SERMONS FROM SUNDAY PULPITS.

POINTED EXTRACTS FROM SERMONS OF YESTERDAY.

"God's gifts are elements of life, and are imperishable. They embrace every item of vital convenience and sweet luxury. These rewards are being bestowed day by day as the fruitfulness of life merits them."—The Reverend A. F. Smith.

"Paul means that Christians are the children of light, and they must walk in accordance with their nature and parentage. The children of light who follow after the holy Christ, and see all things in his light, can have no fellowship with the works of darkness."—The Reverend Samuel J. Niccolls.

"Fruit-bearing is the proof of our discipleship. The world may be full of creeds and confessions of faith; one denomination may demand this and another that in order to be received as members in good standing and full fellowship; but the divine rule by which the Master measures us and decides whether we are disciples or not is whether we bear the fruits consistent with lives patterned after his matchless life."—The Reverend W. Daviess Pittman.

"No character was ever transformed by chance, or jugglery, or wish, or imagining. The constitution of the mind is a real thing, and psychic tendencies and influences are potent sources. The way to build up the soul in all beautiful and virile qualities is to form habits that are solid and clean, and to walk in the ways of God."—The Reverend S. C. Eby.

"The Bible is a great symphony in which the same theme is taken up by one instrument after another, and repeated with endless variation. This theme is that God loves men, despite their sinfulness, and is working through the ages to save them."—The Reverend Doctor W. W. Boyd.

REFERENCE TO CHRISTIANS AS "THE CHILDREN OF LIGHT."

The Reverend Samuel J. Niccolls Interprets the Meaning of Paul's Exhortation.

The Reverend Samuel J. Niccolls, D.D., LL. D., pastor of Second Presbyterian Church, preached yesterday morning on the theme, "The Children of Light," and based his discourse on Paul's letter to the Ephesian Church, verse 8: "For ye were sometime darkness, but now are ye light in the Lord; walk as children of light." Eph., v. 8. He said, in part:

"This is one of those striking directions with reference to Christian conduct, in which Paul's letters abound. It is as condensed as a diamond, and it sparkles like one; 'ye are light in the Lord; walk as the children of light.' The exhortation is not more pertinent and forcible in its concreteness than it is beautiful in form. It is so brief and simple that a child can readily grasp and retain it in mind, and yet there are volumes of meaning in it. It is so comprehensive that it covers the whole range of Christian living. There is in it, first of all, a reminder of the most important change that can ever take place in any life, namely, his transformation from a natural into a spiritual man, from darkness to light, from spiritual death to spiritual life. The apostle writes: 'Ye were once darkness, but now are ye light in the Lord. Blessed indeed is that man who begins to see and estimate all things in the light of Jesus Christ. It is as a dawn of a new day to him. He discovers the true nature of sin and its joys, and he begins to realize the worth and dignity of a life according to God's purpose. He sees the claims of righteousness and truth; the beauty of holiness, and the greatness of the life to come. 'Old things have passed away; behold, all things have become new.' It is as though the sun had risen, dispelling the doubts, fears, gloom and terrors of night, and revealing a world of beauty, hope and joy.

"But upon all to whom has come this illumination of soul from Jesus Christ, there rests a corresponding obligation—they must walk as children of the light. Paul does not mean to teach that Christians must walk like the children of light; that is, be imitators of others who are the children of light. He means that they themselves are the children of light, and they must walk in accordance with their nature and parentage. You are familiar with the old French proverb, 'noblesse oblige'; that is, high rank confers corresponding obligations. A man of exalted position ought to live worthy of it. This is what the text teaches: 'you are the children of light; live worthy of your station.'

"To walk as children of light means that we must live in holiness of life. Light is, in all languages, the symbol of purity. It touches and ministers to all things in its daily and divine mission, but it is contaminated by none. It remains pure and incorruptible. It mingles with nothing contrary to its own nature. Holiness, which is moral perfection, is like light. It reveals evil, showing all of its loathsomeness and deadliness, but at the same time it can have no fellowship with it. The children of light who follow after the holy Christ see all things in his light can have no fellowship with the works of darkness. Whatever sin may be to others, it must be to them hateful and loathsome. Every one that doeth evil hateth light, nor cometh he to the light, lest his deeds should be made manifest. There is an antagonism between evil and natural light; men feel free to commit wrong in the darkness.

"Walking as children of light means living a happy and cheerful life. Light is as truly the emblem of joy as it is of purity. There is a gladness about it which is infectious. All nature greets the rising sun as with a song of praise; its presence illuminates and glorifies the world, and all things rejoice in it.

