Brooklyn, N. Y.-A large audience greeted the Rev. Dr. Nehemlah Boyn-ton, the pastor-elect of the Cilnion Avenue Congregationalist Church, Sunday morning, to hear his first sermon in his new pulpit. The subject of the sermon was: "Christian Service." The text was from Mark x:43-44: "Whose ever would become great among you shall be your minister; and whosever

would be first among you, shall be servant of all." Dr. Boynton saft:

Jesus never questioned the proposition that it was a fine thing to be great. He had no small jealousies to nurse. But He continually empha-sized the declaration that it was a finer thing to be first, and, to His thinking, greatness and primacy were not syn-

onymous terms. In our clumsy English it is not easy to indicate the distinction in the text between the "minister," who aspires to be great, and the "servant of all," who becomes first; it is the difference between the mere waiter, who serves with one eye on your need, the other on your tip, and the bodyguard, who has committed himself unreservedly to your interests and who is happy allke in life or death if only, like the Japan-, he can have the honor of serving the Emperor.

So Christian service is the first thing in the world; it is greater than the

great thing.

The outstanding characteristic of our age has been and is the realization the universe is one; it is God's world, it is Christ's world; that the spirit is one; it is God's spirit, it is Christ's spirit; that the Christian set vice means nothing less or more than taking Christ's spirit out to Christ's world and installing it. All that is in volved in this mighty conception we do not yet comprehend, for age stands, as yet, half built against the sky," but it is easy enough to see that the struggle of the day in pres-ence of the mighty and impressive changes which are transforming mod ern life is to match the growing world and the widening universe, with a gen uine, circumferential Christian spirit. putting the noblest Christian science in play "far as the course is found." Beyond this, it is equally evident that supreme challenge to the church is to accept and to appropriate, faithfully and fearlessly, all revelations and revisions, which the many sided truth of the unity of God's universe illumines and installs, for the church will have lost her mission and her influence

when she is content to be a camp fol-

advancing legions of the Lord of Hosts

The peril of small conceptions of the

lower trailing along in the rear

superiority of Christian service is many times most imminent where His presence is least suspected. A brave and aspiring spirit will pray most earnestly for deliverance from this pestithat walketh in darkness and destruction that wasteth at noonday. One's spiritual ability is bounded by his horizon and his service is intiwhich has settled into the comfortable conceit that the faith has once for all been delivered to the saints, that spiritual ministry for to-day is but a reproduction of the type and method of yes-terday, may indeed be contented with its conclusion, but its ability to minister effectively to the present day kingdom of God is shorn of adequacy. Little conceptions make little Christians; large conceptions make large Christians. Dr. Peabody is voicing a ringing truth when he declares that a heresy of modern Christendom is in residence in the belief that life is a ship composed of watertight compartments, in one of which we work another study, in another play and in another worship. The great in-clusion of life, the permeating power of the divine spirit, the wideness of God's mercy, the depth of His love, the breadth of His interest, the inevitablenecs of His will, the absoluteness of His law, these furnish a perspec-tive for an attentive spirit, in the vision of which the meager and petty are overlooked and the promised "won-drous things of Thy law" gleam and light against the blackness of the

Christian service needs the snap and stimulus of the great idea of the unity of God's world to get it in possession of its comprehensive chance, so that while we feel a kindling sympathy with the wide visioned martyr, praying as the flames licked his feet, "Lord open Thou the King of England's eyes," it is in order for us to pray for ourselves the heroic petition, "Con-sider and hear me, O Lord, my God;

lighten mine eyes."

If, however, the time of Christian service is related to small conceptions, the prerogative of Christian service is certainly to introduce the same great and masterful ones, and to teach it to find its choicer fellowship as it does its mightier inspirations here.

Pilate's question, "What is truth?" is pertinent to-day. Is it a mere cunning assembling and formulation of facts? There it is a cold, inert, useless thing. Is it a glowing faith, a vital, personal, obsolute experience? There it is warm with a divine fire and instinct with a glowing anticipation.

Henry Drummond marked that day

with a red letter when he ceased to ignore truth as mere propositional wis dom and began to realize it as per-ceptive wisdom. He declares that he had almost finished his college course before he had any other conception of Christ than that He was a the conscience in the interests of the Trin-But the day came when the his understanding were opened, and his understanding were opened, and he came to know Christ. stract but as concrete truth related to life philosophically by a related to life philosophically by a implanted in his own life vitality by personal friendship, which deepened with every trial, widened with every experience and heightened with every aspiration. Then he was recognizing truth as a spirit that Drummond began those tireless, fearless, splendid ser-vices which made more than one discriminating observer declare him the

towering and outstanding Christian of als generation.

