DR. TALMAGE'S SUNDAY THEME.

See Nebuchaduezzar on the Proudest Throne of All the Earth and Then See Him Graze With the Sheep and

upon Nebuehadnezzar, and he was a from men, and did eat grass as oxen, bis body was wet with the dew of en, till his hairs were grown like eagles' ors, and his nuils like birds' claws."—

ith the spiender of Babylon, as some morning you walk out with Nebuchadnessar on the suspension bridges which hang from the onsctops and he shows you the vastness of its realm. As the sun kindles the domes lith glist nings almost insufferable and the rest streets thunder up their pomp into the ar of the menarch, and armed towers stand cound, adorned with the spoils of concerns empires, Nebuchadneszar waves his and above the stupendous scene and examins. "Is not this great Babylon, that I ave built for the house of the kingdom by majesty?" But in an instant all that pleader is gone from his vision, for a voice the from the heaven, saying; "O King sebuchadnessar, to the if is spoken. The ingulation is departed from thee, and they hall drive thee from men, and thy twelling hall be with the beauts of the field. They hall make thee to cat grass as oren and seven with the beasts of the field. They hake thee to eat grass as oxen and seven shall pass over thee, until thou know a Most High rulets in the kingdom of ad giveth it to no Most High ruleth in the kingdom of and giveth it to whomsoever he will." our from the time that he made the he is on the way to the fields, a maniso, shing into the forests, he becomes one leasts, covered with eagles' feathers feetien from the cold, and his anits ag to birds' claws in order that he dig the earth for roots and elimb the or note.

might dig the earth for roots and elimb the trees for nuis.

You see there is a great variety in the Scriptural landscape. In several discourses we have looked at mountains of excellence, but now we look down into a great, dark chasm of wichedness as we come to speak of Nebuchadnessar. God in His Word sets before us the beauty of self dental, of sobriety, of devotion, of courage, and then, lest we should not thoroughly understand Him, he introduced Damiel and Paul and Debotah as illustrations of those virtues. God also speaks to us in His Word as to the hatefulness of pride, of folly, of implety and lear we should not thoroughly understand Him, introduces Mebuchadnessar as the impersonation of these forms of deprayity. The former style of character is a black buoy, swinging on the rocks, to show where vessels wreek thomesives. Thanks unto find for both the buoy and the lighthouse! The heat of Nebuchadnessar is thundering at the gates of Jerusalem. The crown of that seared city is struck into the dust by the hand of Babylonish insolence. The vessels of the temple, which had never been descerated by profane touch, were ruthlessly seized for snortlege and transportation. Oh, what a sad hour when those Jowe, at the command of the invading army, are obliged to leave the home of their nativity? How their hearts must have been wrang with auguish when, on the day they departed, they neard the trumpets from the top of the temple announcing the hour for morning secrifice and saw the smoke of the altars ascending around the holy hill of Zion: for we I they knew that in a far distant land they would never hear that it rumpet call nor behold the majestic ascent of the sacrifice! Behold those captives on the road from Jarusalem to Babylon! Worn and weary they dare not hait, for roundahout are armelimen arging them on with hoot and shout and blesphemy.

Azed men tottered along on their staves, weeping that they could not lay their banes.

Aged men totered along on their staves, seeping that they could not lay their bones the sleeping place of their fathers and sildren, wondered at the length of the way at sobbed themselves to sleep when the got had fallen. It seemed us it at every up a heart broke. But at a turn of the road abylon suddenly springs upon the view of a captives, with its mardens and balaces.

Babyion suddenly springs upon the view of the captives, with its gurdens and palaces. A shout goes up from the army us they behold their native dity but not one busza is heard from the captives. These exiles naw no splendor there, for it was not home. The Euphrates did not have the water gleam of the brook Kedron or the pool of Sileam. The willows of Babyion, on which they hung their unruned harps, were not as graceful as the trees which at the foot of Mount Moriah seemed to weep at the departed glory of Judah, and all the fragrance that descended from the hanging gardens upon that great dity was not so sween as one breath of the smalls and frankincense that the high priest kindled in the assetuary at Jerusalem.