"There is much in nature's darkness and in the night of sin and unbelief to perplex, sadden and terrify us. The mystery of suffering the sense of guilt that abides with us, the fear of the future and the apprehension of coming judgment, the seeming failure of life and the universal power of death; all these are things upon which we need light. How great the relief brought us by the revelation of Jesus Christ and his cross! We see sin atoned for and freely forgiven; the awful condemnation of the broken law is taken away. God is in Christ reconciled to us. His love is that of a father, and it is manifested to us in such a boundless and amazing way that our hearts are filled with adoring wonder as well as deepest joy.

"We sometimes hear men say that they cannot afford to indulge in certain pleasures, innocent and refreshing though they are, because they have not sufficient resources at their command. Their capital is limited, their income scanty, and so they cannot enjoy themselves as others to whom God in his providence has granted vast wealth. But there is not a single child of God, a joint heir with Jesus Christ, who cannot afford to be happy. He need not be straightened as to supplies. Believe me, my brothers, if you would only lift up your eyes and see what you have bestowed upon you by Christ, you can well afford to rejoice and live cheerfully, even in the midst of the limitations of your earthly lot. Live up to your privileges, and so honor your Lord. You are not walking as children of light if you suffer yourselves to live in gloom and sorrow, and are uttering lamentations instead of songs of praise. Paul wrote to believers who had little of this world's goods, and who were in the midst of many tribulations, saying, 'Rejoice in the Lord always; and again I say, rejoice.'"

FRUIT-BEARING THE TEST OF TRUE DISCIPLESHIP.

Interesting Discourse of W. Daviess Pitman at the Second Christian Church.

W. Daviess Pittman, preached yesterday morning at the Second Christian Church on the theme, "Known by Their Fruits," and based his remarks on Matthew vii, 16-20.

Text: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. * * Wherefore by their fruits ye shall know them."

He said in part:

"The text of Scripture given above is from the lips of the Master, and is taken from his wonderful 'Sermon on the Mount,' as we have termed it in the centuries intervening between its utterance and to-day. This sermon abounds in many of the sublimest truths that have ever been taught in the world, and the one to which I invite especial atention to-day is so clear, forceful and true that it commands our closest and most careful consideration.

"In the days when Jesus spake these words there were just as many hypocrites and deceivers as there are in this day and generation, and his enunciation of a divine standard by which we might assuredly know the true from the false is just as unerring and practical to-day as then. He warned his disciples to beware of these wolves in sheep's clothing, and not only would he have them careful lest they be deceived by such hypocrites, but we naturally infer that he wanted them to examine themselves also and see exactly where they stood when measured by this same rule or standard.

"We will not discuss further the application of this truth to those living so many years ago; but will rather utilize the time at our disposal for an application of the same truth to the daily life and morals of this present generation.

"The figure of speech employed is perfectly familiar to all of us, and it takes no elaborate argument to convince every one that a tree is known by the fruit that it bears. Many of us, not versed in botany, cannot distinguish a cherry tree from a peach tree; but when the time comes for the fruit to be gathered, it is an easy matter to distinguish between the two trees, with the evidence so plentiful before our eyes. Now the Master makes this simple application to the lives and morals of men and women, and he states a truth equally apparent when he says, 'A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit'; he would, therefore, have us to understand that it is a physical impossibility for one who is morally good to exhibit evil fruits, and vice versa. In other words, a profession counts for nothing if the fruit does not confirm and prove the profession to be true; and it matters not how often or how earnestly one may contend to be a true disciple of the Master, unless his words and actions bear out his profession, and are such as would commend him to his Lord, he is either deceiving himself or is a hypocrite and is trying to deceive others. With regard to the fruits that would naturally be expected of a Christian, it is perhaps unnecessary that I should enumerate them in detail, except to say that honesty, sobriety, industry, faithfulness, uprightousness, purity, cleanliness, forbearance, charity, kindness, etc., should be found among what the apostle terms the 'peaceable fruits of righteousness.'

"Just a few thoughts on the subject of fruit-bearing:

"The first requisite is that we plant a good, healthy seed that will produce the kind of tree we desire to have. In the Christian life the seed is the word of God. It is necessary that we sow the seed in fertile soil. In the Christian life the soil is a good and honest heart.

"It is necessary that we keep the soil free from weeds or other noxious plants that would sap the strength of the young and tender plant. In the Christian life the weeds are the sinful desires and appetites that spring up and grow so rank, if we do not uproot them.

"It is necessary that the climate and other environments be suited to the growth of the tree in cultivation. In the Christian life the climate and environments are the associations we form, and the people and conditions with which we are surrounded. It is necessary that we cultivate and irrigate the young tree. In the Christian life this cultivation comes from putting into practice the truths we have learned, and the irrigation is supplied from that well of water which is within, and to which the Master referred when he taught the Samaritan woman at Jacob's well.

