#### \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* SUNDAY SERMON A Scholarly Discourse By Rev. Robert H. Carson. \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Brookiyn, N. Y.—Sunday in Grace Presbyterian Church, the pastor, the Rev. Robert H. Carson, took for his subject "Paul the Preacher." His text was Acts xxiv:25: "And as he ed of righteousness, temperanc and judgment to come. Felix trembled and answered, Go thy way for this time; when I have a convenient sea-son I will call for thee." Mr. Carson

This book of apostolic labors gives us a glimpse of Paul in many atti-tudes. We have him pictured before his conversion and after, and whether we see him at his manual occupation of tent-making, or in his frequent per-ils by land and sea, or addressing cultured audiences in splendid cities, or individuals in palaces or in prisonseverywhere we see a man whom we instinctively know to be one of earth's choicest and noblest souls.

Just now he is standing before a wicked king and his no less wicked wife, and there is that in his demeanor and his action which makes us proud of Christianity and its power. Too frequently weakness, with a

false gentleness and charity, are con-sidered the proper attendants of a sidered the proper attendants of a Christian spirit, and ofttimes a Christian is slow of speech, or altogether silent in the presence of evil lest he should show a boldness unbecoming in one who proposes himself to be a fol-lower of Him who was meek and low-But there is no warrant for any such conduct in the example of Christ, or in the teaching of His apostles. Indeed, what strikes a reader most in this book of apostolic acts is the boldness of spirit which the first preachers of the gospel exhibited. We see Peter standing in the presence of his own enemies as well as in the presence of the enemies of the Christ, and boldly Lord. And what said Christ Himself. "I came not to send peace on earth, but a sword." He was Christianity's founder, and what He was, so should His followers be. The Christian is to speak the truth in love, but in the presence of evil he must never be silent through fear, nor mince his words to suit men's ears, nor pander to their likings, nor dread their criticism. Apostolic boldness, then, is the first

point that we would note in the words which we have chosen as our text. Paul is in the presence of a man who master of his life. He speaks to a ruler whose word is law, whose nod is enough to seal his doom, and yet he speaks so as to make that monarch tremble. Ah, friends, a man who knows his cause to be right can always afford to be courageous and bold Truth at all times is wondrous fearless and dreads no sacrifice, whether of case or fame or even of life itself, if only God be honored and righteous-ness crowned. Look back on that sacred line of fearless witnesses for God and see how strongly this element of courage predominated. Of such was Moses in the presence of Pharaoh, of such was Nathan in the presence of David, of such was Elijah before Ahab, of such was John the Baptist before Herod, of such were the apostles and martyrs and glorious company of the reformers. Luther would go to the Diet of Worms and vindicate his faith, though as many devils hindered him as there were slates on the house-tops of Erfurt. When they laid John Knox, the man who made Scotland, in his grave they said: "There lies one

who never feared the face of man."

And this fearlessness, this courage, need not be confined to the leaders alone. The humblest Christian may share, and should share, in this precious heritage. To this line of chosen souls—the very chivalry of the saintsbelong every man and woman who, like Nehemiah, dares to say: "So will not I, because of the fear of the Lord; who is willing in obedience to the dictates of an enlightened conscience to brave ublic opinion and even the loss of friendship in standing by what they consider right. Such are the salt of the earth. Such is the leaven that is yet going to leaven the whole mass Such are the men whom God and man can trust, and such men are the hone of the world. Herein, indeed, is the of Christianity seen, and, thank God, in all the ages of Christendom and in all the ranks of life men and women with their fearless courage have been found.

It is comparatively easy to bear witness to truth when a large public sympathizes with you. When on all sides you are surrounded by those who en-courage you with che-ring words; when you have nothing to lose and everything to gain: when the "offense of the cross," as Paul puts it, "has censed." But when the public is un-But when the public is unsympathetic, when friends are lacking. when there is everything to lose and nothing earthly to gain, then it is a

very different matter.
Oh, beloved, by our own strength and relying on our own arm we can-not stand. It is easy to say resist and stand fast, but we can do neither the one nor the other unless we are stendfast in the faith. In the midst of this wicked and untoward generation, when evils, both social and tical, are eating out the very life of our nation, how shall we be courageous and bold, how shall we do our part to stem the torrent? Surrounded by sin both in high places and in low, how shall we as followers of Jesus Christ get strength to do our duty? Confronted by temptation at every turn in the pathway of life, where shall we get courage to face the tempt er and to say with boldness and with majesty, "get thee behind me, Satan?" In our own strength we cannot do it. To be a power for good, to be a factor in the upbuilding of righteousness, to overcome in the conflict with tempta-tion, we must know God and trust God and love God as He is revealed in the face of Jesus Christ, and then we will he able to stand fast in the evil day. Such knowledge is the knowledge that we want, and it alone will make us we want, and it alone will make us bold and courageous as this poor pris-oner who makes the monarch tremble. So, in the words of our text we have, in the first place, a sample of anostolic boldness, and in the second place we have a sample of apostolic preaching.