On a curtain night, a little while after these captives had been brought to his city, Nebuchadnezzar is scared with a night vision. A bad man's pillow is apt to be stuffed with deeds and forebodings which keep talking in the night. He will find that the captes down in his pillow will stick him like porcupine quilts. The ghoets of old transgressions are sure to wander about in the darkness and becken and him. Dremms drop no anchors, and therefore are apt to sail away before we can fasten them. Hebuchadarzaur calls all the wise men of the tand into his presence, demanding that by their necromakey they orpinin his dream. They of course fail. Then their faithful king issues an edict with

can fasten them. Nebuchadar zaur calls all the wise men of the tand into his presence, demanding that by their necromacy they oxplain his dream. They of course fall. Then their fisthful king issues an edict with as little sense as mercy, ordering the slaying of all the learnest men of the country. But Daniel the prophet comes in with the interpretation just in time to mave the wise men and the Jawish captives.

My friends, do you not see that pride and rule ride in the same saddle? See Nepuchadanszar on the pronder throne of all the cartin, and then see him graze with the sheep and the cattiel Pride is commander, well plumed and comparisoned, but it leads forth a dark and frowning hose. The arrows from the Almighty's quiver are apt to strike a man when on the wing. Goliath shakes his great spear in defiance, but the smooth stones from the brook make him stagror and fall like an ox under a butcher's bludgeon. He who is down cannot fall. Venses send-diag under hare poles do not feel the force of the storm, while those with all sails set expaises at the sudden descent of the temper. Remember that we can be as proud of our humility as anything clea. Antiethenes walked the streets of Athens with a ranged deak to demonstrate his humility, but Somasse declared he sould me his hypocrisy through the holes in his close. We would all see ourseives smaller than we are if we were as philosophic as feverus, the Emperor of Rome, who said at the close of his life, "I have seen everything, and overything is sothing." And when the urn that was to contain his ashes was at his command rrought to him, he said, "Little urn, thou halt contain one for whom the world was see little."

De you not also learn from the misfortune of little."

sel driven on the rooks, when hundreds go down never to rise and other hundreds drag their manglei and shivering bodies upon the winter's neach, is nothing compared to the foundering of intellects full of vast hopes and attainments and capacities.

Christ's heart want out toward those who were enleptic, failing into the fire, or maniam outring themselves among the tombi. We are accustomed to be more grateful for physicial noulth than for the proper working of our mind. We are ant to take if for grunted that the intellect which has sorved us so well will always be fathful. We torget that an engine of such tramendous power, where the wheels have such vasiness of officie and such switness of motion, and the least impediment might put if out of gear, can only be kept in proper balance by a divine hand. No human hand could outlener the train of immortal faculties. How strange it is that our memory, on whose shouldors all the misfortunes and successes and occurrences of a lifetime are placed, should not oftener break down, and that the scales of judgment, which have been weighing so much and so long, should not lose their adjustment and their fancy, which holds a dangerous wand, should not sometimes mailclously wave it, bringing into the heart forebodings and hallucinations the most appalling! Is if not strange that this mind, which hopes so much in its mighty leaps for the attainment of its objects, should not be dashed to pieces on its disappointments? Though so delicately tuned, this instrument of unteld harmony plays on, though fear shakes it and vexisions ruck it and sorrow and joy and loss and gain it quick succession best out of it their dirge or toss from it their anthem. At morning and at night, when in your prayer you rehearts the tast food makes of bad meu. The actions of the wicked are used as instruments for the punishment of wickedness in others or as the illustration of your reason.

See also in this story of Nebuchadnessar the use that God makes of bad meu. The actions of the wicked are used as instru

Houses and stores and shops in a sight foundered on the rock of bankruptcy, and healthy credit without warning dropped dead in the street, and money ran up the long ladder of tweaty-five per cant. to langh down upon those who could not climb after it.

after it.