"It is necessary to prune the tree, to keep it from running all to branches. In the Christian life this pruning process comes in the nature of afflictions, trials, persecutions and the like, which keeps us from too much exaltation, self-confidence and perhaps forgetfulness of our aim and object, and better fits and prepares us for the luscious fruit which we are to bear.

"It is necessary now, as the fruit begins to appear, to shield the tree, as far as possible, from devastation by floods, storms, insects, birds and other things that would destroy the fruit and perhaps the tree itself; this the farmer understands reasonably well, and to the best of his ability he provides against such mishaps. In the Christian life, the floods of passion, the storm of temptation, the insidious attacks of Satan, all conspire to destroy the golden fruits and even the tenderly nurtured tree itself; but God has provided his children with means of protection against such enemies, and we should guard ourselves and our fruits well with the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit, which is the word of God, having our loins girt about with truth and our feet shod with the preparation of the gospel of peace.

"In connection with these thoughts concerning fruit-bearing, I desire to add the one all-important requisite, as taught by the Master and recorded in the fifteenth chapter of John, where Jesus says, 'I am the vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. * * Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit itself, except it abide in the vine, no more can ye, except ye abide in me. * * * Herein is my father glorified, that ye bear much fruit, so shall ye be my disciples.'

"There are three thoughts in connection with this statement from the Master that are of supreme importance, and with which I close.

"That we derive our vitality, strength and fruit-bearing qualities direct from Jesus, and that only as we abide in him can we hope to bring forth the luscious, golden fruit of righteousness. This is extremely important, for the reason that a great deal of well-directed effort is lost because the person making it has not, first of all, established this close relationship with the Master. The Apostle Paul understood this when he spoke of his own physical weakness, but declared, 'I can do all things through Christ, who strengthens me.'

"That the branches which bear fruit are taken away; or, as stated elsewhere, of the fruitless tree, it is hewn down and cast into the fire. From this we would gather that the stigma and dishonor of living fruitless lives is not all, but that the ending of such lives will be still more ignominious.

"That fruit-bearing is the proof of our discipleship. This thought alone is sufficient to warrant the time we have taken in the consideration of this subject. The world may be full of creeds and confessions of faith; one denomination may demand this and another that, in order to be received as members in good standing and full fellowship; but the divine rule by which the Master measures us and decides whether we are disciples or not is whether we bear the fruits consistent with lives patterned after his matchless life."

USE AND ABUSE OF BIBLE—THEME OF DOCTOR BOYD.

Value of Book Not So Much in Words, but in the Christ Portrayed.

The Reverend Doctor W. W. Boyd, pastor of the Second Baptist Church, took for his theme yesterday morning "The Bible of To-Day," and for his text John xvii, 17, "Thy Word is truth." He said:

"The Bible has been likened to a great symphony played by some magnificent orchestra, in which the same theme is taken up by one instrument after another and repeated with endless variation and ever-increasing beauty and power. This theme is that God loves men despite their sinfulness and is working through the ages to save them from the penalty and power of their sins. The one idea running through the whole of Scripture is God's redemption of mankind by His son, Jesus Christ.

"The Bible is not a book, but a collection of books, written in different ages by different authors, without conference with each other or a conscious common purpose. And yet a common unity makes all these separate books really one book, because the hand that writes them is a historical unity. In its essence the Bible is a book of history, the history of redemption.

"The value of the Bible is not in its words, but in the Christ whose portrait is contained in the words. And he best uses the book who knows how to look beneath its words and phrases and sees the living Christ whose image they enshrine.

"The school of Christ has one textbook. Every pupil must use the Bible. All other books are weighed and tested by it. Whatever helps he uses; they must be in every case means toward a clearer knowledge of the Word of God.

"The Bible is of inestimable value, because the truths revealed in it are the chief means by which the Holy Spirit works in the hearts and lives of men. The Bible itself shows us that before men had a written revelation from God, He made private revelations of Himself to individual men. And by means of these private revelations the Bible came to be. But now that all these revelations are gathered together in the complete and final utterances of the Scriptures, now that God has made this authoritative public revelation to men, all the processes of divine grace in the life of man are wrought by the spirit through the truth as contained in the written Word.

