



# SERMON

FROM a passage of Scripture that probably no other clergyman ever preached from Rev. Dr. Talmage in this discourse sets forth a truth very appropriate for those who have unhealthy ambition for great wealth or fame. The text is 1 Chronicles xx., 6, 7:

"A man of great stature, whose fingers and toes were four and twenty, six on each hand and six on each foot, and he also was the son of a giant. But, when he defied Israel, Jonathan, the son of Shimea, David's brother, slew him."

Malformation photographed, and for what reason? Did not this passage slip by mistake into the sacred Scriptures, as sometimes a paragraph utterly obnoxious to the editor gets into his newspaper during his absence? Is not this Scriptural error? No, no; there is nothing haphazard about the Bible. This passage of Scripture was as certainly intended to be put in the Bible as the verse, "In the beginning God created the heavens and the earth," or "God so loved the world that he gave his only begotten Son."

And I select it for my text to-day because it is charged with practical and tremendous meaning. By the people of God the Philistines had been conquered, with the exception of a few giants. The race of giants is mostly extinct, I am glad to say. There is no use for giants now except to enlarge the income of museums. But there were many of them in olden times. Goliath was, according to the Bible, 11 feet 4 1/2 inches high, or, if you doubt this, the famous Pliny declares that at Crete by an earthquake a monument was broken open, discovering the remains of a giant 46 cubits long, or 85 feet high. So, whether you take sacred or profane history, you must come to the conclusion that there were in those times cases of human altitude monstrous and appalling.

The Use of Every Day. Behold how superlatives are a hindrance rather than a help! In all the battles at Gath that day there was not a man with ordinary hand and ordinary foot and ordinary stature that was not better off than this physical curiosity of my text. A dwarf on the right side is stronger than a giant on the wrong side, and all the body and mind and estate and opportunity that you cannot use for God and the betterment of the world are a sixth finger and a sixth toe and a terrible hindrance. The most of the good done in the world and the most of those who win the battles for the right are ordinary people. Count the fingers of their right hand, and they have just five—no more and no less. One Dr. Duff among missionaries, but 3,000 missionaries that would tell you they have only common endowment. One Florence Nightingale to nurse the sick in conspicuous places, but 10,000 women who are just as good nurses, though never heard of. The "Swamp Angel" was a big gun that during the civil war made a big noise, but muskets of ordinary caliber and shells of ordinary heft did the execution. President Tyler and his cabinet go down the Potomac one day to experiment with the "boom-maker," a great iron gun that was to frighten with its thunder foreign navies. The gunner touches it off, and it explodes and leaves cabinet ministers dead on the deck, while at that time, all up and down our coasts, were cannon of ordinary bore, able to be the defense of the nation and ready at the first touch to waken to duty. The curse of the world is big guns. After the politicians, who have made all the noise, go home hoarse from angry discussion on the evening of the first Monday in November, the next day the people, with the silent ballots, will settle everything and settle it right, a million of the white slips of paper they drop making about as much noise as the fall of an apple blossom.

Clear back in the country to-day there are mothers in plain apron and shoes fastened on a rough last by a shoemaker at the end of the lane, rocking babies that are to be the Martin Luthers and the Faradays and the Edison and the Bismarcks and the Gladstones and the Washingtons and the George Whitefields of the future. The longer I live the more I like common folks. They do the world's work, bearing the world's burdens, weeping the world's sympathies, carrying the world's consolation. Among lawyers we see rise up a Rufus Choate or a William Wirt or a Samuel L. Southard, but society would go to pieces to-morrow if there were not thousands of common lawyers to see that men and women get their rights. A Valentine Mott or a Willard Parker rises up eminent in the medical profession, but what an unlimited sweep would pneumonia and diphtheria and scarlet fever have in the world if it were not the 10,000 common doctors!

