Brooklyn, N. Y .- Sunday morning, in Strong Place Baptist Church, the pas-tor, the Rev. A. H. C. Morse, had as his subject, "Powerful Promises." The text was from II Peter 1:4: "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption which is in the world through lust." Mr. Morse said: At any rate the Bible is frank. It

plainest things about man's it also holds before him a wonderful hope. To-day he is mired in corruption. To-morrow he may have escaped from this and become like God. The whole gospel is found in these few words.

We have here a statement of the fact of sin and its origin. The fact is "corruption" and the origin "through lust. I know that there are worldly-wise men who sneer at the third chapter of Genesis. But this I have noticed, that they are uniformly unable to give us a simpler solution of the mystery of evil. Somewhere and at some time the race must have sinned. The stream of life has been poisoned, and this must have taken place at its fountain head, for We cannot find any divisions which do not have the entire characteristics of the whole. The Bible says the event took place in the first man, before a single son was born, and he lusted atter something which was forbidden to him, and that by his disobedience he fell from a primal innocency, and lurched the race, and entailed a condition of corruption. And that we have aggravated this calamity by repeating sin and deepening the ruin.

But I am not so much concerned to-

day about the origin of the condition. We can leave that with a single word. But there are certain facts that cannot be brushed aside. A man may ques-tion the story as it is written in Seripture, but he cannot deny it, for it does not come within the region of denial. Neither can be deny the story as it is reproduced in life to-day. Have you never plucked forbidden fruit? Have you never lusted for pleasure which has been distinctly forbidden? And as a consequence of transgression, have you never experienced a repulsive sickness and an intolerable loathing, so that you have known what is the meaning of this phrase, "the corruption which is in the world through Do you not know anything at all of the lashings of remorse?

Let me ask you another question. How does it happen that the heart is so constantly "running down?" must it be repeatedly wound up and fastened with ratchets? Why do we have to make and renew resolves, and lash the will to the "sticking place?" Why is it that a man never backslides into holiness? Why cannot we take off the brakes and find ourselves gliding into the highest moral living? Everything, we are told, tends to move the line of least resistance. Do we find that we are drifting toward char-ity and holiness and henevolence and virtue? Nay, but to all of us these graces are the fruit of serious toll. They are magnificent possessions, more precious than gold and sparkling gems, but they are gotten only by struggle and privation and self-denial. And that word "self-denial" contains a fossil history of primal sin. It tells us of self-denial that word that word primal sin. an evil self that must be constantly denied, because its desires are wrong. But whence this evil self, and whence these wrong desires?

But let us come a little closer to this Let me hint at the things that we cannot spread before the public, our secret thoughts and faults which are hidden. The thoughts that creep into the heart and nestle there. Can you tell me whence they come? Tell me, for lustance, whence come the envy and jealousy and malice and evil de-sire, and the lust for gold that makes the thief, and the thirst for blood which crimsons the hand of murder? Do you not think these things arise in as malaria and pestilence from a death-dealing bog? Do they not bespeak what this Scripture calls a "corruption which is in the world through lust?" I suppose that the an-gels before the throne of God would shirk from having their thoughts pro-claimed with the trumpet of Gabriel. I know that Jesus has torn open His heart and flung out a challenge which no man can accept. "Which of you no man can accept. "Which of convinceth Me of sin?" said He. we cannot do that. We hide our thoughts and cover our faults with a erimson blush, and walk among our nearest friends with a coward's step But what has befallen men? made him innocent-and nobody questions this—something must have hap-pened to corrupt his thoughts and make them so black that he stands in dread of the day for which all other days were made, when this hidden his tory shall be revealed.

There is something pathetic in man's attempts to assert his worth. We speak, for instance, of the "Majesty of conscience" and the "Dignity of human nature," and of the "Fatherhood and the "Brotherhood of man" as if these terms were true and meaningful. Take the first of these and see what comfort there is in it. "The majesty of conscience?" But do you not know that conscience almost always speaks in judgment? It seems to have last its authority to command if it ever possessed that authority. cannot insist upon obedience, but can only raise its voice in remonstrance.

only raise its voice in remonstrance. It can be easily overruled, and voted down, and then it can only record a minority vote, and lapse into silence.