Nor will the Christian service which incarnates the truth be long beyond the quickening influences of sympathy. N. man liveth unto himself and when th man tries to he always makes a sorry job of his life. "I want to have some thing to do with the material world," exclaimed Hawthorne, when by the long and brilliant cultivation of his imtion he began to feel his isolati-

agination he began to feel his isolation from humanity. "There is nothing so horrible," he wrote to Longfellow, "in this world as to have no share in its joys and sorrows." The reason why the fingers of much that is called Christian service are all thumbs is because while much is given, little is shared! Sympathy always has something to divide, not merely something to do.

The how Fighto had a struggle in

ide, not merely something to do. The boy Fighto had a struggle in

conscience between his school books and his fairy stories. It was a great day for him! Any boy's first struggle is! But the man in the boy won the fight and in order to establish himself beyond the possibility of a lapse, he threw his book of fairy stories into the brook. His father, a precise, unimaginative, dutiful soul, saw the beautiful book floating away and proceeded to thrash his conquering how for his

to thrash his conquering boy for his wanton destruction. That is about all many fathers appear to know how to do effectively! What a wonder he did not spoil his boy! What a boon a bit of appreciation, of sympathy would have been to the suffering but victorious lad. He needed bread and his optuse father gave him a stone! The tuse father gave him a stone! The father could do what he thought was his duty, but he had nothing to share

with his boy. He was a monumental Large Christian service is always in quest of the joint of sympathy; it makes its alliance with what is, helping it to what it ought to be, and avoids the folly of inverting the divine order!
This type of helpfulness may be meager in its ability to do, but is forever finding to its unspeakable joy that it has a boundless store to divide!
Sharing sympathy is an infinitely more royal privilege than donating cast of clothing, or stale food, for "if I bestow all my goods to feed the poor, but hath

not love it profiteth me nothing! Sympathy as an elective of Christian ervice forever pushes a soul on toward democracy. Surely one may confecs with Lowell that while his tasted are with the aristocrats, his convictions are with the people and yet, like Lowell, he forever more and more purhed into the very heart of humanity and

glory in the push, too!

The preacher who confessed to a friend that he loved to preach and who was met by the stinging, searching question, "Do you love the men to whom you preach as well as you love to preach?" felt the thrust of the sword between the joints of his harness, which sent him to his study to fall pon his knees and passionately pray that he might be delivered from his temptation to love his sermous better than he did souls, preaching better than persons. The appeal of humanity must outstrip that of homilleties.

Christian service to-Cay must be im-mersed in the Comocratic spirit: its mission is to humanity-humanity represented by Ellis Island, also Clinton avenue; by Greater New York, also by the lumber camps of Michigan. Every man is a son of God. Every woman is a daughter of God. Go. find your man, and by the shining truth in your soul, by the sympathy in your heart, by the humanity in your out-stretched hand, make him believe that you seek not his, but him. This—this alone—is Christian service!

Christian service after this fashion be comes at once an interpreter. It makes a Gibraltar out of a disadvantageous position; it transforms an ordinary, commonplace ability into a shining Everything counts; all things work to-gether. Because the world is one and the kingdom one, nothing is lost, nothing trivial, nothing inconsequential! I makes a man grow tall and strong and confident to really believe the constant assurance of Christian service, that

All men ignored in me This was I worth to God Whose wheel the pitcher shaped.

It is to such service, broad, true, sympathetic, humanitarian, Christian, that we commit ourselves to-day; it is in such service that we expect to find our privilege and joy, and from such service that we hope to demonstrate the reasonableness of our united endeavor.

Mute Testimonies.

A little daughter of the tenements those mother was done at last with the work and worry that had killed her, was left at fourteen years of age with four younger ones to mother and nurse. And, faithful to her trust, she nurse. And, faithful to her trust, she scrubbed and washed and cooked and mended, until the slender shoulders bent and the thin face grew white, and almost before anyone noticed much the little broken life lay waiting for re-igase. "I haven't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner. "I couldn't go to school be-cause of the work, or to Sunday-school corner. secause it took all father could spare the others in clothes. the minister came to see me, he said haven't done anything good. don't know anything to say to Him. And you needn't try to say anything, said the other, "not a single workissing the pitiful little face. "Wh you see Him look at you, you just show Him your hands."

Just as We Are. We have read of an artist who saw in the streets of Rome a beggar so uthim to sit for his picture, as a typical beggar. The next day he came to him, quite transformed. He had hired the of a companion, in which have his portrait taken. The artist did not recognize him; and on learning that he was the beggar he had bired "No! I hired a beggar, and him just as he was, or not at all, Christ, for a different reason, founded on the very constitution of our nature, wants us just as we are, without any effort at self-transformation, that the new creation may be "to the praise of the glory of His grace."