Dealers with pockets full of securities stood shouting in the deat ears of banks. Men rushed down the streets with protested notes after them. Those who before found it hard to spend their money were left without money to spend. Laborers went home for want of work, to see hunger in their chair at the table and upon the hearth. Winter blaw his breath of frost through fingers of isicles, and sheriffs with attachments dug among the cinders of fallen storehouses, and whole chies joined in the long funeral procession, marching to the grave of dead fortunes and a fallen commerce. Verily the righteons suffered with the wicked, but generally the wicked had the worst of it. Splendid estates that had come together. ily the righteous suffered with the wicked, but generally the wicked had the worst of it. Splendid estates that had come together through schemes of wickedness were dashed to pieces like a potter's vessel, and God wrote with letters of fire, amid the ruia and destruction of reputations, and estates that were thought impregnable, the old fashioned truth, which centuries ago fie wrote in his Bible, "The way of the wicked he turneth upside down." As the stars in heaven are reflected from the waters of the earth, even so great and magnificent purposes are reflected back from the boiling see of human passion and turnoil. As the voice of a sweet song uttered among the mountains may be uttered back from the cavernous home of wild beast and rocks split and thunder scarred, so the great harmonies of God's providence are rung back from the darkest caverns of this sin struck earth. Sennacherib and Abimelech and Herod and Judas and Nero and Nebuchainezzer, though they struggled like beasts unbroken to the load, were nut into a yoke, where they were com-

providence are rung bask from tile darrest caverns of this ain struck earth. Sennacherib and Abimelech and Herod and Judas and Kero and Nebuchadnezzer, though they struggled like beasts unbroken to the load, were put into a yoke, where they were compelled to help draw ahead God's great projects of mercy.

Again, let us learn the lesson that men can be guilty of polluting the sacred vessels of the temple and carrying them away to Esbylon. The sacred vessels in the temple at Jerusalem were the cups and plates of gold and silver with which the rites and ceremonies were colebrated. The laying of neutien hands upon them and the carrying them off as spoils were an unbounded offense to the Lord of the temple. Yet Nebuchadnezzer committed this very sacrilage. Though that wicked king is gone, the sins he inaugurated walk up and down the earth, cursing it from century to century. The sin of desecrating sacred things is committed by those who on ascramental day take the communitien cup, while their conversation and deeds all show that they live down in Babylon. How solemn is the Sacrament! It is a time for town, a time for repontance, a time for faith. Sinai stands near with its fire split clouds and Calwey with its victim. The Holy Splrit broads over the scene, and the glory of heaven seems to gather in the sanctuary. Vite indeed must that man be who will come in from his tilok and unrepeated follies to take hold of the sacred vessels of the temple. Oh, then Mebuchadnezzer sacred things who use the Sabbath for any other than religious purposes. This holy day was let down from

thos Mebuchadaezzarl Buck with you to Babylon!

Those also descerate secred things who use the Sabbath for any other than religious purposes. This holy day was let down from heaven amid the intense secularities of the week to remind us that we are immortal and to allow us preparation for an endless state of happiness. It is a green spot in the hot desert of the world that gushes with fountains and waves with paim trees. This is the time to shake the dust from the robe of our play and in the tents of Jarael sharpen our swords for future donfliet. Heaven, that seems so far off on other days, alights upon the earth, and the cong of heavenly choirs and the heavens of the white robed seem to mingle with our earthly worship. We hear the wailing infant of Bothlehen, and the hammer stroke of the despender's weary con in Kazareth, and the prayer of Gothemans, and the history of Golgothe. Glory be unto the Lord of the Sabbath! With that one day in seven Ged divides this great see of business and

gayety, that so, dry shod, we may pass between the worldly business of the past and the worldly business of the future.