Useless Addenda. Yet what do we see in all departments? People not satisfied with ordinary spheres of work and ordinary duties. Instead of trying to see what they can do with a hand of five fingers, they want six. Instead of usual endowment of twenty manual and postal addenda, they want twenty-five. A certain amount of money for living, and for the supply of those whom we have helped as after we have departed from this life is important, for we have the opportunity for saying, "He that proclaims his own greatness, is worse than those who have none." It is worse than the huge and fabulous legacy which many struggle, it obtains a name for a hindrance rather than an aid.

And the companions of those who have been helped as after we have departed from this life is important, for we have the opportunity for saying, "He that proclaims his own greatness, is worse than those who have none." It is worse than the huge and fabulous legacy which many struggle, it obtains a name for a hindrance rather than an aid.

out in business successes until in almost every direction you have investments. The fire bell rings at night; you rush up stairs to look out of the window to see if it is any of your mills. Epidemic of crime comes, and there are embezzlements and absconding in all directions, and you wonder whether any of your bookkeepers will prove recreant. A panic strikes the financial world, and you are like a hen under a sky full of hawks and trying with anxious cluck to get your overgrown chickens safely under wing. After a certain stage of success has been reached you have to trust so many important things to others that you are apt to become the prey of others, and you are awfully and defeated, and the anxiety you had on your brow when you were earning your first \$1,000 is not equal to the anxiety on your brow now that you have won your \$500,000.

Monetary Plethora. The trouble with such a one is, he is spread out like the unfortunate one in my text. You have more fingers and toes than you know what to do with. Twenty were useful; twenty-four are a hindering superfluity. "Well," says somebody, "such over-laden persons ought to be pitied, for their workiments are real, and their insomnia and their nervous prostration are genuine." I reply that they could get rid of the bothersome surplus by giving it away. If a man has more houses than he can carry without vexation, let him drop a few of them. If his estate is so great he cannot manage it without getting nervous dyspepsia from having too much, let him divide with those who have nervous dyspepsia because they have not enough. No, they guard their sixth finger with more care than they did the original five. They go limping with what they call gout and know not that, like the giant of my text, they are lamed by a superfluous toe. A few of them by charities bleed themselves of this financial obesity and monetary plethora, but many of them hang on to the hindering superfluity till death, and then, as they are compelled to give the money up anyhow, in their last will and testament they generously give some of it to the Lord, expecting, no doubt, that he will feel very much obliged to them. Thank God that once in a while we have a Peter Cooper, who, owning an interest in the iron works at Trenton, said to Mr. Lester: "I do not feel quite easy about the amount we are making. Working under one of our patents, we have a monopoly which seems to me something wrong. Everybody has to come to us for it, and we are making money too fast." So they reduced the price, and this while our philanthropist was building Cooper Institute, which mothers a hundred institutes of kindness and mercy all over the land. But the world had to wait 5,900 years for Peter Cooper!

The Miser and Miserer. I am glad for the benevolent institutions that get a legacy from men who during their life were as stingy as death, but who in their last will and testament bestowed money on hospitals and missionary societies, but for such testators I have no respect. They would have taken every cent of it with them if they could and bought up half of heaven and let it out at ruinous rent or loaned the money to celestial citizens at 2 per cent a month and got a "corner" on harps and trumpets. They lived in this world fifty or sixty years in the presence of appalling suffering and want and made no efforts for their relief. The charities of such people are in the "Paulo-post future" tense. They are going to do it. The probability is that if such a one in his last will by a donation to benevolent societies tries to atone for his lifetime close-fistedness the heirs at law will try to break the will by proving that the old man was senile or crazy, and the expense of the litigation will about leave in the lawyer's hands what was meant for the Bible society. O ye overweighted successful business men, whether this sermon reach your ear or your eyes, let me say that if you are prostrated with anxieties about keeping or investing these tremendous fortunes I can tell you how you can do more to get your health back and your spirits raised than by drinking gallons of bad tasting water at Saratoga, Homburg or Carlsbad—give to God, humanity and the Bible 10 per cent of all your income, and it will make a new man of you, and from restless walking of the floor at night you shall have eight hours' sleep without the help of hypnotic or potassium, and you will be able to wait for your regular meals, and your work check will fill up, and when you die the blessings of those who but for you would have perished will bloom all over your grave.