But there is more in this scripture than a statement of the fact of sin. Here are also "these great and precious promises whereby we may be come partakers of the divine nature. That is, men may become as God, And the warrant for this promise is found in the fact of correspondence between the divine and the human. The natcannot discern spiritua things, and it is no use to talk to him about them, for there is no correspondence, no basis of affinity, no ground of ence, no basis of affinity, no ground of fellowship. But man was made in the image of God, and it was possible for God to take upon Himself man's na-ture; and it is within the power of every man, by the grace of God, to take on also the divine nature, to be

That is what is said in the word before us. And this is done by a single act. Man fell, we are told, by reaching after the divine attributes. "Ye shail be as clod" was the lying promise of the tempter, and by listening to that we were cast to the level of beasts. But now God returns to us with the promise that after all we shall be as Himself, sharers in His nature and conformed to His image. It seems strange to you that for a single sin so serious consequences should be entailed. This could only be because the stream was poisoned at its source, and the race sluned in its first man. But here is anaeching which is cutte us That is what is said in the word be-

great. The Lord God is making to great. The Lord God is making to Himself a new creation. He has begun it in one new Man, who kept His life without spot or blemish. And in His life and federal headship we share by a single act of faith. The consequences of faith are quite as great as the consequences of disobedience. "He that believeth on Him hath everissting life." And that does not mean that his life is prolonged in endless time, but that it is endowed with an immortal nature. It is received the instant but that it is endowed with an immor-tal nature. It is received the instant he believes, as by a new birth, and has passed from death unto life. He hath been already delivered from the bond-age and corruption of the kingdom of darkness and has been colonized in the kingdom of His Son. He is born of God, a son of the Most High, a citizen of heaven. A single sin has stained the race. We laid hold on death and spite of tears and cries and struggle we have not been able to loose the hand. One single act of faith takes hold on eternal life, and in spite of sins and falls and failure that prize can never be wrested from our grasp. And this is all by faith.

Men have said to me that the scheme of salvation is arbitrary. It is vain they say, to shut the world up to faith But, my friend, do you not know that this entire universe is arbitrary? There is nothing more arbitrary than the laws of mathematics, or of health or of gravitation. It is not strange that every son of Adam is shut up to the multiplication table? Is it not strange that if a man wants to compute num-bers in China he must use the identical system that we use? That three and two make five there as they do here? No, there is but one law for light or heat or electricity or numbers, or gravitation in all the earth. And there is but one way of salvation for all the Here it is said "through these es," which only means that a man believes in Christ. A promise is nothing except for the value of the person who makes it. Some men may make their promises, and no man gives them heed. But if one promises whose character you know, then you count on them as you count upon the shining of

We hear a good deal in these days about education into the kingdom of God, about the natural development of righteousness. But development only unfolding, and that the race has been doing in all the centuries, and each age surpasses the last in the enormity of sin. Education is drawing out, but how can you draw holiness from a heart that is "deceitful above all things and desperately wicked? Education can never do the work. s like putting a new handle on the pump and leaving the dog in the well.

You may wonder at the fancy of bringing in a new and supernatural life by belief in precious promises. But all questions are answered by the experiences of history. Great men have been regenerated by single words of Scripture. This was true of Augustine and Luther and Spurgeon and scores of others whom time fails me to men-They were not only new men, but mighty sons of God. Wonderful was this? As great as the wonder of all forms of life. Look into the acorn and tear its halves apart, and tell me if you can see therein the stalwart oak. Analyze the seed of wheat and tell me if you can see therein the waving fields of grain. "Well," said Jesus, "the words which I speak unto you they are spirit and they are life." You cannot see the spirit, you cannot see the life, out can you say they are not there? hold up to you these great and precious promises, and there are saints and mis sionaries and noble lives and giant charities and mighty revolutions there, There are heaven and an eternal There are heaven and an eternal weight of glory wrapped up in that. And our growth in grace and the like-ness of God is not a process of mend-ing and improvement. But it is a new

reation by which we become like God, And now I have finished. I know I have borne down hard on sin. I wish I did not have to do so. I wish with you that the word were not in the language because it was not in the heart. If one of those phantom friends of the astronomers should come to this earth and say to me "I understand this is a beautiful place, but for one thing. I understand it is filled with sin and rebellion against the rule of God." wish I could say to him, "My friend, you have been misinformed. There is no sin." But I tell you frankly. I could not say that to him. I would have to say to him: "Alas' 'tis true, 'tis pity, and pity 'tis, 'tis true." But I could also say to him that sin cannot hold us also say to him that sin cannot hold us in its cruel grasp. I would point him yonder, and say, "Do you see that gol-den splendor? That is the gospel of Jesus. It is filled with sweetness, and by that we are restored and have be-come partakers of the divine nature." And isn't that more than the fact of

God's promises are ever on the ascending scale. One leads up to anoth-er fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land." In Canaan: "I will give thee all the land, and children inerable as the grains of sand."

It is thus that God allures us to saintliness. Not giving us anything till we have dared to act, that He may Not giving everything at first, that He may overwhelm us, and always keeping in hand an infinite re-serve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star?-Rev. F. B. Meyer.