[The Sabbath Essential.

At a service held by the department of religion at the World's Fifir on a Sunday in September a Chicago Jewish rabbi made this statement: "The Sab-bath is, and has been, the workingman's salvation. We may differ on the manner of its observance, sential importance and its Divine mission in the universal scheme c: things cannot be ignored.'

The Bishop's Mistake.

Bishop Johns was holding zervice at a little log church in the mountains of the South. Two young mountaineers, proud parents of a lusty youngster, presented themselves before the bishop to have the child christened. The bishop asked: "What name?" The father of the child replied:

'Beelzebub." "No?" exclaimed the bishop, amazed that the Prince of Darkness should be so honored. "No, we'll call the child

John. John is a good name." Whereupon he continued rapidly with the "I baptize thee, John-," He signed with the sign of the cross and

dismissed the parents, They had become more and more confused under the unwonted solen alty of the unfamiliar ritual. The father stood on one foot, shifting his weight to the other; the mother was equally disturbed.

When the two reached the door of the church the father turned, and at last finding his voice, called back to ward the rude chancel: "Mister Bishop, dis heah's a gal baby!"—The

SCHOOL. SUNDAY

INTERNATIONAL LESSON COMMENTS FOR MAY 2B.

Subject: The Crucifizion, John xix., 17-30
-Golden Text, 1 Cor, xv., 3-Memory Verses, \$5-97 -- Commentary on the

The fourney to Calvary (v. 17). 17. "Bearing His cross." All the preparations having been made the sad procession started. On the way to the place of the crucifixion it is evident that Jesus became exhausted, because of what He had undergone during the night, and sank under the weight of His cross which He was carrying. The then compelled a man from Africa, Simon, of Cyrene, who was coming into the city, to assist Jesus, "Went forth." He now goes "even un-to death" (Phil, 2:8). "A skull." A bold, round, skull-like hillock; probably the ordinary spot for executions. "Golgotha." Golgotha is the Hebrew word and Calvary the Latin word.

II. The crucifixion (v. 18), 18. "They crucified Him." It was 9 o'clock in the morning, the hour of the usual orning sacrifice or which Jesus, the Lamb of God, was the great Antitype. Jesus was probably nailed to the cross before it was raised. The feet of the sufferer were only a foot or two above the ground-a fact of some weight, as wing that Jesus suffered in the midst of His persecutors. It was at this time that they offered Christ "wine mingled with myrrh" with a view to producing stupefaction. He tasted it, but refused to drink, as it would obthe clearness of His faculties 27:34). "Two others with Him." (Matt. 27:34). The two thieves crucified with Him may have belonged to the band with Barabbas. They evidently knew so thing about Christ, One mocked, the

other prayed.

III. The title of the cross (vs. 19-22). 19. "Pilate wrote a title." It was the common custom to affix a label to the cross giving a statement of the for which the person suffered. In this ense Pllate Himself attended to the title. "King of the Jews." Although written by a wicked Roman ruler probably as an expression of contempt for the Jews if not for Jesus, yet told the exact truth-Jesus was "t King of kings," 20. "Written in He brew." For the Jews, "Greek." For the foreigners and visitors. "Latin, For the Romans. Power, culture and piety in their noblest forms pay age at the feet of Jesus. 21. " The chief priests felt that they and their nation were being insuited by the Roman governor

"What I have written." The Ro man laws forbade the sentence to be altered when once pronounced.

 "Christ's garments divided (vs. 23, 24).
 "The soldiers." They were Romans, four in number. They probably knew nothing about Jesus. and were acting merely as execution ers. "Took His garments." Th clothes of executed criminals were the perquisites of the soldlers on duty.

24. "Rend." Which would, or course, ruin the garment. "Cast lots." Gambling was a favorite pastime of Roman soldlers. "The Scripture." The Scripture referred to is Psa. 22:18. This is one of the seven Messianic Psalms. "Fulfilled." What the soldiers did was of their own free will but in doing what they did they uncon sciously fulfilled the Scriptures. God does not control free will, but He uses There were seven sayings of Christ spoken from the cross. His first say-ing was a prayer for His enemies (Luke 23:34). His second saying was

spoken to the dying malefactor. V. Jesus provides for His mother (vs. 25-27). 25. "His mother." It is generally supposed that she was a widow at this time. She was ther watching her Son and suffering with Him. "Mother's sister," etc. It is uncertain whether there are three or four women referred to here. Cleophas." Cal'ed also Alphaeus. "Mary Magdalene." She was the first to see Jesus after His resurrection, recognized His mother and arranges for her future. "Disciple-He level." This was John, the author of this gos

"Woman." This was a customary form of address and was not spoke with any lack of love. Accept from Him the care and protec tion that a mother would expect Establish a son. 27, "Thy mother." Christ's third saving from the cross.