Perhaps some of you will take this advice, but the most of you will not. And you will try to cure your swollen hand by getting on it more fingers, and your rheumatic foot by getting on it more toes, and there will be a sigh of relief when you are gone out of the world, and when over you remains the minister recites the words, "Blessed are the dead who die in the Lord," persons who have kept appreciation of the ludicrous will hardly be able to keep their faces straight. But whether in that direction my words do good or not, I am anxious that all who have only ordinary equipment be thankful for what they have and rightly employ it. I think you all have, figuratively as well as literally, fingers enough. Do not long for hindering superfluities. Standing in the presence of this fallen giant of my text and in this post mortem examination of him, let us learn how much better off we are with just the usual hand, the usual foot. You have thanked God for a thousand things, but I warrant you never thanked him for those two implements of work and locomotion that no one but the infinite and omnipotent God could have ever planned or made—the hand and the foot. Only that soldier or that mechanic who in a battle or through machinery has lost them knows anything adequately about their value, and only the Christian scientist can have any appreciation of what divine masterpieces they are.

The Human Hand. Sir Charles Bell was so impressed with the wondrous construction of the human hand that when the Earl of Bridgewater gave \$40,000 for essays on the wisdom and goodness of God, and eight books were written, Sir Charles Bell wrote his entire book on the wisdom and goodness of God as displayed in the human hand. The twenty-seven bones in the hand and wrist with cartilages and ligaments and

phalanges of the fingers all made just ready to knit, to sew, to build up, to pull down, to weave, to write, to plow, to pound, to wheel, to battle, to give friendly salutation. The tips of its fingers are so many telegraph wires by reason of their sensitiveness of touch. The bridges, the tunnels, the cities of the whole earth are the victories of the hand. The hands are not dumb, but often speak as distinctly as the lips. With our hands we invite, we repel, we invoke, we entreat, we wring them in grief or clap them in joy, or spread them abroad in benediction. The malformation of the giant's hand in the text glorifies the usual hand. Fashioned of God more exquisitely and wondrously than any human mechanism that was ever contrived, I charge you to use it for God and the lifting of the world out of its moral predicament. Employ it in the sublime work of gospel handshaking. You can see the hand is just made for that. Four fingers just set right to touch your neighbor's hand on one side, and your thumb set so as to clinch it on the other side. By all its bones and joints and muscles and cartilages and ligaments the voice of nature joins with the voice of God commanding you to shake hands. The custom is as old as the Bible, anyhow. Jehu said to Jehonadab: "Is thine heart right as my heart is with thine heart? If it be, give me thine hand." When hands join in Christian salutation, a gospel electricity thrills across the palm from heart to heart, and from the shoulder of one to the shoulder of the other.

With the timid and for their encouragement, shake hands. With the troubled in warm-hearted sympathy, shake hands. With the young man just entering business and discouraged at the small sales and the large expenses, shake hands. With the child who is new from God and started on an unending journey, for which he needs to gather great supply of strength, and who can hardly reach up to you now because you are so much taller, shake hands. Across cradles and dying beds and graves, shake hands. With your enemies who have done all to defame and hurt you, but whom you can afford to forgive, shake hands. At the door of the churches where people come in, and at the door of churches where people go out, shake hands. Let pulpit shake hands with pew and Sabbath day shake hands with week day, and earth shake hands with heaven. Oh, the strange, the mighty, the undefined, the mysterious, the eternal power of an honest handshaking! The difference between these times and the millennial times is that now some shake hands, and then all will shake hands, through and footstool, across seas, nation with nation, God and man, church militant and church triumphant.