What Christianity Is. Christianity is that historic religion founded by Jesus of Nazareth, and having its bond of union in the redemption mediated by Him, in which the true relation between God and man has for the first time found complete and adequate expression, and which throughout all the changes of intellectual and social environment which the centuries have brought, still contin to maintain itself as the religion best worthy of the allegiance of thoughtful and worthy men.-Schlelermacher.

Dog Captured Murderer. The monks of the Great St. Bernard had, some time ago, a dog which actually captured a murderer. A traveler on the famous pass was murdered in the snow by an Italian navvy One of the dogs sent out for the pur pose of succoring snowbound way farers came upon the corpse. Instead of returning to the hospice, he pursued the assassin several miles along the road, and biting his leg, lamed him so badly that he was unable to proceed. The St. Bernard mounted guard over him, and waited until the villagers came up and arrested the assassin, the corpse having meantime been discovered.

When is a man like breakfast bread? When tonsted.

When are criminals like unsafe houses? When condemned. Why are great men like street brass They have many followers. When is a politician like a whale? THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 27.

Subject: Jeremiah in the Dungeon, Jer. xxxviii., 1-13-Golden Text, Matt. v., 10-Memory Verses, 8-10-Commen-tary on the Day's Lesson.

I. Jeremiah's enemies (vs. 1-4). 1. "Then." After the events referred to In chapter 37, where Jeremiah was de-livered from the dungeon. "Shepha-tiah," etc. Some of Jeromiah's enemies who were seeking his life. "All the people." They had free access to him in the court of the prison. 2. "Life for a prey." A proverbial expression. To make one's escape with life like a valu-able spoil or prey that one carries off; the narrowness of the escape, and the joy felt at it are included in the idea. He shall carry off his life as his gain, saved by his going over to the Chal-deans. Had Jeremiah not had a divine commission he might justly have been accused of treason, but having one which made the result of the slege certain he acted humanely as interpreter of God's will under the theocracy in advising surrender. 3. "Surely be given." This was a testimony that he constantly bore; he had the authority of God for it. He knew it was true and he never wavered or equivocated.

4. "The princes said." Their reasons

were plain enough, but the proof was wanting, "Seeketh . . . the hurt." An unjust insinuation, for no man had done more for this people than had Jeremiah. His preaching was calculated as the control of lated to arouse them to a sense of their sins and cause them to turn to God. One of the commonest ways of injuring others is to misunderstand and misin terpret their motives, as Jeremiah's motives were maligned because it was for him to have done what he did with bad motives. When there are two possible motives for the conduct of another, it is not only a more charitable, but probably a more truthful judgment to impute the better motives. Judge not that ye be not judged," should be written in capital letters,

yea, in flaming letters, before us all.

II. Jeremiah in the dungeon (vs. 5, 6). 5. "King is not he." Zedekiah was a weak king. He had a conviction that Jeremiah was a phophet of the Lord, and yet be dared not oppose his statesmen, but yielded to their will without a question. An innocent man was thus sacrificed to their malice. These princes were wroth with Jeremiah (chapter 37: 15); "he had compared them to rotten figs" (chapter 24). But for him they would have bad affairs all their own way, they were anxious

to be rid of him.
6. "Then took they Jeremiah." Jeremiah was the butt of ridicule and scorn. He was put in the stocks, was publicly whipped, was misrepresented as an enemy, was imprisoned several times, but he kept right on. "The dungeon." Literally "the cistern." not a subterranean prison as that in Jonathan's house (chapter 37: 15), but a plt or cistern, which had been full of vater, but was emptied of it during the siege so that only mire remained. Such empty cisters were often used as prisons (Zach. 9: 11); the depth forbade hope of escape. "Sunk in the mire," They evidently expected that he would die in that place.

III. Jeremiah's friend (vs. 7-9). 7. "Ebedmelech." The servant of the king. He probably was keeper of the royal harem, and so had private ac-cess to the king. Already even at this early time, God wished to show what reason there was for calling the Gentiles to salvation. An Ethiopian stranger saves the prophet whom his own countrymen, the Jews, tried to destroy. So the Gentiles believed in Christ whom the Jews crucified, and Ethlopians were among the earliest converts (Acts 2: 10; S: 27-30). "Sitting in the gate." The gates of cities were the places where justice was admin-istered. 8 "Went forth." The servant went immediately to the king. There was no time to lose, for if he delayed the prophet might perish. What a bold, courageous act this was. It ought to put many of us to shame.

been in the king's confidence or he would not have dared raise his voice against the action of the princes. The Lord can raise up friends for His people where they are least expected. "No more bread." That is, no more bread left of the public store in the city (chapter 37: 21); or, all but no bread left anywhere. This shows to what left anywhere. This shows straits the city was reduced.