VI. The closing scene (vs. 28-30), 28, "After this." From the sixth hour (noon) there was darkness over all the land until the ninth hour (3 o'clock). Toward the close of the darkness Jesus uttered His fourth saying from the cross: "My God, My God, why hast cross; "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). "All things-accomplished." He had the full consciousness that His work was completed, that the prophetic words were fulfilled, and that He had now to surrender His spirit to God the ner. "Fulfilled." "Connect this Father. clause, not with 'I thirst,' but with the first part of the verse." All that the Scriptures had foretold had been ac-complished. "I thirst." His fifth uterance from the cross. Another evidence of His humanity.

29. "Vinegar." Sour wine which we are told was the common drink of the Roman soldiers. "Hyssop." The sponge was fastened on a hyssop stalk. Received the vinegar." first drink of vinegar and gall Jesus refused, but this, unmixed with any drug was accepted. "It is finished." The sixth saying from the cross. This is one word in the Greek and has been referred to as the greatest single word ever uttered. The work which Christ had come to do was now complete. Im mediately afterward came the seventh and last utterance, "Father, into Thy hands I commend My spirit!" "Gave up the ghost." "He dismissed His spirit." He gave up His own life.

Wheat Stalk 6 Feet Long.

George E. Brown, superintendent of freigation for the Indians, came to own last night with a bundle of wheat which he had taken at random from a field of eight acres belonging to Ralph Blackwater, the miller at

The field is in the Salt River reser vation about fifteen miles above the city. The stalks are more than six feet in length. The heads are correspondingly large. They have not yecome out in bloom so that it may be reasonably expected that the stalks will grow from six to eight inches

more,-Arizona Republican.

To Banish Seasickness. Bright red spectacles, accompanied by internal doses of calomel, form a new German specific against seasick It is deducted from Epstein's investigations on the influence of col or on the blood-vessels in the brain. sickness is due to lack of blood in the brain, while red sends blood to brain with a rush. By looking at one point for some time through the red asses the putient is rapidly cured.

CHRISTIAN ENDEAVOR NOTES

MAY TWENTY-EIGHTH.

Missions in Roman Catholic countries. Pa. 67: 1.7.

One drawback in Roman Catholic countries is their ignorance, way is not known there, and of cours

it is not followed. "saving health" which the Roman Catholic seeks, he seeks from images and ceremonies, instead of from the Great Physician.

In Roman Catholic countries it is "the people" that worship, but the priests that worship for themor are supposed to. Righteous government is almost un-

known in many Roman Catholic lands; witness the deplorable civic condition of South America.

Missionary Heroes. Adam Erwin, a cripple and a dwarf, who, without support from any Board, tolled till the age eighty in Colombia. Emilio Silva Bryant, a poor labore:

together the first Protestant church Francisco Penzotti, a poor Italian carpenter, kept for eight months in a foul prison in Peru, because he

stricken with consumption, who go

preached the true gospel. Jose Mongiardino, the undamated colporteur, murdered by the Catholics in Bolivia and burled between the

graves of a murderer and a suicide. John F. Thompson of the Argentine Republic, one of the boldest defenders of the faith that ever lived.

W. B. Bagby, a pioneer in Brazil, who was knocked down by a mob while preaching, his preaching place stoned, while his converts were driven from their homes.

John Boles, eloquent French Hu-guenot, kept for eight years in a Jesuit prison in Brazil, and then killed-all because he preached Jesus Chdist.

Mary Hartmann, who went alone to labor in the wilderness of Dutch Guiana, and allowed herself to return to civilization for only a single day. Allen Gardiner, and his comrades. starved to death in Patagonia for the

sake of the gospel. Melinda Rankin, the determined school teacher, who began missions in Mexico, and kept up her work, rais ing money herself, for twenty years, Leonard Dober, ploneer in the West Indies, who lived on bread and water

that he might teach the negro slaves. Jonas King, who did great work in Greece. Fifty men bound themselves to kill him. He was put in a loath some dungeon. At one time he wa

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 28.

Missions Among Latin Peoples .--Tim. 2:5; Heb. 10:19-22.

By the Latin peoples we mean thos: Roman Catholic nations among which we have mission stations. They are Italy, Mexico and South America does not include the island populations which are under Roman Catholic dominance, but they will be studied under another topic. The field is a difficult one. Romanism throws every possible obstacle in the way of our success. And Romanism is in trenched in wealth, social prestige and peculiar political power. ficult as any heathen field, there are reasons why we believe that here we will soon see some of the greatest triumphs of the cross of Christ. .