The Errant Foot. Yes, that malformation of this fallen giant glorifies the ordinary foot, for which I fear you have never once thanked God. The twenty-six bones of the foot are the admiration of the anatomist. The arch of the foot, fashioned with a grace and a poise that Trajan's arch or Constantine's arch or any other arch could not equal. Those arches stand where they were planted, but this arch of the foot is an adjustable arch, a yielding arch, a flying arch, and ready for movements innumerable. The human foot, so fashioned as to enable a man to stand upright as no other creature, and leave the hand that would otherwise have to help in balancing the body free for anything it chooses. The foot of the camel fashioned for the sand, the foot of the bird fashioned for the tree branch, the foot of the hind fashioned for the slippery rock, the foot of the lion fashioned to rend its prey, the foot of the horse fashioned for the solid earth, but the foot of man made to cross the desert, or climb the tree, or scale the cliff, or walk the earth, or go anywhere he needs to go. With that divine triumph of anatomy in what path of righteousness or what path of sin have you set it down? Where have you left the mark of your footsteps? Amid the petrifications in the rocks have been found the marks of the feet of birds and beast of thousands of years ago. And God can trace out all the footsteps of your lifetime, and those you made fifty years ago as plain as those made in the last soft weather, all of them petrified for the judgment day. Oh, the foot! Give me the autobiography of your foot from the time you stepped out of the cradle until to-day, and I will tell you your exact character now and what are your prospects for the world to come.

That there might be no doubt about the fact that both these pieces of divine mechanism, hand and foot, belong to Christ's service both hands of Christ and both feet of Christ were spiked on the cross. Right through the arch of both his feet to the hollow of his instep went the iron of torture, and from the palm of his hand to the back of it, and there is not a muscle or nerve or bone among the twenty-seven bones of hand and wrist or among the twenty-six bones of the foot but it belongs to him now and forever. That is the most beautiful foot that goes about the paths of greatest usefulness, and that the most beautiful hand that does the most to help others.

## ADDRESS ON SILVER

BY CHAS. A. TOWNE AT OMAHA EXPOSITION.

Stability of Value Is the Test of the Goodness of Money—Falling Prices Are an Industrial, Economic, Political and Social Evil.

An address on "The Coinage and Use of Silver as Standard Money Co-Ordinately with Gold" was delivered at the Omaha Exposition by Hon. Charles A. Towne, ex-Congressman from Minnesota. Mr. Towne said, in part:

"Whatever else money may be defined to be, it is purchasing power. Referred to a particular commodity this purchasing power expresses itself as the price of that commodity. But the purchasing power of money extends to all commodities. It can, therefore, be truly expressed only in reference to all commodities. In other words, the purchasing power of money is indefinitely except in terms of average prices. Money in its origin and on principle is a mere convenience in connection with things, but those interested in adding to its value as measured by things have succeeded in making it more important and influential than all the productive functions of society combined. Monometallists take the bank-counter view, the mere physical simplicity view, while bimetallicists take the other—that of the essential meaning of money as measuring other things, with its ultimate and intimate ethical and social significance.

"Stability of value, or the nearest practicable approach to it, is the test of goodness in money. The physical simplicity school assumes gold in advance as the perfect standard, as changeless and invariable, and then gauges the stability or instability of everything else, including other forms of money, by comparison with gold. By the other view, however, stability of value means constancy of exchange relations to other things, invariability of purchasing power. It is submitted that the latter meaning is the only one that commends itself to common sense. Since value is exchange relation, stability of value means stability of exchange relations, of, as applied to money, of purchasing power.

"Falling prices are an industrial, economic, political, and social evil of almost unparalleled proportions. They discourage industries, drive money from activity into idleness, from the channels of trade into the bank vaults, reduce wages and throw laborers out of employment, make property unproductive and therefore worthless, destroy equities, increase the burden of taxes and all fixed charges, ruin debtors, pile up wealth in the hands of the few, and encourage the formation of trusts, monopolies, and combines.