IV. Jeremiah rescued (vs. 10-13). 10, "King commanded." Zedeklah's better nature was stirred. "Thirty men." Not merely to draw up Jeremiah, but to guard Ebed-melech if the princes should oppose him. The king was determined that he should be rescued by force if necessary. Ebed-melech was rewarded for his faith, love and courage, exhibited at a time when he might

well fear the wrath of the princes.
11-13. Ebed-melech took the men as
the king had commanded and rescued Jeremiah. He let down into the pit ome torn clothes and worn out garments and instructed Jeremiah to roll them around the ropes and place them inder his armpits, so as not to suffer injury from the ropes when he was drawn up. Although Jeremiah was thus rescued from a terrible death, he was not set at liberty, but remained in the court of the prison. He was still in prison when the armies of Babylon took Jerusalem. He was found in chains and carried with other captives on the way to Babylon, but was released at Ramah, six miles from Jeru-salem. Thus ended the prison life of the prophet. How long he was in prison it is difficult to determine, probably for years. The Lamentations which he wrote after the destruction of Jerusalem must have been his frequent neditation while in confinement.

There are two cinnamon harvests annal-ly in Ceylon.

RAM'S HORN BLASTS



THE sin-problem is the secret of all problems.

Educators who feel sure that the taint will come off of mony under their handling, should take care that it does not come off on their han is. Love for the

law is the safeguard of liberty. Prosperity is not synonymous with

The word of salvation is always in The fear of the Lord secures the

flight of the devil. The lowering brow does not prove the heavy brain.

Walking worthily means more than walking wearily.

# **CHRISTIAN ENDEAVOR NOTES**

AUGUST TWENTY-SEVENTH.

Mission Work Among Women,-Acts 16: 13-18; Tit. 2: 3-5. (Home and Foreign Fields.)

The chief difficulty of missionaries in the Orient is to reach the women secluded as they are in harems; and this seclusion dwarfs their minds as much as it confines their bodies. The winning of the women means the winning of the children, the servants, and often of the men, so that work for women is especially import-

In pagan superstition the women are soul of conservatism, and often bitterly oppose any change on the part of the men. They must be won

Women have shone everywhere on the mission fields, and especially in the schools, where they have been indeed "teachers of good things."

Mission Notes Concerning Women. A Christian woman went to work in negro settlement in the Indian Territory appropriately named Sodom, vile was it. In less than a year the men had built a school house and church, and now the place is called appropriately, "Pleasant Grove.

In heathen lands the suffering caused women by the ignorance and superstition of the native doctors is unequalled among the world's tures, and the woman medical misdonary winds the endless gratitude of the women whom she frees from these

Dr. Clara Swain was the first woman medical missionary. She went to North India in January, 1870. When the medical missionary attended in her severe Illness the of the Chins prime minister, Li Hung Chang, the great man's influence

won for missions. A mission school-teacher in a Mor mon village was tormented by a rab-ble of boys, who stoned the school-house and tried to drive her out of town; but one day she called in the leader and got him to help her to put up a fallen stove pipe, so winning him that he became one of the most successful pastors in Utah.

A mission teacher in New Mexico was thwarted at every turn by a Catholic priest, but she ministered to the sick during a terrible scourge of diphtheria and smallpox, and afterwards all doors were open to her.

# EPWORTH LEAGUE LESSONS

AUGUST TWENTY- SEVENTH.

Womens Work for Missions .- Mark

14. 3-9; Acts 9. 36; Rom. 16. 1, 2 The woman who anointed Jesus; patron saint of all Ladies' Aid Societies, Dorcas; and Phebe, the succorer of many," furnish as our lesson basis. These all were noble women who poured forth their love to Christ in help to others. They are worthy types of those noble bands of Christian women who in our day have banded themselves together to carry the gospel to the neglected and secluded women of heathen lands. has crystallized itself into the Wo-Foreign and the Woman's Home Missionary Societies.