weaching. The wife of Felix was a Jewess whom he had persuaded to leave her lawful husband. She, doubtless, was anxious to learn of this Jesus who anxions to learn of this Jesus who had caused such a commotion among the people of her nation, and herein may have been the cause of the apos-tie's first invitation to the palace.

tie's first invitation to the palace. It is said that the greatest wonder on earth is man himself, and indeed I believe this to be true. Take, for instance, this man, Feltx, and he is but the type of a numerous family. No man who walks the earth to-day who may not find a representative in some Bible character, and if you diligently study the different characters recorded in the sacred book you can easily prove the truth of this statement.

Felix lived in sin. Paul knew his man, and he suited his sermon to his audience. I am not sure that that sermon would escape criticism in these days. I am of the opinion that many good souls would say it was not evangelical. He was invited to preach concerning the faith in Christ, and his sermon was on righteousness, temperance and judgment to come-topics that any good man of any faith might well discuss. Many might say, is hat Christian preaching? I say it is, and more than that, it is the kind that this age needs, and we need it every day. If Paul had begun an argument respecting Christ's divinity, or resurrecspecting Christ's divinity, or resurrection, or any kindred topic, he would probably have had a most interesting discussion with Felix, but think you that he would have made him tremble?

Most men think that Christianity is No: Christianity is morality in the light of eternity. And that is not the best preaching which delights us with its close reasoning and high speculation and profound theology; that is the best preaching which makes us, if we are living in sin, turn uneasily in our seats and tremble as we listen to its truths. The law is our schoolmaster to bring us to Christ, and it is only when conscience is aroused within us that we seek the grace which is in Christ and which came by Christ. The end of preaching is not to make men theologians, the end of preaching is to build up character, and while some of us may be far enough on the road to hear sermons on the deep things of God, I am not pessimistic when I say that. taking the world in its totality most of us are still where we need to be reasoned with concerning righteoustemperance and judgment to

"Preaching to the times" is a favorite expression nowadays. Its purpose ems to be that men are to be amused as Felix had Paul in from the prison to amuse him. He and he alone preaches to the times who makes us estless by showing us the demands of God's eternal law and then points the way clear up to Calvary and to Him who said "Come unto Me all ye that labor and are heavy laden and I will give you rest." These are eternal verities and they fit all times. All others change and pass away with the changing hour; social, political, aye, even theological questions have their days and cease to be, but the eternal need is forgiveness and the everlasting vant, rest for the soul.

And so Paul reasoned of righteous-

ness to a man living in sin, of temperance to a woman who lived to gratify every desire and wicked passion, and of judgment to come to two who never looked beyond the present world-the first steps, the first necessary steps to the pointing out of Him in whom alone is forgiveness and from whom alone we have the power to live so that at His coming in glorious majesty to judge the world we may not be put to And now, in the last place, we notice

that this preaching was convincing. That is clear enough, for a man does does not tremble in the presence of spiritual truth except his intellect has reached and his conscience ed. Paul did his duty, but Felix shirked his and turned his back upon he truth. He trembled, but he did not move. Are there not many men like him with us to-day? "Go thy way," said he, "when I have a convenient season I will send for thee." Is not that what we often hear. But when do those who say so find that But that convenient season ever comes; What do we think of the man who in matters of this world, is given to putting off and waiting to another time? Our worldly wisdom tells us that such a man will never come to any good and no one has any confidence in him. You see through him, and smile at all his excuses for delay, and think you that if a man cannot deceive his fel-lows in this respect he can deceive God and his own soul? The Bible knows of no time but now. "Now is the accepted time." And this is true not only of the greatest of all transactions-our acceptance of Jesus Christ-but of all the duties that devolve upon us as Christian men and women. We may have to-day an opportunity of doing good, or of receiving good. If we let it slip that door that opened to-us will be shut, and it will never be opened again. Lost opportunities do not return. Others may come, but the lost ones come not Let us, then, selze every oppor tunity, let us realize that the present is ours, and as we hear the of life let us embrace it in its fulness

### Consequences of Neglect.

and live in its strength.

