. "Ye do." etc. Their father was Satan (v. 44), and they were not

THREW AWAY LARGE SUM

Smuke Cost Poor German Workman

Not many months ago in Berlin a workingman stepped into the shop of a poor widow and asked permission to light his pipe. Drawing a piece of paper from his pecket, he made a spill of it, lit his pipe, and throwing down the charred paper walked away with a word of thanks. On the following morning the widow, while sweeping her shop floor, picked up the discarded and partly burnt paper and, recognizing it as a lottery ticket

put It in her pocket. She had almost forgetten the incident when she chanced to see a list of the winning numbers in a great lot tery drawing; then it flashed on her that she had somewhere part of s ticket which might possibly be en titled to a prize. She discovered the prumpled paper and to her amaze ment found that it bore the number to which the first prize of \$50,000 had been awarded. What the feelings of the workman must have been if ever ae discovered how much that pipe had ost him may be left to the imagin;

CHRISTIAN ENDEAVOR NOTES

MARCH TWELFTH.

"Christ, the Great Physician."-Luke 4:16:19; 5:27-32; 1 Peter 2:24. Scripture Verses .- Luke 4:18, 19: John 1:14; 2 Cor. 8:9; Matt. 11:28-30; Matt. 9:35, 36; 23:37; Luke 7:1-10;

Lesson Thoughts. Christ's power to heal was not limited to any one disease, to one possessed of an evil spirit, to one sick of a fever, to one blind, in every case

his word meant salvation. It is our greatest blessing that Christ is a Physician who can cure not only the disease of the body, but that he heals our spiritual diseases, and saves our souls for eternal life.

Selections.

Mr. Maclaren compares buman love to the Venus of Milo, which, though a statue of most magnificent qualities as a work of art, has no arms. It may smile in pity, but has no arms to aid; it may look on in sympathy, but has no power to help.

Many a time human love stands helpless, armiens, impotent to aid; but in Jesus Christ we have One who

grace, but is mighty to save.-Rev. F. D. Kelsey. The one who wishes to do good to others can find a field anywhere. Those who need the ministry of help and sympathy lie all about us.

is not only matchless in beauty and

eyes are too dull to see the need The duty of one who is healed is immediate. No time for longer re-flection belongs to him. The heart which has been ministered unto should minister immediately to others. When Christ restores, he means that the restored one should take up his work, and continue it by aiding to restore others.

"A physician once said that he himself in health by going to see his patients. Whenever he dis-continued this, and required his patients to come to him, or when he tried to abandon his practice he speedily became lethargic, stupid, and dull; but when he resumed his efforts, and tried and tested his powers, he recovered his strength and vigor. many a Christian man would find spiritual health and strength in trying

to bring others to Jesus."—Hulbut. There are in the Bible nine terms for sin,-debts, missing the mark, lawlessness, disobedience, transgres sion, fault (moral aberration.) defeat, impiousness, dis-harmony or dis-For all these kinds of sin we need forgiveness. And there are as many words for forgiveness as for sin-forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been.

EPWORTH LEAGUE LESSONS

MARCH TWELFTH.

Christ, the Great Physician.-Luke 4, 16-19; 5, 27-32; 1 Pet. 2, 24,

Our first Scriptura splection describes the visit of Christ to his native town and his message to his fellow townsmen, quoting what Isaiah had centuries before prophesied about In this selection we have the whole programme of Jesus Christ as work of the gospel. The poor, to the the broken-hearted, the captives, the blind and the bruised are to be reached and healed. This is just what is being done to-day in all the world. Jesus the Great Physician is healing the sore of the world. In the next account of the calling of Matthew we have the same thought. He came to the sinners because they needed him; because they needed him most. Peter echoes the same truth again when he declares that "by his stripes we All these passages set forth the healing power of Jesus.

There are many terms used in the Scriptures to set forth the work of Jesus Christ, but none is more expressive than this one of "Physician." It was just like Luke, himself the "beloved physician," to use this term and apply it to the Master. He more than the other evangelists knew the significance and meaning of the The lesson teaches the power of the gospel as a healing force. Jesus is the Great Physician.