Ninety days after the organization of our Parent Missionary Society in "Woman's Auxiliary" ganized in New York by Dr. Nathan Bangs and others. An address was ssued to the "Female Members of the lethodist Episcopal Church." But in time the society became almost inactive and crowded out by the organization of other societies. It has been estimated, however, that they con-tributed at least \$20,000 to the Parent planted in 1847 a society of women in Haltimore was organized as the "Ladies' China Missionary Society.' For work. It granted \$5,000 for a "Female Academy" in Foochow, and gave for ten years \$300 per year to the Parent Society. The Union Woman's Misionary Society was organized in New York in 1860, and many of our church women were active in it until the organization of our own Woman's Fo-

reign Missionary Society. The organization of this society was effected in Boston in 1869 by a few elect ladies, some of whom are still living. They rapidly grew in numbers and in favor with the church. The present work of the society is important and growing rapidly. Their income is about \$500,000 a year. They support missionaries in all our foreign fields. About 250 are now at work under their direction. Some 6,000 auxiliaries at home with nearly 150,-000 members insure a still larger advance in the future. Twenty-five thousand copies of the Woman's Missionary Friend go into the homes of our people. In common with other church boards of Woman's Societies they are taking a systematic study of missions from text-books prepared for the purpose. This society is only one of many other church societies of women who are sending the gospel to the heathen women who are inac-cesible save through Christian women.

The Quarter Test. Hand a silver quarter to each play-

er, together with a sheet of paper, on which he should be asked to write his answers to the following questions, all bearing on things that can be found on a silver quarter: Name part of a river-Mouth

A hunted animal-Hare (hair).

An outline-Profile An Eastern fruit-Date. Dutch flowers-Tulips (two lips). Edge of a hill-Brow. Center of crime-I (eye). Twinkling lights-Stars. Impudence-Cheek. Meaning of "understands"-Knows nose).

The greatest country in the world-The United States of America. An American coin-Quarter dollar. A large bird-Eagle

Part of sentence-Clause (claws), What angels have-Wings. One out of many-E pluribus ur.um. What American citizens enjoy-

Part of the human face-Eur. Indian weapons-Arrows.

Girl Suffers for Father.

A six-year-old girl, the daughter of a stage manager, failed to obtain admission to a Munich girls' school, because her father's profession is considered "immoral."



THE DARK FIRST.

Not first the glad and then the sorrowful— But first the sorrowful, and then the glad; Tears for a day—for earth of tears is full; Then we forget that we were ever sad.

Not first the bright, and after that the But first the dark, and after that the bright; First the thick cloud, and then the rain-

bow's are; First the dark grave, then resurrection light. -Horatius Bonar.

THE HOLY SPIRIT IN PRAYER. BY A. S. WORRELL.

"Praying in the Holy Spirit:" "The Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to (See in order Jude 21; Rom.

8:26, 27.)
We have all learned the place the Father and the Son occupy in the prayers of God's people, viz., that prayer should be offered to the Father in the name of the Son; but comparatively few seem to know the place of the Spirit. To ignore the Spirit's place in our prayer-life, or to remain Ignorant of it, is to grieve the Spirit, and greatly hinder His work in us. How important it is, therefore, that we learn our dependence upon the Holy Spirit; and, to do this, let us glance at the mighty part that is assigned to Him in the working out of human redemption. The Spirit is the one who convicts the sinner (John 16:8); He is the agent of regeneration (John 3:5, 6:8): strengthens the inner man, or new nature, to the end that the believer may enthrone Christ in his heart by faith (Eph. 2:16, 17; John 14:17-20); He is the builder-up of the Christ-life in the fully surrendered and obedient believer (Gal. 5:22, 23; 2 Cor. 3:18); He becomes, as His presence is welcomed within, the teacher of the true believer (John 14: 26), and his guide into all truth (John 16:13, 14); and He is the inspirer of true prayer, being the bestower of the spirit of grace and of supplication (Zech. 12:10).

The Spirit's work in the matter of practical redemption is just as neces-sary as the vicarious sufferings of Christ on the cross; for, apart fre work of the Spirit, the death of Christ would have availed nothing in the way of human redemption. "He maketh intercession for the saints." He is "the Spirit of adoption, whereby we

cry, Abba, Father." He enables us to say, "Our Father, who art in Heaven." As we permit the Spirit to work in us, our prayers and our service become acceptable to God our Father. Failure in prayer must come from a feeble spiritual life in us; and our spiritual life is feeble, because we have not welcomed the Holy Spirit within us, and trusted Him to do His blessed work in our being. Our prayer-life is an exact index of the Spirit's work in us. If we take great delight in prayer, and pray without ceasing, it is because the Holy Spirit has been permitted to work freely in us.

Do we really desire to be at our best There are certain steps that lead in glorious realizations growing out of the prayer-life, we must take and maintain

these steps: We must, in the spirit of unreserved abedience, yield ourselves wholly to God, and invite the Holy Spirit into our hearts and lives, to make us real instruments of prayer, to

praise of the blessed God. Holy Spirit into our hearts, and believe His presence or not.