Fatal consequences follow not only positive wrongdoing, but simple neg-lect of duty also. The ten foolish virgins in the parable were gullty went out and they were shut out from the wedding. The man with one talent did nothing but omit the thing he ought to have done yet he was cast out. Those who shall stand on the left hand of the Judge of the whole earth in the last day shall be accused only of omitting to minister to their Lord in His affliction, yet they shall go away into everlasting punishment. It is fatal to leave things

### In the Soul's Recesses,

What we want is the clear eye to see the goodness there is among men, and the wise, skilled hand to draw it forth; down in the recesses of the spirit is the angel of the Lord, cramped chained indeed, but only needing the charmed word to invest it with and power.-John Page Hopps.

### Worst of Frauds.

The first and worst of all frauds is to cheat one's self. All sin is easy after that.-Scottish Reformer.

Sunset on Popocatageti.

There is almost no twilight in Mexi-You watch the sun, a Plaxing descending with growing swiftness and wreathed in a veil of fire, toward the horizon, writes Lee Woodward Zeigler in Recreation. Suddenly it begins to drop behind the distant mountains and the shadows advance across the plain, swallowing up the landscape in mellow gloom. The shadow draws near and nearer-envelopes the town. Behind you the sky is still lit up with rosy beams. A line of shadow creeps swiftly up the rugged sides of old Popocatapetl, obscuring completely the base of the mountain as it advances. Up, up the snow-capped crest, deepening in tint, until at last it hangs like a great opal against the darkening sky. A me-ment it remains so, glowing and quivering as if on fire—grows smaller and is gone. Night has come! Through the dusky silence you

seek your hotel, passing on the road-side silent figures fagot-laden, "Adios, senor." Their soft-voiced greeting falls upon your ear like a benediction

INTERNATIONAL LESSON COMMENTS FOR JULY 30.

Subject: Manassch's Sin and Repentence, 11. Chron. xxxiii., 1-15—Golden Text, Prov. xiv., 34—Memory Verses, 10-13 —Commentary on the Day's Lesson.

I. Manasseli's excessive idelatries (vs. 1-9), 1. "Manasseh." The thir-teenth King of Judah (not counting Athaliah, the usurper), son of Heze-Atlanta the Usurper, son of rieze-kiah and Hephzibah, who was tradi-tionally the daughter of Isaiah. "Twelve years old." He was born three years after Hezekiah was miraculously restored to health. He reigned longer than any other King of Judah or Israel. 2. "Did—evil." He fol-lowed all the abominable practices of the nations of Cannan, but his sin was than theirs because he had light and knew about the true God. 5 "Baalim." The plural form for Baal "Made grooves." "Made Asheroth." R. V. Asheroth is one of the plura forms of Ashrah, a heathen goddess Baal was a male and Asherah a female divinity. An Asherah was probably a pole which was planted side an altar as a symbol of a delig "Host of heaven." The sun, moon and stars. 4. "Altars in the house." He placed the heathen altars even in the temple. "Shall my name be." See chapter 7: 16

"In the two courts." Professor

Lumby thinks this verse explains the preceding verse, and that the idolatrous alters were erected in the courts of the temple and not in the holy place 6. "Through the fire." There is rea-son to believe that in certain elecunstances the children offered to Moloci were actually burnt to death or were first slain and then burnt. See I'sa 38; Jer. 7: 31; 2 Kings 17: 31 "Valley-of Hinnom." This was a ra vine on the south and west of Jerusa lem, the southeast extremity of which had the name of Tophet. "Observed had the name of Tophet. "Observed times." See R. V. "Practiced divina-tion by the clouds." "Enchantments." He used incantations and charms, "Fa miliar spirit." See 1 Sam. 28: 8. He had in his service those who pretended to raise the spirits. "Wizards." or knowing ones who claimed to reveal secrets. Many of these impostors came from Chaldes to pursue their occups tions and practice their deceptions, and Manasseh was their liberal patron, "Much evil." The heathen rites and ceremonies which Manasseh observed were often of the foulest character 'Set-image.' The setting up the Asherah within the sacred precincts is dwelt upon as the most aggravated outrage of this we'ved king 8. "Neither will L" etc. God had promised that this land should be theirs forever (2 Sam. 7: 10). "If only" (R. V.) All of God's promises are condi-tional. This condition was expressed at the very first. Had they obeyed God they would never have gone into captivity, but would still have been in possession of the promised land. 9. "To do worse." Through the perni-cious influence of Manasseh they were led into worse forms of sin than were even practiced by the original Canaan-