"At present the experiment of the gold standard is in a state of incompleteness. To go on with it to the logical conclusion of the gold valuation system is a practical impossibility; while it is equally out of the question for the world to remain in its present monetary condition. The gold standard in its simplicity contemplates the abolition of every other kind of money of full debt-paying power except gold alone, and the use of various forms of credit based on gold in the ordinary transactions of business. We may see an indication of this intended consummation in the various schemes of 'monetary reform' recently proposed and now pending in Congress, the so-called Gage plan, that of the Indianapolis Sound Money Convention, and that embodied in the McCleary bill, all of which share the aim so distinctly announced by the Secretary of the Treasury, to commit the country more thoroughly to the gold standard; and agree in their essential provisions. They contemplate the retirement of all forms of Government paper money, or greenbacks and Treasury notes, and the reduction of our standard silver dollar into a mere promise to pay in gold. The inevitable result of such a course would soon be the absolute disuse of silver for money, except as small change, the melting and sale for use in the arts of about half a billion of silver dollars, and the contraction of our circulation to such a quantity as should be furnished by our distributive share of the world's gold, plus such a paper circulation as the banks could keep actually redeemable in gold.

"The par of exchange among nations can be restored in only one or two ways—either by the universal adoption of the gold standard, so that all nations shall use a common measure of one metal, or by the restoration of genuine bimetallicism, so that all nations may possess a common measure composed of the joint volume of both gold and silver. But the universal adoption of the gold standard is impossible. To say nothing of the folly of attempting its extension to India, its establishment in all its rigor, even in Europe, would produce such a cataclysm and misery, due to the enforced annihilation of hundreds of millions of dollars of silver and silver-supported paper, with their superimposed credit, that a social chaos would supervene compared to which the Dark Ages would seem like an Arcadian era.

"We, therefore, reach the conclusion that the only way to bring back a par of exchange between gold and silver is by restoring to silver the full money opportunities of which it has been deprived by law, by again authorizing the coinage and use of silver as standard money co-ordinate with gold." We contend that by opening the mints of the United States to the free coinage of silver, as well as of gold, at 16 to 1, the fall of prices would be stopped.

"But we are told that all the gold in the country, estimated at over \$600,000,000, would be driven out of the country if the mints were opened to silver. It is as if the first few silver dollars that should percolate through the mint were instantly to seek out the frightened and unresisting \$600,000,000 of gold, seize it by the collar and physically eject it from the country. The process is not that. The gold could not go any faster than it was displaced. Why has not our gold gone already in fear of the \$500,000,000 of silver we now have? The answer is, because there is a demand for gold here in addition to the use of silver, and our scale of prices is so adjusted to the international range of law prices as to enable us to hold it. As prices began gradually to rise under the operations of our free coinage law, the first effect would be to make this country, according to the familiar Ricardian formula, a poor place to buy in and a good place to sell in. Our imports would tend to increase and our exports to decrease. By and by there would be more demand in New York for foreign exchange in payment of our purchases abroad than could be offset by bills drawn against our export. Exchange would rise to the 'specie point,' and, unable longer to pay in goods, we should settle the balance in gold. This process would continue until the international level of prices were restored and our money volume and prices were in equilibrium."

Goldbug Premises. Confound those goldbug editors who bring the Golden Sun, They tell such awful falsehoods Shun like a horse can run. I took dot paper every week For more as three years straight, And I remember all the promises Which they made shun for a bait. They said, "Wait till election day, And efr money sack, Vill come out from his hiding Ven confidence cooms pack." Und ven 'lection day was over The next thing they did say Was, "Ve gif you some brosebery On inauguration day." I told my wife, ve wait now Till the fourth of March is gone Und see vat story vill come next From dot confounded Golden Sun. Und sure enough they haf one Which they said would be the last; They said, "You get some confidence Ven de Dingley bill gets past." Well, the Dingley bill went past; Now they hint, but don't just say, "Vait while ve born de greepacks," Or "Vait till judgment day."—Silver Knight-Watchman.