We should trust the Spirit to breathe into our spirits, or hearts, just the peritions that He knoweth the Father would be pleased to grant.
4. We should trust Him to impart

the faith to accept the answer to the petitions He breatheth in us, 5. We should trust the Spirit to unfold to us the Scriptures, to the end that our prayers may all harmonize with the Word of God, and that our petitions may be co-extensive with all

the provisions of grace in Christ Jesus.

6. We should ever keep our minds, hearis, and wills, centred in Jesus Christ, and see in Him the meritorious ground upon which our petitions may be granted by the Father.

7. If we ever expect to be success-ful in the prayer-life, we must take time to pray; have our hours and places for prayer; and make prayer one, at least, of the principal businesses of life; permitting nothing to disturb it. Oh, beloved, let us yield ourselves to

God, that He may make us all that He wisheth us to be; and, complying with the seven conditions above named, our spiritual life will grow stronger as the days go by, and our efficiency as instruments of prayer will increase accordingly.—Gospel Witness.

There is something beyond the philosophies in the light, in the grass blades, the leaf, the grasshopper, sparrow on the wall. Some day great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope, the whole sky is full of abounding hope—some-thing beyond the books that is consolation.-Richard Jeffries

Make Your Own Monument.

Live for something. Do good, and leave behind you a monument of vir-tue that the storm of time can never destroy. Write your name by kindness, love and mercy on the hearts of the thetsands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts of those you leave belief as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of Heaven.—Thomas Chaimers.

Dog Exterminates Woodchucks. Elliot Hubbard, who resides near Monterey, Mass., has a dog which he prizes highly as an exterminator of woodchucks. The dog is a rather common appearing shepherd, but dur ing the past few months he has taken quite a fancy to woodchucks, and has already killed twenty-two. The last one of "Sport's" victims was jet black, and the dog carried him for several miles in order to exhibit his prize to

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VISE OF INTEMPERANCE

A Wife's Story-Trial of the Husband For Cruelty to Her and His Three Small Children-Food the Rum Tiger Feeds Ou, and Yet is Always Hungry.

Six years ago I met Joseph Kenna. He was a good-looking young fellow. Often I watched him pass down the orten 1 watched him passes street on his lee-wagon. Every night he came to see me. Money was nothing to him then. He was making \$12 a He bought me everything. I

was happy.

"Oh." I used to say to him, "you're too good to me; I don't deserve it. All I can do is to love you." I did love him with my whole soul.

I thought of him all day. Such a fine fellow he was! After a year he asked me to marry him. I was the happiest woman on the East Side. I was proud of Joe. So we were married, and for a short time

One night Joe came home late. I thought he acted queer. He kissed me. His breath smelled of beer. My heart turned sick. I felt what was coming. True enough, I knew there would be no rest for me after that. Joe didn't say

much, and I didn't scold him. The next day he told me he was I forgave him. I hoped once In a few nights be came in It was midnight. "Where's dinner?" he yelled. His eyes were bloodshot and fierce. I was sitting up

"Here it is, Joe, dear," I said. He glared it me and swore a terrible oath. Then he dashed the dishes on the floor. I began to cry. "Shut up!" he shouted. I'll choke you.

I trembled with fear. He fell on that lounge there and dropped to sleep. It made my heart bleed to look at him. made my heart bleed to look at him.
Oh, it was terrible! The next morning he went away and never spoke to

It was the first time. After that it got worse. Little Joe was born. His father cursed at him cried, and threatened him. He never came in till late at All the neighbors were afraid of him. They wanted to help me, but

For five years night after night he came home drunk. He would slap me sometimes and strike the children. But loved him in spite of it all

Little Joe was five and Julia two ears old when baby was born. She's thirteen months old now. From that time Joe went from bad to worse. He lost his position on the ice wagon. He gave us nothing to ent. "I wish you were all dead," he would

How he got liquor, I don't know; but get it he did. One cold night there was no fire in the stove. I was freezing. I wrapped my one shawl round the baby, and Julia huddled up near me bed. Little Joe came in. His hands red with cold.

"Mamma," he cried, "here's a quarter a big man gave me." His father stood in the doorway. He saw the quarter. "Give it here," he growled.
"I won't," answered little Joe, run-

His father picked up a chair and hit the boy-his own son. The quarter rolled on the floor. The little fellow

did not move. "You've killed my darling!" I cricd He muttered out an oath and slunk out He always had a heavy whip. With this he beat me and his little ones. When they cried he laughed. Poor little dears! When they heard him coming their faces would go all white and they would tremble all over.