ites. Tradition says that under Man-asseh Isalah was sawn asunder. Manasseh's punishment (vs. 10, 10, "The Lord spake," We can imagine the bitter grief and burning indignation of those who loved the God of Israel. And they were not si-lent. In 2 Kings 21: 10-15 we see unnamed prophets denouncing the apos tasy and threatening judgment in most

striking language.
11. "King of Assyria." Assyria was that time under Esarbaddon 'Among the thorns." "In chains." R. V. The sharp, thornlike nook by which prisoners were caught and held like fish, "Ferters," Probably manacles for the hands and fetters for the feet. "To Babylon." With this event Judah was added to the Assyrian Em-

Manasseh's repentance (v. 12). 12. "Besought the Lord," In the soll-tude of exile and imprisonment Manassen had leisure for reflection. The calamities forced on him a review of his past life, convincing him that the miseries of his dethronement and captivity were owing to his awful and unedented apostasy from the God of his fathers. "Humbled himself great-Afflictions are our best friends we should never from upon them. In their midst we see our nothingness.

IV. Manasseh's restoration (v. 13).

sible that any sinner who desires to forsake sin and turn to God will be refused mercy, after the record of par-don from God to a man like Manasseh Does this not explain why Manasseh was permitted to live the life he did? Would the Bible be the book it is if sin were not personified by such charac ters, and grace personified in Jesus Christ to meet their need? "Heard." Though affliction drives us to God He will not therefore reject us if we sin-cerely seek Him, for afflictions are sent to bring us to Him. "Brought him-to Jerusalem." When Manasseh is brought back to God and his duty he shall soon be brought back to his kingdom. See how readily God is to accept and wel-come returning sinners, and how swift to show mercy. Let not great sinners despair when Manasseh himself, on repentance, found favor with God; in him God showed forth long suffering (I Tim, 1: 16; Isa, 1: 18). "Manasseh knew-God." No precepts of his father; no teaching of priests and Lievites; engaging in forms of religion; no listening to sermons nor reading the Scriptures brought him this knowledge. He had to be brought to a posi-tion where nothing but the almighty power of God could deliver him. We will bless God through all eternity for the days of trouble that lead us to obey (Psa. 50: 15). But how much better it is to obey at once, thus making such afflictions unnecessary.

### RAM'S HORN BLASTS



to spurn the bribe that is not offered Every lie is a greater loss within than any gain that

than any gain to can come from without.

have, but the things we are, constitute our permanent possessions. If the devil is dead his successors know a whole lot more about human nature than he did.

The strange thing is that a man who is satisfied with so little in himself demands so much in others. Many men are trying to straighten the universe with fingers that have done nothing else but get things into a tangle.

Faithfulness is its own fruit.

## SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY 30.

Missions in Japan. Micah 5: 2, 4, 12, 13,

Christ has always been Ruler. Christianity is wonderfully influengreat

Christianity, becoming great "to the ends of the earth"—the antipodes of the place where it started-has come back around the world again to make the great Asiatic nations among which it started.

Much of pagan religion is mere

witcheraft, and all witcheraft is based upon fear, and is therefore conquered by the gospel of love and

That men will worship even the work of their own hands is proof that the raligious instinct is innate in the human heart, it is God-given. Mission Notes from Japan.

There are in Japan over 59,000 Protestant Christians. Twenty-five Protesta t bodies have

missions in Japan, and of these the Presbyterians and Congregationalists have the largest number of converts-11,500 each, and also the largest number of self-supporting churches, 34 and 22 respectively

Baron Maejima, an ex-cabinet officer, recently declared, "I am conone most full of strength and promise for the nation."

An admiral and chief justice have been vice-presidents of the Y. M. C. A. of Japan, and its president the president of the lower house of the tions at work in Japan are all united; so are the four Episcopul bodies, and the Lutherons and the six Methodist denominations have also agreed upon

a plan for union. A Japanese wife refused to perform some disagreeable manual labor for her husband, and he at once di-vorced her; but the courts upheld her -a great evidence of progress

in Japan One of the most beautiful of recent converts in Japan is a woman who from birth has been able to move no part of her body but her head; but she uses her mouth for Christ, and conducts prayers in her ward of

the hospital. The Protestants of Japan are about in a thousand of the population, but the Protestant members of the National House of Representatives are more than one in a hundred. In Japan "public schools

higher institutions of learning now close on Sunday, as do also the ofnces for regular government busi-

# **EPWORTH LEAGUE LESSONS**

SUNDAY, JULY THIRTIETH.