"The word of God 'quickens' the soul; gives light; is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Paul says, 'The Word of God effectually works in you that believe.' James declares, 'The engrafted Word is able to save your souls.' Peter affirmed, 'by the exceeding great and precious promises of the Word, we are made partakers of the divine nature.' And Christ prays to his Father that he would 'sanctify his followers by the truth,' and then adds, 'The Word is truth.' This vital and vitalizing power of the written Word is attested in our day by the Christian experience of millions of men and women. To have clear, intelligent knowledge, then, of what the Bible is and how to use it properly is the first of duties.

"What is the Bible? It is a divine-human book. The written Word of God is a divine-human book, just as Jesus Christ, the living word of God, is a divine-human person. We must not, therefore, overlook the human element in the Scriptures any more than the humanity of Christ. From one point of view the Bible is like any other literary production, and must be interpreted according to the laws of human thought and language. From the other it is different from all other books and must be used with peculiar care and reverence. To treat it only as literature is to abuse it. It has a truly human soul and body, but the animating spirit is the eternal truth of God.

"Looking at the Bible as a human book and reviewing its history as a book, it is not strange that difficulties are found in it, which infidels exaggerate and assail.

"But one by one these difficulties are disappearing by means of Christian scholarship, and the Bible never had as firm a hold upon the best minds as it has to-day. The writings of infidels are varied and voluminous. The destructive school of higher criticism has increased doubt in certain circles. This doubt has been fostered by certain characteristics of our times, such as love of independent thinking, a free press catering to all classes, an unrestricted lecture platform and a lax pulpit. But, notwithstanding all, the Bible is emerging from its fiery baptism of hostile criticism, not less truly human, but more and more the power of God unto salvation.

"The proper Christian attitude toward the Bible is not to claim more for it than it claims for itself. The Bible was not given to teach natural science, or even history, as such. It is a gradual, progressive revelation of God to man and of the relations between God and men for the religious needs of man. Its claim is purely religious. Its supreme purpose is to impart the life of God to the soul of man; that is, to make man religious. And whatever is human in the scriptures is there because in the very nature of the case it had to be there. God revealed himself and his will to man in the only way possible, through human eyes and ears, intellect and hearts, tongues and pens. This book is to be to us the touchstone of truth, the authority in religion.

"Then, how should we use this book? First of all, make it our own by diligent reading and meditation. It is not an easy book. Plain places in it for our help, but hard places for our exercise. Its best treasures lie deep down in the heart of it, like gold in the soil. Zealous miners we are to be, going into the depths and bringing up the pure, unalloyed gold of truth.

"Coming to the written word, and realizing the relation of the personal Christ to the whole of Scripture, we shall be saved from two errors in interpreting the Bible; a gross literalism on the one hand, and a fanciful use of symbolism on the other. We shall instantly reject any interpretation which makes us think less of the Bible; but we refuse to reject some profounder and more spiritual truth simply on the ground that it has never been received before. We shall not be like the Athenians of Paul's time, always seeking for something new; nor like the Pharisees, ready to kill 'the first Stephen who offers us a new interpretation of the word of God'; but like the Bereans, who with open minds and a welcome for all fresh truth, searched the Scriptures daily to see whether these things are so or not."

REAL RECREATION RESTS IN SPIRITUAL RENEWAL.

Summer Season Suggests Thought for the Reverend S. C. Eby's Sermon.

At the Church of the Divine Humanity yesterday morning the Reverend S. C. Eby preached on man's need of natural rest and his capacity for spiritual renewal. His text was Isaih xl, 31. "But they that wait upon the Lord shall renew their strength." He said, in part:

"The rational man who has earnest sense of the meaning of life has little use for mere amusement or diversion on its own account. Entertainment as an end in itself easily slides into dissipation. Its proper place is as a means to man's natural recuperation. Life's genuine zest is in useful work, with its changeful pursuing and achieving. But the resources of mind and body are limited, and ceaseless work means exhaustion and premature decay. Hence recreation is a rational and religious duty. Its purpose is to enable the strained faculties to unbend in spontaneous delight, and to allow them afterwards to return with vigor and interest to the business of the world.

"The question as to what amusements or recreative pursuits are valid and helpful is easily answered when this principle is borne in mind. Those diversions are wholesome that leave the taste for high ideals unimpaired and the power for work undiminished. Even in this natural pursuit of recreation of mental and physical faculties it may be said that one is waiting on the Lord. For the laws of nature are God's ways of blessing men, and he waits upon the Lord who seeks good in the Lord's way.

"But the Lord has much more to give to men and women than any mere strength of body or mind. Neither the work nor the play of the world measures the orbit of human joy and sorrow. The Scriptures always deal with man as a spiritual being, capable of pains and pleasures far transcending his external sensibilities. His outward experiences are but a mere effigy of his inward conflicts and triumphs. In this inner life of the soul he is not introduced by natural generation, but by the mystic birth of new affections and heavenly thourhts. The new life means that man has found that his true begetting is from his Father in heaven. Hence the interests of the spiritual life are not germane to the passions and prejudices of our earth walks and haunts.