Our Italian Mission was begun it 1871 by Rev. Leroy M. Vernon, sch-in-law of Dr. Charles Elliott, former editor of the Central Chris tian Advocate, and an ardent advocate of missions to the Roman Catholic countries. We have had great success in Rome when we consider the obstacles we have encountered In Rome we have both an American Italian church, besides school which is reaching the youth of toat city. Dr. William Burt, who has been the successful superintendent of our Mission in Rome has been elect ed a bishop and located in Europe where he can overlook the work. Out side of Rome we have the Napels and Bologna Districts, largely manned by

native preachers. The Mexican Mission includes Mexico, Lower California and Central Mexico is a republic, and the church is independent of the state, securing toleration of all religions, while the Roman Catholic largely dominant. The population is 13,000,000. Dr. William Butler founded our Mission here in 1872. We have now in Mexico an Annual Conference, with five presiding elders' districts 5,000 members and probationers, be

sides over 10,000 adherents. Nominally a Christian continent, South America has too largely been but "baptized heathenism." ism began her work here in 1826 when Justin Spaulding was sent to Rio de Janeiro and John Dempster to buenos Ayres. The work has progressed with varying success until in 1897 the work was divided into the two Ccaferences-the South America, including the east coast: and Western South America, including the west coast. In the former we have 17 missionaries and 3,500 members and probationers. In the latter have some 33 missionaries and about 2,000 members and probationers. In both mission fields we have many schools of all grades.

Fined for Not Cursing. "I am a member of the Froth Blowers' Club," remarked Henry Dime, a Lambeth laborer of middle age, when charged at Westminster yesterday with inebriety.

He went on to explain that the members met at a public house and that they were bound to curse and swear every time they went into the "club, a shilling fine being imposed in the al ternative.

"I would like you to see my card of membership," added Dime, who seemed rather proud of his club. handed up a printed card, which the Magistrate, Sir Albert de Rutzen, looked at. It bore the member's name and recorded the payment of several shillings.

Without comment the stipendiary banded the card back and mulcted the Froth Blower in 5 shillings.-Rey



SANCTUARY. Low at Thine altar, Lord most high,
I claim the ancient right
To lay my battered harness by
And trust Thy sacred might:
The toes, who follow on the track
My feet in fear have trod,
Hold from Thy silent threshold back:
Give Sanctuary, O God!

Wounded and weary to the death
I pass Thy temple doors.
Behind me murder pants for breath,
The hum of battle roars;
But where the peaceful candles shine
And drowsy censors nod,
Here in the stillness of Thy shrine
Give Sanctuary, O God!

Within the shelter of Thy walls. The turnult fades away, The wonder of the Presence falls About our hearts who pray.
Faint in the distance dies the din
Of legions iron shod;
From vengeance at the heels of sin
Give Sanctuary, O God!
—C. O. Emra, in The Polit.

The Bumility of Faith. "Lord, I am not worthy that Thou shouldest come under my roof; but only say the word, and my servant

shall be healed." The faith of which these words are the ulterance was so great that the Lord wondered at it, and exclaimed: "I have not found so great faith, no not in Israel." It may be of service to those who desire to come to faith, or who long for a stronger faith than they have hitherto had, to examine carefully the faith of the centurion, and to observe the soil in which that great faith struck its roots. The soil is—deep humility. This man who, although he belonged to the Gentiles, was praised by the Jewish ciders as worthy of the Lord's favor, and whose faith surpassed all that the Lord had found in Israel-this eminent man is the only one of whom we read, during Jesus' sojourn on earth, that he did not consider bimself worthy that Jesus should enter his house. Won-derful humility in such a hero of We learn from this the most nomentous lesson-that deep humility and strong faith are knit to one an-other by the closest bonds.

Out of humility springs faith. Then first, when the soul fully acknowledges that it has nothing, and is also con-tent to receive favor as one that possesses nothing, does it cast itself on the free grace of God, and receive it as one that believeth. In the acknowledgement of its nothingness it does not dare to contradict God with its thoughts of unworthiness, with its de-sire still further to bring this or that to perfection. It feels that, since it has pleased such a great God to say that He is prepared to show compas-sion to the poorest and most wretched, then nothing becomes it better than to be slient and suffer Him to manifest His love. It knows, moreover, that it is so deeply corrupt that it can never of itself become better, and on this account its faith is just the bes proof of its humility; it is from the recognition of its utter helplessness, from its knowledge of the fact that it can never become better, that it casts itself on the will of God.