Missions in Eastern Asia.-Psa. 22. 27, 28; Jer. 16, 19

Our Scripture selections are prophecies concerning the conversion of the Gentiles to Christ and have special reference to modern missionary operations. Our selection psalms is one of the Old Testament expressions foretelling Messiah's universal reign. This is being speedily fulfilled as the great nations of heathenism are being permeated with gospel influence. Jeremiah's prop-hetical prayer for the heathen has the same interpretation. The nations will repudiate the supersititions of heathenism and accept the gospel of

Eastern Asia is a term which is sed to designate our Missions in China, Korea, and Japan. It should possibly take in our work in the Philippine Islands, but they are embraced in our Malaysian work, which is under the Southern Asia work The field embraces the five great Conferences in China with her four hundred millions-the Foothow, Hinghua, the Central China, the North China, and the West China Mission. It takes in also the two Conferences in Japan-the Japan and the South Japan. It also embraces the Korean

Mission. The China Mission was begun in 1847 by Revs. Judson D. Collins and Moses C. White. They began at Foochow, and from their work it has spread to nearly every part of the empire. The Foothow Conference em-braces the Fuklen Province, and was organized into a Conference in 1877. The Hinghua Mission Conference includes two perfectures of the Fakien Province, and was opened in 1864 and organized as a Conference in 1896. The Central China Mission was begun in 1867 by workers from the Foochow, and set apart as a Mission in 1869. It includes Central China with headquarters at Nanking. North China Conference includes the north ern provinces of Shantung and Hohan. Work was begun in 1869, and the Conference was organized in 1893. West China Mission is in the western part of the empire, the farthest removed to all Missions from the United States. It was opened in 1881.

Work was begun in Japan by our church in 1873. Dr. Maclay founded the Mission. The work in the northern part was organized into a Conference in 1884. Work was begun in Nagasaki in 1873 by Dr. Davidson, which was organized into a Mission Conference in 1898. This South Ja-Conference in 1898. pan Conference embraces the southern one of the four large islands of the empire and Formosa.

Ring Recovered After 35 Years. The other day Hakon Hanson was digging up the garden in the yard in the rear of Myron G. Willard's home. when he found a little gold baby ring On the inside of the ring was engrayed Kittle Wagner in script.

The Kittie Wagner that lost the ring is now one of the prominent women of this town. Thirty-five years ago she, a little girl, attended the primary grade at the Pleasant Grove school, which is within half a block of the garden, and while playing at recess one day she lost the little ring. It has been in the ground fully thirty five years and is now in a first-class condition.-Manakto correspondence St. Paul Dispatch.

The curiosities of Vienna include a small dog, which, having been born without front legs, has learned to walk about on its hind legs.

The Sunday Breakfast Table.

THE SIMPLE DESIRE!

O Master, let me walk with Thee, In lowly paths of service free; Tell me Thy secret, help me bear The strain of toil, the fret of care.

Help me the slow of heart to move By some clear, winning word of love; Teach me the wayward feet to stay, And guide them in the homeward way.

Teach me Thy patience, still with Thee In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that friumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace, that only Thou canst give,
With Thee, O Master, let me live,
—Washington Gladden.

ADVICE TO CONVERTS. BY GIFST SMITH.

"Let your light shine before men." Never fall to witness for Christ, in your home, first of all, not only in word but in deed; in the church amongst fellow-Christians, and in the world, never be ashamed of Jesus. You are to be a witness for Him—this is His desire for you. "Let the redeemed of the Lord say so." "Ye shall be witnesses unto Me." (Acts "They overcame by the blood of the Lamb and by the word of their testimony." (Rev. 12:11.) There are testimony. (Rev. 12:11.) There are thousands of professing Christians who have no joy, because they bear no witness for Christ. Oh, for the boidness of Peter when he said, "We cannot but speak the things which we have seen and heard!" (Acts 4:20.)

As far as you can undo the past, If there is anything wrong in the past of your life, and you can put it right, so without delay. If you have taken anything from any man, restore fully, or go as far as you can in that direction; this is right. Not only for sake sin, but confess it, for that will put you right with the man you have wronged, as well as bring you into close relationship with God. For God "requireth that which is past." God "requireth that which is past."
(Eccles. 3:15.) The jailor at Philippi
took Paul and Silas "the same hour
(of his conversion) and washed their
stripes." He could not wait till morning; when morning came, he was rejoicing in God. Joy always follows
stripe-washing. Let all those who
know you see your religion means doing right all along the line. This may
mean time and trouble, and even sufean time and trouble, and even suffering, but the soul made right with God must get right with man.