But to many the Sabbath comes only as a day for neighborhood visiting, field rambling, hotel lounging and political caucusing. This glorious Sabbath, which was intended only as a gotten chalics from which the thirsty should drink, is this moment being carried down to Babyion. I do not exaggerate the truth when I say that to tens of honeands there is no distinction between the Rabbath and the week days except that on the Lord's day they do not work, while they eat more largely and dissipate more thoroughly. Sabbath breakers are like hunfars who should compell flieir hounds to take rest while themselves continue on the weary chase, for men on the Sabbath allow their bodies, which are merely the animal nature, sufficient repose, while their immertal nature, which should be fed an I refreshed, is compelled to chase up and down this world's highway. How shameful to rob God of His day, when His allows men so much lawful acquisition, even of a worldly nature, on the Sabbath, for, although men themselves are commanded to rest, the corn and the wheat and the grass grow just as rapidly on the Sabbath as on other days, so that while they sit in the sanaturary they are actually becoming richer in worldly things. Wafie you are doing nothing your bonds and morigages are all accumulating luterest for your estate just as fast as on other days. Men hired by the month or year are receiving just as much wages while quiet on the Sabsoring nothing your bonds and morigages are all accumulating interest for your seate just as fast as on other days. Men hired by the month or year are receiving just as much wages while quiet on the Sabbath as they are the hard working weekdays. No, I say how unuiterably mean it is, when God is adding to your worldly estate on the Sabbath as certainly as on other days, that any should not be satisfied with that, attempt to seize additional secular advantage from the Lord's day. Have you never noticed the currous fact that our worldly occupation frequently seems to be divided into sections of six days each?

Every week we have just enough work given us to do in six days. God makes just enough breaks in our continuous occunations to thrust in the Sabbath. If you have not before noticed, observe hereafter that when Saturday night comes, there is almost always a good stopping place in your business. All things seemlar and spiritual in providence and revelation seem to say, "Remember the Sabbath day to keep it holy." When the six days of creation had passed, God stopped working. Not even a pure flower or a white aloud would He make, because it was the Sabbath, and, giving an example to all future times, He rested.

Just in proportion as men are wrong will they be bofsterous in their religious contentions. The lumb of religion is always gentles, while there is no liop so flaces as the roaring flon that goes about seeking whom he may devour. Let Gibraltars beich their war flame on the see, and the Dardanelles darken the Hellespont with the smoke of their batteries, but forever and ever let there be good will among those who proless to be subjects of the gospel of gentleness. "Glory to God in the highest, and on earth peace, good will to men."

What an embarrassing thing to meet in heaven if we have not settled our controversies on earth. So I give out for all peocless of the gospel of gentleness.

heaven if we have not settled our contro-versies on earth. So I give out for all pecp.s of all religions to sing John Fawcer's hymn, in short meter, composed in 1772, but just as appropriate for 1857:

Blest be the tie that binds Our hearts in Christian love. The fellowship of kindred minds Is like to that above.

From sorrow, toil and pain
And sin we shall be free,
And perfect love and friendship reign
Through all eternity.

CIVIL SERVICE.

The Competitive Class Enlarged and the Commission Nearly Satisfied.

The thirteenth annual report of the Civi Service Commission has been submitted to the President. It reviews the growth of the Government's civil service and important

reforms and extensions contemplated.

The promulgation of the law on the subof political assessments and the commission's warning to employes during the cam-

of political assessments and the commission's warning to employes during the campaign that they could not be forced to contribute to political funds, the report says, had a most salutary effect.

In the last four years the removals from competitive positions at Washington were less than two per cent. a year, not including those from necessary reductions in the force. In the unclassified and exempt service at Washington the removals are believed to have aggregated in the four years at least fifty per cent.

The total approximate number of positions in the civil branch of the Government is 178,717. Of these 87,107 are in the classified services and 91,610 unclassified. Of these not yet classified 66,725 are postmasters of the fourth class, whom the commission would include in the competitive class.

The commission is of opinion that when the fourth-class postoffices shall be included in the classification by executive order, the four years' tenure of office acrs are repealed and regulations in successful operations in all the departments requiring promotions to be based on the efficiency of employas, the reforms in executive civil service will be practically complete.

For the five branches of the classified service during the year ending June 30, 1896, 21,270 persons were examined, of whom 20,

service during the year ending June 30, 1896, \$1,270 persons were examined, of whom 20,-493 pussed and 5084 were appointed.

THE WEALTH OF CUBA.