This is an entirely different state of mind from that of all such as imagine that humility comes out in not believ-ing; as if there could be humility in waiting till something has been found in us that could make us more acceptable to the Lord than we really are; as if there could be humility in giving

no obedience to the command of God actually to believe. Nay, verily.

And just as perverse is the idea that faith will at any later period lead to oride. No; faith, as it springs from annulity, will in turn only increase pride. It was because the centur ion by faith recognized Jesus as wielding over nature a power which could from healing the sick by His mere word, that he felt himself to be un-worthy of having Him in his house The more glorious the revelation and experience of the Lord's greatness and goodness which faith enjoys, the more deeply does it sink in self-abasement and in lowly acknowledgment of the veils Himself to such a sinner. And thus it always continues to be: the deeper humility the more faith, and again, the stronger faith the deeper

May the Lord teach as these truthsthat there is no stronger proof of hu mility, and also no bette increasing it, than just faith; and that, whether we feel ourselves deeply hum-bled or still desire to come to a deeper humility, the one as well as the other should only shut us up to faith.

And now, soul, why do you not be-You dare not say so. The deeper your humility the stronger your reason and right for believing. Are you still too proud? Ah, let it not be longer so, Only bring yourself to the acknowledgyour entire weakness, confess that you are wholly lost; in the depths of your wretchedness you will see that there is no other remedy commit yourself trustfully to the word of His grace.-The Rev. Andrew Mur my, in Consecrated Life.

William M. Taylor, speaking of what be cousiders a hindrance to the progress of the church, says: "There are worse things than persecution for righteousness' sake, and among these s the supple conformity to the the easy indifference which bends to every influence and has no principle of resistance in it. That way lies the danger of the church to-day."

Sunday School's Importance.

Pastor Charles Wagner told the clergy of Philadelphia that the Sundayschool is the most important part of the church. "What happens to-day in the Sabbath-school," he said, "becomes to-morrow a part of the church. It dergymen carried the simplicity style and thought which forced to use in the Sunday-school into their preaching to adults it would be better than the rhetorical style of preaching so often heard

Many of the handsomest summer hats worn by women are literally made from wood "shavings." finest examples of this industry are produced in Japan, these wooden ribbons appearing in many forms, some of which have almost the delicacy and sheen of satin, while others resemble soft and dainty cropes. Only about 15 per cent of the chip is being worked into what is commercially known to chip braid, which is employed in the same manner as straw braid-that is, for hats, basketry and

other taney articles.

Timber Ribbons.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

How John B. Gough, the Greatest of Temperance Orators, Won a Hearing Before the Hestile Students of Oxford University-A Bright Retort That Told

John B. Gough, the famous advo-cate of temperance, went to Great Bri-tain in compliance with numerous demands from press and public. When he appeared at Oxford the college students undertook to hiss him off the stage, so determined were they that temperance should not be preached there. After enduring their hisses and cat-calls for about ten minutes he startled them all by saying: "I can whip

every one of you, one at a time."

This statement was cheered, and then the young men began calling one of their chums to go up on the stage. Soon Gough saw a young giant coming toward him. As soon as he was in the centre of the stage Gough shouted; "This is to be an intellectual battle, and not a physical one. Go on with

your speech."
This suited the college men, and they began calling on their blg fellow for a speech. He responded by quoting the epistle to Timothy, in which Paul rec-ommends "a little wine for thy stom-ach's sake;" and from this he deduced an argument in favor of the use of wine. When he had finished Gough wine. When he had finished Gough faced the audience and said: "This is not an argument, but a farce. Here is a young English giant, weighing almost 200 pounds, who has never been sick in his life, who cats five pounds of meat every day, and who can knock down a bullock with a blow of his fist. standing here and talking about the need of wine for his stomach's sake.

You'll have to send me another man,"
The boys cheered Gough, and then yelled for another man-this time senior and their ablest debater. H went to the platform and called atten-tion to the fact that Jesus turned water into wine and advocated the use of it. He delivered a speech which met with the approval of his fellow-collegians, and they cheered him repeatedly. When he said he had fin-ished, Gough said:

This is just the kind of argument that I came here to deliver, and delivering when you interrupted me. You may drink all the wine you can hold, provided it is made out of water, as that wine was."

Cheer after cheer greeted Gough, and

he was permitted to go on with his lecture. He said afterward that they gave him greater applause than he had ever received from an audience of young men .- New York Tribune Magazine.

Only Straight-Laced Men.

Employes of the operating department of the Alton road have been given to understand that instant dis missal will be the penalty of their be ing caught or seen in any questionable place, or detected in any questionable practice. The subject came up during a conference which the management recently had with a committee of conductors who complained of the dis-charge of some men who were caught taking a drink in a dance hall. quest to reinstate the men met with determined refusal, and the manage ment took occasion to insist upon t employes leading a rigid moral life.