Don't lose heart because you are tempted. You will be more conscious of temptation now you have given ourself to God and are trying to do right. The devil is now your bitter enemy; he will seek to trip you at every step. He would delight to overthrow you; your fall would be a great victory for him. But remember you are not alone; Jeans is not only for you, He is within you, and all about you, as a wall of fire. You have nothing to fear: the Mighty One lives to bring you through the temptation more than conqueror. You do not fight alone, or you would fail. The Lamb slain be fore the throne is also the Lion of the tribe of Judah, and He lives to give victory again and again. He not afraid! But you say: "Supp am overtaken and fail into sin, am I to do then?" Go back to God instantly for pardon and cleansing The command is "Sin not;" "but if any man sin we have an advocate with the Father." (1 John 2.) Saved to Serve.—Remember you are

saved to serve. Christ Himself came, not to be ministered unto, but to minister, and to give His life a ramsom for the world. You, too, must be of service to some one if you would enter into the joy of the Lord. Try to reg-ister some bit of honest work for Christ and man, every day you live. There may be tears and heartache the work, but remember Christ's life was service for you. If you are His, you must serve. All He did was done because He loved. "I must work." said Jesus. If you have His spirit, can you be selfish and idle? "As many as are led by the Spirit of God, they are the sons of God."

You may be saying, "What can I do?" Do the little things; begin in the home, speak lovingly, act gently. Serve those who are near you-fath er, mother, sister, brother, wife, hus-band, child. Sink your own will and rights for their good, do not seek all the good for yourself. Always be willing for those about you to share with you, and ever be willing to deny yourself. A heart filled with the love which "never falleth" will in the end win great victories. We possess most truly when we give most away; we save ourselves when we lose our-selves for Christ's dear sake. Let this mind be in you. Remember, the fingers which made the stars cooked a breakfast for hungry fishermen! — From Hints to New Converts.

Perform a kind action, and you find kind feeling growing in yourself, even if it was not there before on increase the number of objects of cour kind and charitable interest, you find that, the more you do for them, the more you love them.-William B.

O. Penbody. Striking Testimony. I have been driven many times to my knees by the overwhelming convic-

My own wisdom and that of all about

me seemed insufficient for the day.-Abraham Lincoln. Perpetual Guidance There can be no safe guidance which is not perpetual. The advantage of a year may be lost in an hour. act independently of the Spirit in little things we shall look for Him in vain

in great things .- George Bowen

Find your niche and fill it. If it be ever so little, if it is only to be a hewer and drawer of water, do something in great battle for God and truth. Spurgeon.

His Death Dream Came True. Henry King, a veteran of the civil war, 70 years old, died last night.

Two weeks ago he dreamed three times that he had but two weeks to live, and told his family repeatedly that he expected to die to-night. He remained in his usual health till Friday, when he was taken sick and grew rapidly and constantly worse till late last night, when he died-two weeks. to the hour, after his first drea Parkersburg correspondence

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE:

What the Prisoner at the Bar, About to Be Condemned to Death For Marder-ing His Wife, Had to Say When the Judge Interrogated Him.

"Prisoner at the bar, have you any-thing to say why sentence of death should not be passed upon you?" A solemn bush fell over the crowded courtroom, and every person waited in almost breathless expectation for the answer to the judge's question,

The judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clinched and the blood had rushed into his pale, careworn face

Suddenly he arose to his feet and in a low, firm but distinct voice, said: "I have! Your Honor, you have asked me a question, and I now ask, as the last favor on earth, that your will not interrupt my answer until I am through.

"I stand here before this bur convicted of the wilful murder of my wife Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and pro-tect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case, their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible

for the murder of my wife!"
This startling statement created a tremendons sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement. The prisoner paused a few seconds, and then continued in the

same firm, distinct voice:
"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Aimighty God. and will have to stand with me before His judgment throne, where we shall ll be righteously judged.
"If it had not been for the saloons in

my town, I never would have become a drunkard; my wife would never have been murdered; I would not now be here, ready to be hurled into eternity.