Direct Legislation in Switzerland. In part of the little republic of Switzerland the principle of direct legislation by the people existed more than 300 years ago; but was not until the beginning of the present century that it became general. The present confederation of cantons, under which most of her most important laws were enacted, was formed as late as 1848, and even at this day a very few cantons submit to having their laws made by representatives, chosen, as with us, for this purpose. But the initiative and referendum principle has grown rapidly since 1848, so that while in 1860 only 34 per cent. of the cantons possessed it, in 1870, 71 per cent. had adopted the principle, and in 1890 more than 90 per cent. were acting under either an obligatory or optional form of direct legislation. The optional form, which requires the people to petition for the privilege of voting on any law proposed or enacted, is fast giving way to the obligatory which requires that all laws of general character be referred to the people. Under this latter form of the initiative and referendum all laws are either made by, or referred for adoption to the people, who meet for the purpose twice a year.

As might be supposed, the result of this kind of legislation is seen first in a marked reduction of taxation; but at the same time what might not have been expected has come true, namely, a great improvement in public affairs and in the happiness and welfare of the people. Their schools are more numerous and better conducted; their highways are among the finest in the world, although in a rugged, mountainous country; their railroads are managed in the interest of the people and rates are among the lowest in all Europe; there is no jobbery in public improvements and no extravagance in public expenditures; there are but few unemployed among the people and none are destitute. The system of progressive taxation adopted in some of the cantons tends to reduce the proportion of the inordinately rich among the people and to prevent the increase of pauperism.

Free mail delivery is much more general in Switzerland than with us, and yet postal rates are surprisingly low. The statement is made that with lower postage than any other country, the net earnings of the Swiss postal system in 1890 were \$590,000. This is due to the more favorable contracts made with railroads and other carrying companies than is the case in most countries. In other words the contracts are made by the people for their own benefit, instead of by the companies for the benefit of individual corporations.

This is but a mere hint of the advantages of the system of legislation put in practice by this newest of the Republics, within less than twenty years. Our older and larger republic ought not to feel above learning the lesson so plainly taught by her younger sister.—Indiana Farmer.

Prospects for Posterity. You are a married man and bringing up a child. Do you know what you are bringing up the child to do? You can or at least should look ahead and see the gigantic monopolies crushing out the lives of the people. If the child is a daughter, she will have to struggle for a living. To get enough for to-day is all that you can do. The

to-morrow the daughter must look out for. Perhaps she marries a man, a workingman who gets out of work. You know the rest. If your child is a son, he grows up to manhood to find every avenue of trade closed to him. He has not got the means and the influence to get a foothold in the world. What is next? Crime. And yet how many fathers there are who are fighting those who would change the conditions and give their boy and girl an equal chance with every other boy and girl in the nation.—Critic.

Is the Giant So Weak? Uncle Sam is now recognized as the young giant of the Western World, and as Senator Teller says, his front door is likely to be the Pacific Ocean. A German paper has an article on the vast resources of this country, and predicts the speedy construction of the Nicaragua Canal: "The United States has taken an important step toward the exclusive control of the American continent, and will reach across the Pacific to the Asiatic coast."

And yet the moment we claim that this country can maintain silver on a parity with gold the giant is dwarfed to a pigmy. Then England looms up again as the great creditor country of the world, and we must continue to pay our debts to her in her borrowed gold. Our people begin to see this cry is raised by the agents and attorneys of the banks who plot to control the volume of the currency. The money monopolists showed their cloven feet at the Omaha convention. Mr. Moses Ehrlich, a plutocrat of the Newport of the West, Colorado Springs, was in favor of "gold evolution—from the greater to the less—from expansion to contraction—from man to monkey—from the lion to the golden calf."