Mer Principal Resources Are Sugar and

The destruction which the war in Jube is now causing and the devastation of her crope is of vast consequence to the United States. The importance of the island in point of commerce is immense to this country, as can best he judged by a glanco at the statistics of her resources. The wealth of Cube lice, to a great extent, in her sugar and tobacco crops, but she possesses other important products whose production and export have been rapidly developed of recent years, and which will constitute in the future the means of payment for large imports. Among the exports from Cube in 1891, one of the last years for which the official figures are available, were \$1,700,000 in mineral products. \$842,600 in timber, \$700,000 in coffee and occoo, \$610,000 in pincapples, \$450,000 in coffee and occoo, \$610,000 in pincapples, \$450,000 in wax and honey, \$150,000 in spenges, \$180,000 in sweetments, \$110,000 fn cattle, \$91,000 fn occoanuts and \$665,000 of various other articles. The destruction which the war in Jube is

Caught Consumption From Cattle.

Captain I. Smith, "President of the First National Bank of Mason City, Iowa, and member of the Board of Supervisors, has gone to California for his heath. It is reported that the doctors diagnose his disease as consumption, contracted from inhaling tuberculosis from his diseased a stile. About a year ago his herd was afflicted and several were killed by the State Veterinary Surgeon.

BILL ARP'S WEEKLY LETTER

REQUIRES FIVE HUNDRED MIL-LION DOLLARS FOR A DINNER.

SAGE OF BARTOW LIVES HIGH

Writes of Knowledge, Its Acquisition and Dissemination—He is Pleased With The Question Department.

There is no column in a newspaper that is so attractive and instructive as that devoted to questions and answers. Indeed, if any whole page were set apart to this mode of diffusing knowledge, it would all be read.

There are books enough, of course, but the masses of the people have not got them and cannot buy them. Cyclopedias are expensive, but almost every successful newspaper is well equipped with such works and can readily refer to thom and answer the questions correctly.

I was ruminating about this because of the cagerness with which my own family peruse all the questions in the Constitution and the

all the questions in the Constitution and the Home and Farm and then make research to answer them. I once had quite a valuable library, but about thirty-three years ago some vanidals calling themselves soldiers did feloniously take, steal and carry it away, and I have not been able since to supply its place; nevertheless, we have more books than the average family and find great com-fort in them.

The Evening Constitution promises its readers a symposium of ten historical questions every week—and while the people are seeking the snawers, they unavoidably come across much interesting and valuable information. My folks had to read the biographics of all the presidents, from Washington to Jackson, before they found out which of them was married twice to the same lady. This a good method of diffusing knowledge, and it is gratifying to note how many responses are made by the young people. It is a pleasant mode of teaching without constraint or discipline. The reward is small but the acquisition of knowledge is profitable and enduring. Then there is a dare, a banter, a competition about it that makes it inviting. The Evening Constitution promises its

banter, a competition about it that makes if inviting.

Nothing flatters an old man's vanity more than to be appealed to for information concerning such things. He is proud to have the young people look up to him as a philosopher, a historian, a scholar.

Solomon says: "Get wisdom; get understanding." Lord Bason says: "Knowledge is power," and Shakespeare says: "Knowledge is the wing with which we fly to heaven." Most of us get our knowledge from books—from the brain of other people who have gone before; but that obtained from thoughtful observation and experience is the better kind. Long, long ago I knew an old man who had no books and could hardly write his name, yet his knowledge of things around him—of the changes of the moon and the forebodings of the weather; the batter of plants, the batter. moon and the forebodings of the weather; the growth of plants; the habits of fowls and fishes, and the structure of animals was remarkable. I was glad to be a pupil under such a master.

such a master.

The other day I thought to show off a little of my learning at the dinner table. It was not an extraordinary dinner, and I asked what did it cost. They figured it out to be about 75 conts. Then I remarked that the capital invested in procuring this unpretending meal was not less than five hundred millons of dollars and gave employment to five million mea, for it takes many ships and many railroads.

many railroads. many railroads.