When on earth he healed the body, cured disease, cast out devils, recovered the lame. The gospel has a mes-sage to the body. We do not have to adopt the errors of the "faith healers" to see a healthy and helpful influence of religion upon the But more than that Jesus is healing the physical ills of the world. All of sanitary science, of better hygienic conditions, of a wiser medical practice, is but the effect of the spirit of the Great Physician. Jesus is not only the Saviour from sin, but also from sickness and suffering. precepts and injunctions tend to long life and health. His teachings will go a great way toward healing the physical ills of the world.

The poor, the broken-hearted, the oppressed have in Jesus Christ their best friend. Jesus is the wise Physician, who will yet cure the social ills of our world. Greed, selfishness, and oppression, on the one hand, are met violence, strife, and lawlessness, on the other. Nothing but the prin-ciples of Jesus Christ can settle the labor troubles, the municipal misrules, the tenement cramming. social crimes of our day. Jesus is the only doctor who can cure our so-cial sin. He is the only Physician who can or will purify our social life and remedy the evils of our sody politic. But he is able to save soclety from anarchy and injustice.

The greatest need of man is a salvation from sin. The world is filled with babel voices crying, "Lo, here," and "Lo, there," But every professed cure of an is a confessed failure save the gospel of Je Christ. But in all ages, and to kinds of men, he has been the Great Physician who has cured and saved the sin-sick soul. He is able to lift the burden, to case the pain, to strengthen the will, to rectify the desires, and to regulate the passions. It makes no difference just phase of evil ain may assume 'n any life, Jesus is able to cure it. the only panaeca in this world.

italian Chief Rabbi la Dead. Chief rabbi of Padua, Italy, Prof. deceased was born at Gors, Austria in popular, but he will never be profi-



Admirable Suggestions In an article about "Fishing For Ien." by Rev. J. H. Jowett, in the Baptist Commonwealth, we find some admirable suggestions. He says: "A notable angler, writing recently in one of our daily papers, summed up all his advice in what he proclaims a golden maxim: 'Let the trout see the angler, and the angler will catch no trout.' Now this is a first essential in the art of man-fishing, the suppression and eclipse of the preacher. How easily we become obtrusive! How easily we are tempted into self-aggressive prominence! How prone we are to push our-selves to the front of our work in quest of fame and praise and giory! The temptation comes in a hundred differ-ent ways. It steals upon us in the study and spoils our secret labor. destroys the efficacy even of the balt that we prepare. It comes upon us in the pulpit and perverts our workman ship even when we are in the very midst of our work. The devil secreti whispers to us in most unctuous flat "That was a fine point you made And we readily respond to the suggestion. And so the insidious destruc-tion is wrought. We don't stand aside If I may vary my figure, let me say that our function is to draw aside the curtain and hide ourselves somewhere its robes. Let us remember that as soon as our people see the preacher they will not take his bait." We have before called attention to the remark made by a Western expressman cor cerning the needs of the church which he was a member. Deploring past fallures, he accounted for them by saying that they had always encouraged the minister to make much

How a Judge Was Led to Christ. A well-known judge in one of the Southern States, says the Religious In southern States, says the Religious In-telligencer, when, speaking of his younger days, says that about fifty years ago he became skeptical, and that Mr. H—, a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out, and endeavored to it still in his mind his own deistical no tions. "But he coarged me," said the he was a deist, or that he was skeptle

said, "what we need is not a minister who stands before his work, but one

who wil stand behind his work and

of his own personality.

let that speak for him."

I asked him why, to which he re plied that if he were to marry a hundred times, he would marry only a pious woman. 'Because,' he said, 'if she is a Christian, it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor It enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than

we can be. "I asked him whether he knew of any other error, or system of errors attended with so many advantages His reply was evasive. But what he said led me to examine the subject for myself, and I often look back to the conversation as one of the most import ant incidents in my life, and to it trace my determination to study the Bible carefully, and to examine the subject for myself, the result of which has led me to a full and living faith In Jesus Christ, my Saviour."

Stand-Fast Folk

Visiting a large Northwestern city during a public celebration period, my notice was attracted to a negro, who seemed of leadership build. Politics were at white heat. Pictured candidate buttons adorned other coat lapels, The negro wore, instead, a small look

He was the reputed master mind among his people. His political hero had not yet been selected, and the mirror button signified that he were the face of the man who stood before him, and changed as often as did his company.