"Had it not been for these human traps I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them-cast out on the mercy of the world, while I am to be hanged by the strong arm of the State. "God knows I tried to reform, but

as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor. "For one year our town was without a saloon. For one year I was a sober

man. For one year my wife and children were happy, and our little home was a paradise.
"I was one of those who signed re-

monstrances against reopening the sa-loons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were copened, and they have made me what I am." The impassioned words of the pris

oner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the speaker hastily said: "No! No! your honor, do not close

my lips; I am nearly through. "I began my downward career at a saloon bar-legalized and protected by the voters of this town. After the satoons you allowed have made me drunkard and a murderer, I am taken before another bar—the bar of justice, and now the law power will conduct me to the place of execution, and hasten my soul into eternity. I shall appear before another bar-the judgent bar of God-and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me-the poor, weak, helpless victim of your trafficalone responsible for the murder of my wife? Nay, I, in my drunken, frenzied irresponsible condition have murdered ne, but you have deliberately voted for the saloons which have murdered thousands, and they are in full opera

on to-day with your consent, "You legalized the saloens that made me a drankard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honer, I am now done. I am am now ready to receive my sentence, and be led fouth to the place of execu-You will close by asking Lord to 'nave mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."—Anonymous.

The temperance workers of Akron Ohlo, have sued the mayor of the city for collusion with the whisky men in mapping out a district for holding a Brannock election. They claim he so marked it out as to rob many temper-ance people of an effective vote in districts where there were many saloons.

Temperance Notes, In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nine-teen in the country as a whole.

Prohibition is clearly gaining ground in Canada. In December last a poli-taken in Ontario, the largest province, gave the enormous majority of 100,000. It is proposed that a National Delegate Convention of all religious denom-inations be held in Washington, D. C., in March, 1900, to consider methods of dealing with the liquor traffic.

During the last thirty years there died in Europe alone of alcoholism a total of 7,500,000 people. That is more people than were killed in all the wars

of the ninetcenth century.

As interested persons, dependent in purse for what they may do or not do as legislators, how flifficult becomes their course when called upon to pass upon legislation affecting the liquot trade!

Thanks to the indefatigable efforts of Mrs. E. M. Watson, the movement for securing temperance societies in Woman's Home Missionary Societies of the Presbyterian Church is progressing. Many such officers have been appointed.

## COMMERCIAL REVIEW.

R. G. Dun and Company's "Weekly Review of Trade" says: "Seasonable merchandise goes into consumption more freely than usual, retail trade exceeding expectations at many points, and preparation for Fall and Winter business is on a liberal scale, exwhere there is a disposition to await definite assurances regarding the crops.

"The official report was more encour-

aging as to grain and later dispatches to this paper from the principal farming centers indicate that good results are being attained despite some excess

Manufacturing reports are irregular, the cotton industry being unsettled by the rise in raw material; woolen mills have a similar, but less sensational ob-stacle; footwear shops are shipping less freely, but are maintaining the higher level of prices and current duliness in pig iron does not weaken confidence in arly resumption of liberal purchases. "Recent large transactions in hides strengthened the tone, one further al-vances are recorded in light-weights. Failures this week were 223 in the United States, against 225 last year, and 25 in Canada, compared with 20 a year

Bradstreet's says:

Wheat, including flour, exports for the week ending July 13 are 852,660 bushels, against 1,005,644 last week, L-412, 498 this week last year, 3,652,784 in 1903 and 3,775,222 in 1902. Corn ex-ports for the week are 834,772 bushels, against 932,225 last week, 574,929 a year ago, 1,402,404 in 1903, and 1,062,100 in

#### WHOLESALE MARKETS.

Baltimore.-FLOUR-Steady and un changed; receipts, 3,111 barrels; exports, 201 barrels.

WHEAT-Firmer. Spot contract, 90%; No. 2 red Western, July, 87%; August, 86%; September, 87%; steamer No. 2 red, 811/2(0,81)/4; receipts, 39.745 bushels; Southern, by sample, new, 7000 90; Southern, on grade, new, 81/20090. CORN—Firmer. Spot, 61/2061/4; July, 62/4/602/4; steamer mixed, 59/4; receipts, 12,103 bushels; Southern white corn, 58/6/61/4; Southern yellow

OATS-Firmer. No. 2 red white, 381/2 sales; No. 2 mixed, 361/2 sales; receipts, 8,049 bushels. RYE-Steady. No. 2 Western, up-

town, 84@85.

HAY—Steady and unchanged.