The pepper in this little box was grown in the Rast Indies, 10,000 miles away. It grew on a little vine about eight feet high and not less than five years old. It was green when it was gathered, and was then dried in the sun until it turned black. The white pepper is made by taking the black shell off before it is ground. The vine is said to be very beautiful and the natives use the root for a beverage that interested them, just like the Mexicans use the magyar plant or the Americans their rye and corn. So you see that since the day of Noah the people of every nation have found something to exhibit and a miles of well. Well, it took a ship and 1,000 miles of railroad to bring this pepper here. Then here is the tea that is brought all the way from China and the coffee from South America and Mexico. The codfish we had for breakfact came from off the coast of Maine. This piece of boiled ham came from Kansas City. This bread was made from flour that was ground from Dakota wheat. This sait came rom the Indian reservation in New York state. This Worcester sauce came from London. These canned peaches came from California. The spices that are in the cake, the cinnamon and mace and numeg came from the Moluceas or Spiso islands in the Indian Archipelago. And the cloves that Indian Archipeingo. And the cloves that you use came from over there. Cloves, you must know, are the little short black hobnails that the cobblers drive in the heels of peasants' shoes and the spice resembles them so much that it took their name. Cloves are not the fruit nor the sead of the tree best so much that it took their name. Cloves are not the fruit nor the seed of the tree, but it is the bloom plucked and dried before it has quite opened. A great naturalist says that the clove tree is the most beautiful, the that the clove tree is the most peautiful, the most slegant and the most precious of all known trees. It is about forty feet high and lives to be 100 years old. Wouldn't you like to have one in the front yard? And there is another fragrant fruit—the citron of commerce that you use in your fruit cake. It takes a big ship to bring that here from Italy and the macaroni has to some along with it. Now here are the potatoes and rice and sugar and cheese that come from abroad.

Please tell me what we have that is home made or home grown within the limits of Bartow county? Bartow county?"
"Corn bread and butter and buttermilk,"

was the roply. "Well, we could live on that," said I "Suppose we try it for a year and see how it works. It looks like a shame to have \$600,000,000 and five million men employed to get us a dinner."

"Suppose we wait 'till next week?" said

suppose we wait till next week? Said my wife. "We are going to have company tomorrow. By the way, you didn't mention this linen damask tablectoth that came from Belfast, nor these knives that Rogers made in England and the ivory handles that came from the jungles of India. All of these dishes came from somewhere up north, and so did this extension table and that side-board."

board."

"No," and I, "we never had anything but negroes and cotton before the war. They took the negroes away from us and have run the cotton down to 4 and 6 cents, but we still live, poor and proud, thank the good Lord for His mercies."

"Yes," said my wife, "better is a little with the fear of the Lord than great tre sures and trouble therewith. That is what Solomon says, but I want a good dinner as song as I can get it."

for the dinner of herbs where there is no hatred, but if you wish to try the cornbread and buttermilk you shall have it every day. It will soon be time for you to plant your garden and raisethe herbs. The rest of us will take some of the ox a while longer."

So you see how it is. I have lost my influence and see no hope of family reform at the dinner table.—Bull Ass in Atlanta Constitution.

LIVING WORDS FRUM THE PULPIX

SINS OF THE STRONG.

Some of the Ways in Which the Weak Are Oppressed.

"Then consulted I with myself and I rebuk-ed the nobies and the rulers and said unto them, ye exact usury, every one of his broth-er." Nehemian v. 7.

This is a picture of humyn society drawn.

more than two thousand years age. It is atill a picture of human society. The world has not outgrown its heart-ache. Lazarus is still at the gate of Dives with his piteous syes and empty hands, even though the electric light falls upon him and the horseless carriage rolls by him in the street. The arraignment lits every age. It cances the human wait that went up from the banks of the man wail that went up from the banks of the Nile, the protest of the Continental fathers, the bitter cry of the tolices and the poor of

the bitter cry of the tolices and the poor of modern cities and the stormy wrath of oppressed millions on western prairies. The abuse of power, of wealth, of knowledge, these are the sins of the strong.

Soil assertion, personal aggrandizement, material expansion are the prevailing notes of our time. The man who succeeds is apt to be the man who gets rich, or who shoulders forward into position, though he himself may be a gilded ruin. The other man, however just or noble, or saurificing, because he is not masterful and dominant, because he does not, like Cain, earry a ciub, is voted a failure. The sense of brotherhood is weak. We talk too much of rights, too little of duties. The subtle temptation of our Lord's life was to use his magnificent power and opportunity for personal ends. The temptation comes home to the best and bravest of men to lay hold of the power and majesty about them and pervert them to personal ends.