"How sadly this illustrates some young people" writes Rev. Chris. F. Reisner, in the Epworth Herald. "With a crowd of Christians, Gospel songs, clean anecdotes, and uplifting acts characterize them. With a company of careless funmakers, they forget former standards.

"Paul included all his success in 'I have kept the faith.' Anyone knows had to 'fight a good fight' that. His pertinent slogan was: 'Watch ye, stand fast in the faith.' We need stand-fast folk. There never were more of this sort, but to-morrow it must be better. The surely coming great revival will need very many dauntless workers."

The Music of Our Lives. Ruskiu, writing of some of the en forced pauses in our lives, says: "In our whole life-melody the music is broken off here and there by rests, and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the car of the Creator. * * * Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the 'rests.' If we look up, God will

An Intelerant Religion And so down to this present day Christianity is the most intolerant relig ion on the face of the earth. other religious will accept telerate compromise; but Christianity will cept no compromise-one God and Fa-ther of us all; one Saviour, one faith, one hope of our calling.—Sermon in Weekly Witness,

The great fact is that life is a ser-vice; the only question is, "Whom will

Many a man makes a failure at following because he is oppressed by his sense of genius for leadership. There is nothing in the nature of moral asbestos to derical cloth.

meeting has been killed in the parlor God's refreshing rains do not wait for the thunderings of any revivalist. The devil becomes a great economist as soon as you touch his revenues.

Many a revival born in the prayer-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

A Little Temperance Lecture-The Experience of a Drunken Man on the Bowery, as Related in the New York Sun- Why Drink is Not Good.

There is much foolish talk about how a man can reform from liquor. In the first place, no man who has any sense and knows thoroughly the effects of drink would ask such a question,

The Bowery saloons illustrate to us the main thoroughfare where liquor is sold in large quantities, and it is there that various respectable men are drivprobably some of their friends, who make the Bowery their principal hang-

A man when he is drunk thinks he as good as he thought.

Practically the same man is made a fool of by his neighbors, who tell other people about him. He is disliked, and finds out that he cannot get a place to work. He is ashamed of the world, and may be either killed or he may

commit suicide. I will illustrate with a little story One summer's day in 1903 a drunken man, in appearance a good looking and respectable gentleman, was parading up and down the Bowery having a gala time. In one of his cont pockets was a gold watch and a valuable dia-mond pin was in his necktle. He was approached and set upon by two thugs who came out of a hallway near by and struck him on the head, so that he at once became senseless. They carried him into a neighboring house and took from him his valuable arti cles. A policeman was seen to pass by when all hostilities were over, and he noticed the man lying down on the floor near a hallway. He called for assistance, and they sent the man to the hospital, where medical aid was

This goes to show what happens to man, boy or woman when they are drunk, and I advise all to keep away from it, and if they take my advice they will be very thankful to me when they get older.-Frank Albert, in the New York Sun.

Expensive Prosecutions,

In the two criminal courts of Cuya hoga County, Ohio, during the year which ended with July, 1904, 278 per sons were convicted of crime, ranging from assault and battery to murder it the first degr
"Four-fifths of the crimes for which

men were tried in criminal court were caused by intoxicating drinks." Guy Flick, clerk of the crimina court, has written this sen, nee in his

annual report. Te adds the statement is based on observation. The prosecution of enders who go into trouble because of strong drink has been expensive. Few of had money to employ lawyers. The county hired lawyers for them and paid \$6765 the report says. The grand

jury cost \$4495.16 and the petit jurier \$4864. The offenders were fined \$1581, but only \$736.65 was collected. They were also ordered to pay \$14,867.15 costs but paid only \$1021.77.

The surplus fines, amounting to \$13.845.39, were p fd by the State to the county, because the State always pays the une elected fines where convictions are secured. The amount of esp cost items was \$29,969.55.—Amer-

It Takes Two.

A lad of seventeen, the apprentice of to take the measure for a new counter. coat was thin. The saloonkeeper im-mediately mixed a hot drink and turbed it over the counter to him. "If will gost you nothing," he said. "Drink it and you will soon stop shivering, my boy." "He meant kindly, too, and didn't mean any harm," said the apprentice, as he told the story.