BUTTER—Firm and unchanged. Fancy imitation, 17@18; fancy creamery, 21@211/2; fancy ladle, 10@17; store-

EGGS-Firm, 17. CHEESE-Firm and unchanged. Large, 1014; medium, 1012; small, 1012. SUGAR-Steady and unchanged.

SUGAR—Steady and unchanged.
Coarse granulated, 5.55; fine, 5.55.

New York—WHEAT—No. 2 red, 1.0734
asked f. o. b. afloat; No. 1 Northern
Duluth, 1.1916 f. o. b. float; No. 1 hard
Manitoba, 1.12 f. o. b. afloat.

CORN—Spot, firm; No. 2, 6336 elevator and 6316 f. o. b. afloat; No. 2 yellow, 64; No. 2 white, 6346. Option mar-

low, 64; No. 2 white, 63½. Option mar-ket was strong and higher, with the West, and on a light interior movement. closing 1/2c above Thursday. July, 621/2 (263), closed 6234; September, 613/4@ 6234, closed 6234; December closed 58. 6214, closed 6214; December cuseu 30. OATS—Spot, steady; mixed, 26632 pounds, 351/2/0/361/2; natural white, 30

@32 pounds, 371/2@381/2; clipped white, New York.—FLOUR—Receipts, 18,-763 barrels; exports, 2,661 barrels; quiet, but steady. POULTRY-Alive, irregular; West-

ern spring chickens, 19@20; fowls, 1352; turkeys, 1352. Dressed, irregular; Western broilers, 18/221; fowls, 125/2; turkeys, 13/217. COTTONSEED OIL—Easy; prime

cllow, 281/2@281/4. SUGAR-Raw, unsettled; fair refiniug, 314; centrifugal, 96 test, 414; mo-lasses sugar, 314; refined, quiet. POTATOES—Quiet; Southern, 8062 ersey sweets, Looka 2.25

PEANUTS-Weak; fancy hand-pick-. 514: other domestic, 31/26/31/4. CABBAGES-Weak; Southern, per barrel, 50@75.

### Live Stock

Chicago.-CATTLE-Good to prime steers, 3.50/4.0.15; poor to medium, 3.60 (6.5.70; stockers and feeders, 2.50/2.4.30; cows, 2.80/a 4.50; heifers, 2.50/05.00; canners, 1.50@2.80; bulls 2.00@4.00; calves, 3.00@6.75; Texas-fed steers, 4.35@5.15. HOGS—Market 5c higher; mixed and butchers' 5.40 0.5.70; good to choice heavy, 5.50 0.5.70; rough heavy, 5.10 0.5.70; bulk of sales, 5.55

SHEEP-Sheep, steady; lambs, weak; good to choice wethers, shorn, 4750 5.50; fair to choice mixed, shorn, 3.50 5.10; native lambs, shorn, 450% Stoe

### MUCH IN LITTLE.

The cud is called "quid" in Surrey, England. Hence, perhaps, a "quid" of

Cherries were first brought into Enrope from Kerasunt, on the Black Sea, by Lucullus, about the year 70 B. C. The title "colonel" is redived from the Spanish. The name is "coronel," which may account for the English promuncia-

Dr. Richard Strauss gets \$500 as as hororarium for conducting a performance. It is supposed to be the largest

fee paid to a composer for conducting the reproduction of his own works. The world's silk crop in 1904 was 20,-208,000 kilograms, against 18,135,000 in 1903. Japan's export was 5,535,000 kilo-grams, an increase of 927,000. The total exports from Par East points were 12,-165,000 kilograms. The rest of the 1904 crop was from Western Europe and the

Levant.

Dr. Henry H. Rasmus, of the First Methodist Church, Catford, England, objects to the practice of lowering the lights when the sermon is preached. He says he wants a view of the countenances.

of his congregation, so that he may see "when they have had enough."

The Brazilian Review says that Brazil needs American methods and energy to make use of its splendid forests of hard wood, to construct ports and har-bors, to build railways, to develop min-ing, to enlarge agricultural and cattle breeding—in short, to control and run the entire range of the republic's re-

Judge Charles Field, of Athol, Mass

Judge Charles Field, of Athol, Mass, who is said to be the oldest justice in the country in active judicial service, celebrated his ninetieth birthday recently. He holds court several days a week.

Trade conditions in China are improving. The receipts of the customs administration during 1904 shows large gains over those of 1903. Among the articles showing large increase in the amounts imported are noted English cotton goods. Indian cotton yarn, Among can petroleum and Japanese matches. The imports of American and Japanese matches artificial indigo have decreased.