

decal in saving the king from a conspiracy against his life planned by two of the king's chamberlains. In a burst of gratitude he inquired whether Mordecai had ever been rewarded. And then it happened—was this an accident also?—that just at this time Haman appeared to tell the king of the now famous gallows that he had built for Mordecai.

When they met they were both thinking of Mordecai, but there was a great gulf between their plans. The king asked, "What shall be done unto the man whom the king delighteth to honor?" Haman, thinking that the king had him (Haman) in his mind, promptly a pompous plan by which he should be clothed in the king's apparel, put upon the king's horse, and crowned with the king's crown; then he was to be taken through the streets while attendants proclaimed, "Thus shall it be done to the man, whom the king delighteth to honor."

The king accepted Haman's plan, but imagine Haman's astonishment when the king added, "Do even so to Mordecai when the king added, 'Do even so to Mordecai the Jew.'" When was ever mortification more complete or humiliation more deserved?

Haman obeyed; we can imagine how he looked as he conducted the triumphal procession in honor of the man for whom he had made the gallows. When it was concluded Mordecai returned to the king's gate, while Haman "hasted to his house mourning, and having his head covered."

Then came the last act of the drama; the king's chamberlain came to remind Haman of the banquet. The king renewed his promise to grant Esther's petition and asked what it was she desired. She laid before the king the plot of Haman. She assured the king that she would not have appealed to him if the plot had been to sell her people as bondsmen and bondwomen, but that they were to be slain. She concluded her petition by announcing that "the adversary and enemy is this wicked Haman." The king rose in wrath and strode out into the palace garden, while Haman pleaded with Esther to save his life.

How changed the scene! Only a few hours before, this would-be murderer of a race was planning what he supposed was to be his own ostentatious parade—in a moment the scene changes, he is witnessing the triumph of the man he would have hanged; then listening to the accusation made by Queen Esther to the king; then upon his knees begging for his life; and then he swings into eternity from the gibbet he had prepared for another!

Just retribution. It is a simple story of faith rewarded, righteousness triumphant and wickedness punished—a story repeated innumerable times in history with less conspicuous personages playing the title roles, but the moral is ever the same.

Some boast of reason as if it were

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**AGENTS**

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fit to sit upon the thorne. Haman's reason was all right; it worked perfectly until it came into conflict with faith. Then see how faith towered above it. Reason needs a will and a heart to guide it; faith can use a reason to work out details, but it requires a faith to direct and to inspire. "For we walk by faith, not by sight."

Every one who has an opportunity to render service has "come to the kingdom for such a time as this." Every one who is called upon to encounter danger in the performance of duty should meet the crisis as bravely as Esther did:

"If I perish, I perish."

### ABOVE ALL DUTY

Justice sometimes weeps because of the duty she must perform. Many times perhaps, unknown to the idle curious, tears well up and are absorbed by the bandage she wears across her eyes.

That was a hard task given to a Little Rock jury a day or two ago, as hard perhaps as any of those assigned to Hercules, but as well performed.

A young man was on trial, charged with forgery. He admitted the transgression, but said that he was penniless and committed the crime that he might buy medicine and food for a sick child and his wife.

But the commandments as given Moses and the law of the state emphatically declare: "Thou shalt not steal," and forgery is stealing.

The girl wife of the defendant sobbed as she sat by his side; tears rolled down the cheeks of the two-year-old son; the voice of the babe in arms also reached the ears of the jurors.

Sympathy tugged at their hearts; conscience sternly demanded that they do their duty.

The brought in a verdict of guilty; but they recommended clemency. Courts have hearts, and the judge assessed the minimum fine of \$50.

But the young man had no money with which to pay. So the 12 men who had voted guilty, went down into their pockets and paid his fine.

And yet some wailing pessimists will tell you that love and sympathy have been all but crushed out of the hearts of men. It is false.

The work of that jury was well done.—Memphis, Tenn., Commercial Appeal.

### ADVISES RETURN OF PROFITEERS' FINES

A Washington dispatch, dated July 17, says: If the advice of the department of justice is followed, all the fines imposed upon food profiteers through the agency of the Lever law will be returned to the men and firms convicted of profiteering.

Acting for Attorney General Daugherty, Robert H. Lovett, assistant attorney general in charge of claims, has recommended to the Senate committee on claims that a bill introduced by Senator Elkins, West Virginia, Republican, returning the fines, be made into law.

Judge Lovett takes the ground that inasmuch as the United States supreme court has declared Section 4 of the Lever law unconstitutional, it will be impossible for the government to defend its right to hold the fines imposed under the law.

As it now stands the profiteers who were fined are allowed under the law to sue the government for the fines, and the government must place itself in the attitude of a defendant.

The total amount of fines and costs imposed on the profiteers was \$277,185.05 of which \$121,885.35 has been actually collected.

Senator Capper said tonight that no action had been taken upon the Elkins bill. It was learned that there is considerable opposition to the bill

and also to the suggestion of Judge Lovett.

### THE LARGER MESSAGE

Mr. Bryan is more than ever the marvel of his time. Others arise and pass, but the peerless one goes on perennially.

Mr. Bryan has had all the bitter and all the sweets in life.

For nearly a lifetime he has been lauded as no other American has been lauded. For a generation he has led as no other American has led.

The statute books of his country trace the good he has wrought in the advancement of public opinion, and in the improvement of public practice.

Cheers have never quit his ear, but not unstrangely his heart has had its harms.

What career is without its troubles, stings, and pangs? If Mr. Bryan rode chance's chariot of brightest day, he has groped too through disappointment's darkest night. To the great come great extremes.

But today after an eternity of service, he is still magnetic. He is still enchanter. He is still supreme. The white wing of leadership. The wizard of oratory.

And today, he is doing the greatest work that is being done by preacher, teacher, or statesman. He is the seer who just now combines the best in teacher, preacher, and statesman.

His great heart and his greater heart show that he has more sense than all his critics.

He pleads for the protection and preservation of society. He holds up in alluring light the one prop upon which civilization is safe. He invokes living faith in a living God.

He will not tolerate indifferentism, and he is right.

Men boast of being broad. When it is synonymous with indifferentism, they are wrong.

Indifferentism would give empty pews to the parish church.

Without church, there can be no religion. Without religion, there can be no concern for God. Without God, there can be no respect for authority. Without respect for authority there can be no civilization.

Mr. Bryan's reasoning in the light of these unsettled times, must make all atheists, agnostics, and short-sighted wise ones, slink rebuked and humbled as spreaders of treason and workers of strife.

It will not do to justify iconoclasm by the right of way that progress confers.

How sure are we that we can define progress? We may through a narrow standard across the path of the larger standard.

We are all inter-related. We must move together. No group proceed too fast, and none too slow. The one, must be ready with the other.

This is what Lincoln meant when he said, "A house divided against itself cannot stand." This is what the Bible means when it says, "A kingdom divided against itself shall be made desolate."—Bloomington, Ill, Bulletin.

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