Joe's clothes got all ragged. didn't care. Whisky was all he want-ed. At last I got sick. I had to lie I was trying to sleep sofa, not a month ago, when in stag-

"Get up." he roared, and struck me with the butt of his whip. I shrunk away. "Stop hitting my mamma," I heard little Joe cry. He turned around and threw the boy on the floor he struck the baby and stumbled out. My body was all black and blue where he'd hit me. I was sore hugged the poor baby. It kept looking

at the door and screaming.

Joe didn't come back that evening I kissed the children and tried to keep awake, but my cyclids were too heavy Little Joe was crying for something to cat. My head was dizzy. There was nothing in the room. I was faint. I ried to nurse baby in vain.

Then I tried to get up. I was too weak and sore. I looked at the picture

of the Virgin there and prayed.

I could not see clearly. I put my hand over one eye. All was dark. My cup was full, but I hoped for the children. I told them to be good and hon-est and to love their poor mamma. For five days I lay on the bed. The n once. "For God's sake, dear," I said, 'light the fire and give the bairns something to cat." He scowled at me and broke a rocking chair on the floor.

I did not see him again. Finally a man from some society came in. He took me and cared for the children. The next thing I knew I was

n Bellevne Joe has gone now. I am sorry for him. He meant to kill me. He tried to, but that was because he was drunk. Perhaps he'll reform and be good after

e gets out of jati. Perhaps he'll be glad to see his boy and girls growing up. I am praying he will. I must support them till they get big somehow.

If only my eyesight would come back

This is the way a New York dally caper winds up the trial of a man for cruelty to his wife and three small children: "Yet who cares: the cum tiger must be fed."-The National Ad-

Temperance Notes,

Cheerfulness is the bright weather of the heart: "strong drink" withers it. Given a sufficient motive, a drunkard can redeem himself, even when he is past middle age.

The sale of beer has fallen off greatly in India of late, owing, says an official report, to "the spread of temperance principles in the army.

The Rev. Harvey Wood fells Ocean Grove that drunkenness among the women of America has increased diffy per cent, within a few years.

For progress along local option lines. Hilnois heads the list, with nearly 700 non-drinking communities.

Sir Feederick Treves is authority for the statement that the use of alcohol has steadily decreased in the medical profession during the last twenty-five CORES.

The statistics of beer consumption, which are available for only seven countries, show a total consumption of comprises, show a rotal consumption of Attest 000,000 gallons anamally. In 1904 Germany consumed 1,783,090,000, the United Kingdom, 1,500,000,000; the United States, 1,194,000,000; America, 402,000,000; France, 280,000,530; Hr.n-gary, 38 200,000, and Italy, 6,750,000

R. G. Dun & Company's "Weekly Review of Trade" says:
"Trade reports are less uniformly favorable, but adverse factors are of a temporary nature, and the net results for the week is satisfactory."

"Numerous strikes have occurred, exerting the customary pernicious influence over business, and the epidemic of yellow fever is restricting Southern trade. On the other hand, thermal conditions have facilitated retail trade, crop prospects have greatly improved, and ou town buyers are numerous in all the

"Iron furnaces and steel mills make progress, but less rapidly. Lumber mills and dealers are having an exceptionally busy season. Railway earnings in July were 7.4 per cent, greater than in the

same month last year.
"Little change has occurred in the fi-nancial situation, rates ruling easy, while prices of securities have risen close to the highest point on record.

"Recovery in the iron and steel indus-try comes more slowly than was anticipated, yet there are numerous indica-tions of a better tone.

'Raw materials of the footwear industry continue strong, hides commanding the highest position since the Civil War and showing no indication of reaction, Failures this week numbered 222 in

the United States, compared with 222 a year ago, and 19 in Canada, against 33 Bradstreet's says: "Wheat, including flour, exports for

he week are 865,002 bushels, against 1,041,000 last week, 1,281,300 this week ist year, 3,413,191 in 1903, and 4,591,-So5 in 1902. Corn exports for the week are 1,152,441 bushels, against 1,013,675 last week, 695,222 a year ago, 707,387 in 1993, and 93,423 in 1902."

### WHOLESALE MARKETS.

Baltimore, Md.-Fl.OUR-Dutl and unchanged; receipts, 11,868 barrels; exports, 298 barrels.

ports, 298 barrels.

WHEAT—Easier; spot, contract, 83

@83¼; spot No. 2 Western, 84¼@84¼;
August, 83@83¼; September, 83½@

83¾; December, 86¼@85¾; steamer
No. 2 red, 77@77¼; receipts, 70,267
bushels; new Southern by sample, 50@

81; new Southern on grade, 79@84½.

CORN—Easier; spot, 50@60¼; August, 60@60¼; September, 30½@50¾;
year, 40½@49¾; January, 40@49¼;
steamer mixed, 57½@57¾; receipta, 16,045 bushels; Southern white corn, 36@

50; Southern yellow corn, 50@63½.