"That's what made it harder to push it back and say I didn't want it. "It must have been a big temptation," said his friend, "Well," replied the lad, "it takes two to make a temptation There is no saloonkeeper and no cold weather can make me drink what I don't want to. The temptation Fm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink, and if I'd taken it, why, I shouldn't put all the blame on the saloonkeeper, as some folks do. It takes two every time to make a suc-

Effects on the Normal.

cessful temptation."

Professor Kraepelin, of Heidelberg, has been engaged for a long time on an investigation into the various effects of alcohol on users in normal healthy condition. He has found the use of half an ounce of spirits, equivalent to an ordinary glass of whisky, affects all of the vital functions of the user both physical and mental. Having first found what an individual could do in normal condition, he observed the same person thirty minutes after taking the spirits and found that if the healthy vision will enable the subject to read letters thirty feet away after using the ounce of spirits he cannot read them more than from eighteer to twenty-five feet away. A corresponding result was observed in the ability to discriminate colors; also it was noted that forms and shapes were blurred and indistinct. This palsy of the vision is, of course, much more marked in the case of a drunken man Similar results were perceived in the action of all the senses.

Leaven Working in Germany.

A correspondent of the Nation, writing from Hanover, Germany, describes the growth of sentiment favorable to total abstinence among German arti sans, due to the tracts issued showing why it is best from the scientific stand point. The correspondent points out the significance of the fact that while church and school stand by indifferent while physicians look on inactive, a struggle to purify family and national life is going on with science and social democracy in league as reforming

Saved by a Grasp of the Hand,

A day or two after Gough had signed the pledge he was cold and miserable and shaking from head to foot. He knew that a glass of whisky would brace him up. In the crisis a gentle man met him, and said how glad he was to hear he had signed the pledge. "You are having a bad time, I suppose," said his friend, "but I hope you you will stick to it." He grasped Gough's hand and the poor frembling creature's eyes filled with tears as he said. "Thank you, sir; I think I can bear it now." Those few words iecided the conflict, and Gough was saved.—Ram's Horn.

Brocton, Mass., has an association of superintendents and foremen, recently incorporated, with a view to furnishing manufacturers with information as to competent formen.

The Railway Clerks have changed their allegiance from the American Lebor Union and have received their charier from the latter organization.

Interest in labor circles of Minnesota centers at present upon the bill for the establishment of a State employment agency, to be operated ander the direction of the State Lebor Bussau.

COMMENCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review of Trade" says:

Better weather has greatly improved Spring merchandise being distributed freely by jobbers, while retail business and mercantile collections are more normal. Interior buyers are placing liberal mal. Interior buyers are placing liberal orders in the large cities, and preparation for structural work are being hurried. Manufacturing lines have made splendid progress since the opening of the year, especially she various divisions of the steel industry, and textile mills are well engaged. Shoe shops have ample Spring business, but orders for Fall delivery are delayed by the recent advance in prices that was preparatived by vance in prices that was necessitated by higher cost of production particularly

as to the raw material.

In almost every branch of business there is confidence in active trade with has great pleasure, but when he finds the apearance of settled weather. Winin a police station or being injured ton planting will average much later than physically, he realizes that drink is not last year. Prices of commodities are still ton planting will average much later than

Progress is most pronounced in the iron and steel industry. A very liberal tonnage of pig iron has been purchased, indicating that confidence is increasing and the business is well distributed, while quotations are firmly held, but not ad-

vanced as yet. Failures this week numbered 232 in the United States, against 246 last year, an day in Canada, compared with 22 a

Bradstreet's says: Wheat, including flour, exports for the week ending February 23 are 923,022 bushels, against 536,540 last week, 2,091,483 this week last year, 2,656,879 in 1903 and 3,234,540 in

Corn exports for the week are 3,827,-081 bushels, against 2,822,770 last week, 1,486,732 a year ago, 2,362,039 in 1903 and 312,664 in 1902.

WHOLESALE MARKETS.

Baltimore.--FLOUR-Firm and unchanged; receipts, 5,431 barrels.