The Alton's rules forbid a man engaged in the operation of trains to visit a race track, a dance hall, or any resort where liquor is sold, or when there is gambling or any immoral or quest'onable practice permitted. None of the officials in the operating depart ment every earry intoxicating liquors on their private cars when on Alton ralls, nor do they enter saloons in towns along the Alton road.

Alton management," said George Charlton, general passenger agent, "makes such rules, not because they are trying to control the morals of men, but for the purpose of safer operation of trains. All the things which are prohibited either tend to, or might tend, permanently or temporto impair a man's mental and physical powers.

Rum Slays Its Millions.

Matti Helemus, a member of the faculty of the University of Denmark, has made an exhaustive study of the statistics of alceholism. He computes that during the last thirty years seven and a half millions of people have been victims of alcohol in Europe. This means that the drink demon has killed more people in thirty years than have serished in all the wars of the nine teenth century.

Liquor in the Home.

The Boston Transcript quotes a newspaper article which warns the American people that the drink habit is increasing among the classes which de not frequent saloons, and that whisky threatens to do for this country what absinthe has done for France. Proof this is furnished by statements the amount of advertising in reputable newspapers of liquor to be used in

Good of Heavy Penalties.

Tillelt liquor selling would speedlly be stopped if all courts were as strict about applying the law as the one at Huntington, W. Va., where a man has been sentenced to \$3000 fine or seventeen years in jull for slxty-nine offenses This is one of the heavlest penalties on record in a case of

A Big Issue. Last year 83,350,000 bushels of grain went into the manufacture of drink, If

converted into bread that amount would have supplied every family in the United States with 365 loaves-one for each day in the year. Not much of Temperance Notes. Dr. Albert Brunner, in his annual re-

port of the patients received in 1902 at the hospitals for tuberculosis at Trieste, Austria, makes this statement: Of 506 patients received during the drinkers, and two total abstainers."

Every province of the Dominion of Canada steadily increases the restrictiveness of its liquor laws. Nova Scotia makes the obtaining of a license so difficult that there are only two comties in the whole province in which any legal liquor selling is permitted.

legal liquor selling is permitted.

Cawker City, Kansas, claims more happily married people than any other town of 1200 people in the United States. There have been only three divorce cases in fifteen years, and these were granted on the grounds of incompatibility. The absence of saloons is given as the reason for the happiness of the community.

It is significant of a growing public sentiment against liquor drinking that the use of intoxicants by rallway employes is being more and more strictly forbidden by the rallway companies. One of the new rules promulanted by the New York Interborough Company absolutely excludes from employment any man who drinks

COMMERCIAL REVIEW

R. G. Dun & Co.'s "Weekly Review. of Trade" says: Unsettled weather still retards retail trade, and uneven distribution of moisture prevents crop prospects from maintaining an ideal position, but the general result is better than normal and far more satisfactory than

at this time in 1904. Mercantile payments are fairly prompt, money is easy and abundant, while confidence in the future is the ruling sentiment. The decline in Wall Street to the lowest average for the sixty most active railway securities since last January has had no perceptible influence on business, and railway earnings continue to make and railway earnings continue to make favorable comparisons with last year's figures, the early returns for April show-

ing a gain of 9.7 per cent.

Manufacturing activity is unabated, the leading industries reporting a minimum percentage of idle machinery, and pig from production is expected to estabish a new record of over 2,000,000 tons for the current month

Real estate transfers are very heavy in all parts of the country, and in addi-tion to the large amount of building op-erations in progress the number of new permints indicate that much more structural work is contemplated. Little interruption from labor controversies is till cause for gratification. There is still great pressure for quick

delivery of structural steel for bridges, buildings and cars, while practically all forms of railway equipment are in larger lemand than supply.

Failures this week in the United States

are 197, against 212 last week, 204 the preceding week and 236 the correspond-

ng week last year.
"Bradstreets" says:
Wheat, including flour, exports for the week ending May 11, are 899,355 bushels, against 1,279,864 last week; 734,736 this week last year, 4,097,596 in 1903, and 5,-172,634 in 1902. Corn exports for the week are 1,528,299 bushels, against 2,715,-676 last week, 120,156 a year ago, 1,431,-257 in 1903 and 82,795 in 1902.

WHOLESALE MARKETS.

Baltimore,-FI,OUR-Dull and unhanged; receipts, 1,318 barrels; exports,

WHEAT-Strong; spot contract, 98% 9814; spot No. 2 red Western, 9814; 9814; May, 98/9914; July, 84/9814; August, 82/4/982/2; steamer No. 2 red, 91/2/91/4; receipts, 6,000 hushels; Southern by sample, 80/297; Southern on

grade, 88@98.