Southern yellow corn, 50/2/531/2 OATS-Unsettled; old No. 2 white, 341/2@341/4; old No. 2 mixed, 311/2@

3134; recripts, 19.035 bushels. RYE-Steady (uptown); No. 2 West-HAY-Easier; old No. 1 timothy, 15.00@15.50; old No. 1 clover mixed,

12.00(# 12.50. BUTTER-Steady, unchanged; fancy imitation, 17@18; fancy creamery, 211/2 @22; fancy ladle, 16@17; store-packed, 14@15. EGGS-Firm, 18.

CHEESE—Firm, unchanged; large, 11½; medium, 11¾; small, 12.
SUGAR — Firm, unchanged; coarse granulated, 5.45; fine, 5.45.

New York.—RYE—Dull; No. 2 Western, 71 asked c. i f. New York. WHEAT—Receipts, 2,000 bushels. Spot, easy; No. 2 red, 88 elevator; No. 2 red, 80½ f. o. b. afloat; No. 1 Northern Duluth, 1.1514 f. o. b. affoat.

CORN—Receipts, 58.125 bushels; exports, 130,904 bushels. Spot, easy; No. 2, 6114 elevator and 6114 f. o. b. affoat; No. 2 yellow, 611/2; No. 2 white, 62.

OATS-Receipts, 33,000 bushels; ex-ports, 1,095 bushels. Spot market, quiet; nixed oats, 25 to 32 pounds, 321/2@331 patural white, 30 to 32 pounds 3614; elipped white, 36 to 40 pounds, 37

BUTTER-Easier; receipts, treet price, extra creamery, 211/2@2134; prices unchanged. CHEESE - Quiet, unchanged; re-

ceipts, 1,171; weekly exports, 2,020 boxes. EGGS-Firm, unchanged; receipts, POULTRY - Alive, quiet; Western chickens, 14; fowls, 13; turkeys, 13; dressed, casy; Western chickens, 14@

RY EFLOUR—Steady; fair to good, 413@450; choice to fancy, 430@485.
CORNMEAL—Steady; fine white and ellow, 1.30; coarse, 1.16@1.18; kiln-

dried, 3.20. HAY-Firm; shipping, 60@65; good choice 85@90. HIDES-Firm; Calveston, 20; California, 19; Texas, dry, 181/2.

POTATOES—Easy; Long Island, 1.62@1.75; Southern, 1.00@1.50; Jersey weets, 2.25@2.75. PEANUTS-Quiet; fancy hand-pickd, 5/65/4; other domestic, 3/05/4. CABBAGE-Easy; Long Island, per

Live Stock New York-BEEVES-Dressed beef, low at 7@9. Exports, 930 head beeves and 6,600 quarters of beef. CALVES-No trading of importance:

eling steady; city dressed veals, slow 86012; country dressed, steady at 5 SHEEP AND LAMBS-Sheep dull SHELP AND LAMBS—Steep dull and 15%25c. lower; good lambs, about steady; common and medium moving more freely at a decline of 25@35c. About all sold Skeep sold at 300@4.50; culls, 2.50; lambs, 5.75@7.40; dressed mutton, weak at 6½@9; dressed lambs, lower at 8@11½.

Chicago.-CATTLE-Market, steady ood to prime steers, 5.25@5.90; poo medium, 3.75@3.00; stockers eders, 2.25@4.25; cows, 2.40@4.60; eifers, 2.23@5.00; canners, 1.25@2.40;

### bulls, 2.40(04.00; calves, Texas-fed steers, 3.60@4.75-MUCH IN LITTLE.

3.00@7.00

The "labor mafia" in Chicago has sent a death notice to Robert Noren, treas-urer of the Chicago Federation of Labor Official statistics show that the area sown with wheat in Great Britain is 1,375,284 acres, the smallest area ever recorded.

Persia has asked Russia to send sugar experts to examine the possibility of the cultivation of beet root in Persia, and of the establishment of refineries there. A Russian commission will accordingly eave for Persia at the end of August

The very small proportion of owners to the total number of tillers of the soil is generally believed to be one of

soil is generally believed to be one of the greatest drawbacks to the British agricultural industry, and the extension of the Irish land-purchase scheme to the other parts of the bingdom is need as a remedy by persons who have studied the subject.

In a case coming up on appeal, the Supreme Court of the German Empire has decided that the use of fish isingless dissolved in tartaric acid to clarify wine is not permissible and is subject to penalty. Wine thus treated is to be expessioned addressed addressed on account of the acid added.

COMMERCIAL KEVIEW.