WHEAT—Dull and lower; spot, contract, 1.16½@1.16½; spot, No. 2 red
Western, 1.17½@1.17¼; February, 1.16½

@1.1634; March, 1.1634@1.17; May, 1.1834@1.1834; steamer No. 2 red, 1.0934 @1.00%; Southern by sample 1.01@1.16; Southern on grade, 1.05@1.17. CORN-Easier; spot and February,

50¼@50¼; March, 50½@50¾; April, 50½@50¾; May, 51@51½; steamer mixed, 48½@48¾; receipts, 16,732 bushtls; exports, 68,571 bushels; Southern white and yellow corn, 45@50.
OATS—Firm; No. 2 white, 361/2@361/4; No. 2 mixed, 36 bid; receipts, 3,159

RYE-Steady; No. 2 Western, uptown, 85. HAY-Steady and unchanged. BUTTER-Firm and unchanged; fan-

cy imitation, 26@27; fancy creamery, 33 @34; fancy ladle, 22@23; store packed, 19@20. EGGS—Firm and unchanged, 32. CHEESE-Firm and unchanged; large, 1214; medium, 13; small, 1314. SUGAR — Strong and unchanged; coarse granulated and fine, 6.15.

New York.-FLOUR-Receipts, 18,-813 barrels; exports, 4,225 barrels; firm, with light trade.

BUTTER - Strong; receipts, 2,454; street prices, extra creamery, 34; official prices, creamery, common to extra, 27@ 34; do. held, common to extra, 25@32; State dairy, common to extra, 23@31; renovated, common to extra, 19@27; Western factory, common to extra, 20 @28; Western imitation creamery, common to extra, 236030.

CHEESE-Strong; receipts, 950; State full cream, small, colored and white, fancy, 131/4; do. fine, 121/4; do. late made, colored and white, choice, 121/4; do. fair to good, 111/4@111/4; do. poor, 01/4@101/4; do large, colored and white, fancy. 13; do fine, 121/4@121/4; do late made, colored and white, choice, 12; do fair to good, 101/4@101/4; do. poor, 95/4@101 skims, full to light, 4@101/4.

EGGS-Firm; receipts, 3.058; Sta Pennsylvania, and near-by fancy selected, white, 39; do. choice, 37@38; do. mixed extra, 36@37; Western firsts, 35; do. second, 33@34; Southerns, =9 35; re-

frigerators, 27@30. HAY-Firm; good to choice, 80@85.

Live Stock New York.—BEEVES-Cows, 5@100

higher. Native steers, 4.30@6.071/2; oxen and stags, 4.70@5.30; bulls, 3.35@ 450; cows, 1.60@4.00. CALVES—Veals, 5.00@9.00; barn-yard and Western calves nominal; dressed calves firm; city dressed veals, 716@

131/2c. per pound; country dressed, 6@ SHEEP AND LAMBS-Lambs, 10

@15c. higher; Common ewes, 4.30; lambs, 7.85@8.55.
Chicago.—CATTLE—Market to@15c.
lower. Good to prime steers, 5.60@
6.10; poor to medium, 3.80@5.45; stock-

ers and feeders, 2.40(2)4.30; cows, 1.25(a) 50; heifers, 2.00@5.00; canners, 1.35@ 2.65; bulls, 2.00@4.00; calves, 3.50@8.50. FIOGS-Market, 10@15c. lower. Mixed and butchers, 4.7024.95; good to choice heavy, 4.9525.021/2; rough heavy, 4.05224.75; light, 4.0524.85; bulk of

sales, 4.80/44.00.
SHEEP-Market steady. Good to choice wethers, 5.65@6.10; fair to choice mixed, 4.50@5.50; native lambs, 5.75@

WORLD OF LABOR

The journeymen tailors have voted to have a regular convention date once in four years.

A new teamsters' union has been formed in Buffalo, which will take in all truck drivers and helpers. 'The Canadian Manufacturers' Associa-tion is objecting to the Union Label bill,

now before Parliament. The meeting of the executive board of he United Garment Workers of Ameri-ca has been postponed until May 7. The American Federation of Labor

has granted its first charter to a local union of paper-box makers in Chicago. A machine is being perfected in a Bir-mingham (England)shop that is to turn out from 99,000 to 100,000 finished wire

nails an hour. San Francisco Building Trades Council has a representative at Sacramento in the interest of a bill recently introduced in the Senate to provide work for all unemployed in the State.

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