CORN—Strong; spot, 54; May, 54;
June, 5334; July, 5254@5274; September, 53; steamer mixed, 50; receipts, 6,174 bushels; exports, 550 bushels; Southern white corn, 51@5134; Southern yellow corn, 52/6561/2. OATS-Quiet; No. 2 white, 36/6/361/4;

No. 2 mixed, 34 sales; receipts, 13,003 bushels; exports, 60 bushels. RYE—Dull (uptown); No. 2 West-GRAIN FREIGHTS-Easier; steam o Liverpool, per bushel, rd. May;

for orders, per quarter, 2s. 41/2d. May. BUTTER-Steady; fancy unitation 24@25; fancy creamery, 25@27; fancy ladle, 22@23; store packed, 19@20.
EGGS—Weak and unchanged, 17. CHEESE - Firm and unchanged; large, 13½; medium, 13¾; small, 14

New York.-FLOUR-Receipts, 13,-782 barrels; exports, 20,945 barrels; firm. with better inquiry; 4,25@5.65 for pat-

POTATOES—Irregular; Florida, new, 2,75@3.25; State and Western, 75@ 1.12; Jersey sweets, 2.30@4.00. PEANUTS—Steady; fancy hand-picked, 514@51/2; other domestic, 31/4@

CABBAGES-Steady; Charleston, per barrel crate, 50@1.25.
LARD—Steady; Western steamed, 7.35@7.45; refined, steady.
COTTONSEED OIL.—Firm; yellow.

27@2714. TURPENTINE—Firm, 631/2/64. SUGAR-Raw, weak; fair refining, 31 3-16; centrifugal, 96 test, 4 7-16; mo-

lasses sugar, 3 9-10; refined, casy,

Live Stock. New York .- BEEVES -- Bulls and cows firm to 10c, higher. Steers, 5.25@ .30; bulls, 3.25@4.50; cows, 1.90@4.50 Cables quoted live cattle selling at 1200 13c. per pound; tops, 131/4c. sheep lower at 131/2@14c, dressd weight; refrigerator beef lower at 01/1/201/20. per pound. Exports tomorrow, 719 cattle, 45 sheep, and 6,150 quarters of beef. CALVES-1,643; market 25 to 50c.

lower. Veals, 4.50@7.50; few choice and extra, 7.12/2@7.25; culls, 400; dressed calves weak; city dressed yeals, 7@10/ic. per pound; country dressed, 6@914. SHEEP AND LAMBS—Clipped sheep,

3.25@5.00; prime wooled do., 5.65; clip-ped lambs, 6.25@6.50; no woiled lambe old; no spring lambs. HOGS-Receipts, 4,220; market firm.

State hogs, 6.00@6.10. Chicago.—CATTLE—Good to prime steers, 5.60@6.75; poor to medium, 4.50 0,5.50; stockers and feeders, 2.75@5.25; cows, 3.00(0)5.25; heifers, 3.00(0)5.50; canners, 1.50@2.40; bulls, 2.75@4.75 calves, 3.00@6.75. HOGS-Mixed and butchers, 5.35@

5.60; good to choice heavy, 5.50(5.90; rough heavy, 5.20(5.40; light, 5.3) (6.56); bulk of sales, 5.50(6.56).

SHEEP—Lambs 10 to 13c, higher. Good to choice wethers, 4.75@5.25; fair o choice mixed, 3.00@4.40; Western

sheep, 4.00@5.13; native lambs, 4.00% Western lambs, 5.00@7.40. MUCH IN LITTLE.

The municipality of The Hague projects the building of an iron bridge. It is stated that for the first time in living memory every Turkish official punctually received his full salary on

The muncipality of Vienna is about to order various machines for use in the workshops of the city's transways. The London City Conneil does not

allow window cleaners to stand on window sills that are more than six feet from the ground.

from the ground.

The assistant of a London dentist pulled the wrong tooth from a prient's jaw and a court has ordered the dentist to pay the suffered \$84.

About 17,000 automobiles are new registered in New York state, and new licenses are being granted at the rate of over 200 a week.

In Denmark it is the law that all drunken persons shall be taken to their homes in carriages provided at the ex-

At a wedding in Barstow, Cal., the other day, each of the guests was presented with a gold nugget from a mine which the bridegroom had bestowed upon the bride.

Norway is famous for her ma Norway is famous for her ma of excellent roads and the wa-feats of engineering achieved the solid roads might be had with possible grade over ununlating siderable altigue.