The sin of the strong is indicated in politi The sin of the strong is indicated in political tyranny. The motto of Louis the XIV.
"The state is myself," is very popular in our day. We have gotten rid of Kings and nobles but we are still ruled by political bosses. "A government of the people, for the people and by the people" is a good, is a state of the people and by the people. nuble principle and we rise to it on rare oc-casions, but in the Calo, though the declarcasions, but in the Clin. though the declaration has been in force a century and a quarter, in most commonwealths it is still "government of the bosses, for the bosses, and by the bosses." Party tricks override patriotism. Office buys votes and party is exaited above principle. We have dethroused aristocracy, but often we enthrone the basest of all uristocracies—a hungry mob under the name of majority. Democracy without social conscience, without ethical obligation, without true ideals, is simply hell on earth.

Universal suffrage is simply the distri-

Universal suffrage is simply the distri-bution of political power. The machine con-centrates this power in the hands of the few and thus defeats the very aim of popular government. The spoils of office, special and class legislation, the modern method of

highway robbery, are glaring instances of highway robbery, are glaring instances of the sins of the strong in the abuse of the high prerogative of government.

Nor is industrial tyranny less significant. The world worked their into a fever once over the theory of Malthus that the increase of unpulation would outstrip the feedbase of unpulation would outstrip the feedbase. over the theory of Malthus that the increase of population would outstrip the food-producing power of the earth. The introduction of machinery however dissipated that fear. Seven men now, with the aid of machinery, can produce food enough for one thousand persons. But the machine fiscil brings another trouble—the problem of employment. Machinery means the Aimighty himself doing the drudgery of toil for his children. Now, if the Aimighty reigned within human hearts all this would bring good and not evil. But he does not reign there. Solfishness is upon the inner throne. The instruments of production, like political power, are in the hands of tion, like political power, are in the hands of the few. The value of the individual is lessened, personality is reduced. The problem of human society is changed by the machine. An employer may say "I can reduce wages tencents per day to the man; with one thousand employes, that means three thousand dollars per month, or thirty-six thousand dollars a year." Let us hope that this is rarely the say the say that means three thousand dollars a year." done. Nevertheless the power and the op-portunity is there, and together they consti-tate a subtle temptation to the sin of the strong. The problem now is to find employment for every able and willing man, and to preserve the independence and worth of the individual. That implies two things, Nevertheless the power and the opa living wage and a pivot of choice within the man himself.

The sin of the strong is apparent in commercial tyranny. The great source of a nation's wealth, or rather a joint condition of wealth is the public highways transportation facilities. If these pass into the hands of the few then the temptation to the sin of the strong results. An unjust tax can be imposed upon the industry and wealth of the whole country. Tributs can be jevied on trade as effectively as by the robber barons. Ine same is true of the circulating medium. an act of legislature can not create abiding values; there must be a basis of fact underlying it or it will be futile. Natural laws and moral laws do not depend upon legislation. They persist regardless. An act of Congress is no protection gaint a live wire. If you step upon a it will wolt you isle the herenter regardless of all legislation. Now laws of trade are both natural and moral and persist even with tragical force. Brotherhood is the true goal of progress. All relationships the true goal of progress. of whatever nature, political, industrial or commercial have their social, moral and religious side. We can not ignore our broth er's need without altimately bringing rule upon ourseives. Humanity is glorified not by the single, dazzling triumphs of in-dividuals, but by the larger human fellowship of sympathy and help.

NAPTHALI LECOOUR At an anise-seed hunt on Long Island, the other day, a real fox crossed the trail and off went the bounds in pursult. This seems to be one of the incidents that justify somebody's remarks that the more he saw of men the better he liked dogs. In other words, the hounds showed better sense than their

OWNER. Miss Daluy Medders (coyly)-"Do you love me, Jason? Jason Hucklebe. "Course I love you! Do you s'post have been actin' the fool over you all this time if I didn't?"-Truth.

"No, sah," said the Colonel; "I never go hunting, sah. It is eruelty, to?"
"What is a fish?" asked the Colonel, is scornful tones; "a creature that has its existence entiably in watab, sah."-Indianapolie Journal