The people cannot all be fooled all the time. They know what the appreciation of gold and falling prices mean; they know that the crime of '73 is like a cancerous growth, sapping slowly but surely the energies of the American people. They look at the prices of cotton, corn and pork, if not wheat. They see that while we can lick all creation, all our values are measured by that old Fagin of Shoreditch, sitting on his little pot of gold. When will the farce end?—Silver Knight-Watchman.

Everyday Political Economy. Why does every housekeeper who markets for a family know more about the principles of political economy than the most learned gold monometallist now living? Because no housewife who does marketing and no lady who does shopping is ignorant of the law of supply and demand as regulating value. The housewife knows that when chickens, eggs, and vegetables are scarce they will be dearer than when they are plenty. The goldite denies that when money is scarce money has a greater purchasing power or is dearer than when it is plenty. The housewife knows that it is not the intrinsic value of eggs that makes them dearer in December than they are in April, but because eggs in April are plentier than they are in December. Every goldite pretends to believe that the quantity of money in circulation has nothing to do with its value or purchasing power. The difference, however, between the real knowledge of the housewife who markets and the gold gambler who speculates does not arise so much from the difference of knowledge as from a difference in honesty. The housewife is perfectly honest in her belief that when things that are necessary for family use are scarce, they will be dear. On the other hand, the goldite is utterly dishonest in his pretensions, for he knows very well that the value of each dollar in circulation depends upon the number of dollars and not upon the quality of the material from which the dollar is made.

The Judge Is King. The government by injunction is the most absolute despotism and the most flagrant usurpation known to organized society. The power of the federal judges, as constructed by themselves, is greater than the constitution or the fundamental rights of men. It suspends the freedom of speech and of the press. It destroys individual liberty. It exceeds in pretension and in performance the exploded doctrine of the divine right of kings. No greater menace to our liberties could be devised than the federal judge's arbitrary assumption of omnipotence and infallibility.—Ohio News.

The Country Sustained on Credit. The present revenue policy of our government is to issue interest bearing bonds to meet current expenses. Cleveland issued 292 millions simply for this purpose. Four hundred millions have been provided for under McKinley. The war tax will also be continued long after the war expenses have been met. Uncle Sam is now being sustained on a credit basis and our people are steadily becoming slaves of the European money power.—Chicago Express.

John Wanamaker's Opinion. Hon. John Wanamaker, ex postmaster general, says: "I heartily approve of the idea of giving the people a vote on corrupt legislation. The movement to secure for the people direct and immediate control over legislation shall have my support. I trust such a movement will receive the thoughtful attention of all who would improve our political and industrial conditions. I am willing to trust public questions to the intelligence and conscience of the people."

The Cause of Prosperity. During all ages the progress of the world has been contemporary with an abundant yield of the precious metals from the mines of the earth. No period of human progress can be pointed to at a time when money supply was diminishing.

## SHORT SERMONS.

God and Mechanism.—It is God who sweeps the plains and tunnels the mountains with our flying trains, as really as though they were carried by harnessed angels—God working for us in every direction.—Rev. M. J. Savage, Unitarian, New York City.

Don't Worry.—Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and blessings that we have by the sinful fear that God will take them from us.—Dr. Cuyler, Presbyterian, Brooklyn, N. Y.

Society.—Life is possible in a society like ours only on condition that every class looks out for the interest of every other class as well as its own. This is the Christian law, and it is the only foundation on which society can rest.—Rev. W. Gladden, Congregationalist, Columbus, Ohio.

Progress of Human Blessing.—Behind all the struggles of humanity for better things, behind the world's dreams of a golden age to come, has been one supreme inspiration of goodness which compels seeming evil to work out the program of human blessing.—Rev. George A. Thayer, Unitarian, Cincinnati, Ohio.