"The gospel never dreams that the world will be friendly to the inward sovereignty of him whose kingdom was 'not of this world.' In all great spiritual crises the flesh is weak. The force of heredity inpels to self-seeking. The pressure of environment constrains to worldly satisfactions. The mental suggestions of earth and hell wither all native innocence and heavenly freshness. All low-born things conspire to make man contented with being something less than the authentic image and likeness of his creative Father in heaven. Wherefore it is only by a very valid gift of the Lord's spirit that any man overcomes in the soul's work and warfare. 'Not by might, nor by power, but by my spirit, sayeth the Lord.'

"The laws of God are as immutable for the soul as they are in the sphere of nature. Health and prosperity and progressiveness are naturally the inheritance of those who keep close to nature's laws, and the good things of the soul in similar manner come only to those who wait for spiritual benisons in the lines of Providential activity.

"No character was ever transformed by chance or jugglery, or wish, or imagining. The constitution of the mind is a real thing and psychic tendencies and influences are potent forces. The way to build up the soul in all beautiful and virile qualities is to form habits that are solid and clean ways of life, to walk in the commandments of God, to breathe the wide atmosphere of truth, to habituate the minds to lofty standards, to aspire to heavenly ideals, to shun the evil of the hour, and to be assidious in doing good to the fellow-man.

"These are the common 'means of grace.' He who thus waits on the Lord will have an influx of heavenly suggestiveness and spiritual stimulus that will make him practically strong in the face of all that discourages and depresses. Nerve tonic and new illustrations come in the enforcement of the gospel message, but the old-fashioned truth remains that all life and strength belong to God, and that he gives of his own to all his weak and needy children in the measure that they seek his bounty. It is no mere holiday rest that can satisfy our weary hearts. We need the spiritual vivacity and vigor that come only from commerce with the Lord of hosts. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.'"

Will Give Railway Right of Way.

REPUBLIC SPECIAL.

Elizabethtown, Ill., June 22.—Business men of this city have accepted the offer of New York capitalists, and will furnish right of way and depot grounds for a line to be built from Marion, Ill., to Rose Clare, via this city.

HEAVENLY REWARDS ARE NOT RESERVED FOR THE FUTURE.

They Are Being Bestowed Daily as the Faithfulness of Life Merits Them.

The Reverend A. F. Smith, pastor of Kirkwood Methodist Episcopal Church, preached yesterday morning on "Heavenly Rewards," and took as a basis for his theme the words of Christ as recorded in Matthew v, verse 12: "Rejoice and be exceeding glad, for great is your reward in heaven."

He said, in part:

"The hope of rewards in heaven for virtue and endurance on earth is strong in the hearts of Christians, and they habitually cast forward their weary eyes to the crown held out before them by their Lord. The promises of reward to those who hold out faithful to the end, who endure persecution for righteousness sake, and press forward continually toward the mark for the prize of the high calling, are unmistakably sure and very full of comfort.

"What those rewards will consist of is always a question of interest to the faithful. And although there are many ways of expressing the beauty and value of them, still it is certain they will be spiritual. They can be represented to our present state of thinking only by terms of human speech, out of which clusters of strong figures and suggestive expressions the conception of heavenly conditions may be formed.

"The statement that the gift of God is eternal life embodies all the truth regarding this matter. God's gifts are elements of life, and are imperishable. There are no items mentionable in the inventory of heavenly rewards, such as may be named in a bill of sale, but one eternal principle operating for growth and happiness, planted in the soul, embraces every item of vital convenience and sweet luxury. God cannot bestow on the soul a space of celestial territory, nor even, apart from the character of the individual, erect a mansion for eternal occupancy. The rewards for faith and zeal are of a different kind; they are increased life, fuller capacities, stalwartness of personality.

"And these rewards are not reserved for a future time which has been set apart when God will make up his mind upon a verdict, nor will all the weight and glory of them fall in one mighty, entrancing volume upon the soul. These rewards are being bestowed day by day as the faithfulness of life merits them. Heavenly rewards come with each prayer heartily offered, each duty faithfully done. How much better that is than for them to be withheld till the toil and struggle in which the strength and encouragement were needed has passed! The wheat of the seasons feeds the laborer, and gives him power to sow again and sing through the winter with his family gathered about his bountiful board in the joy of comfort and plenty. So with the harvests of life.

The presence of God in the peace of the soul is heaven, and his kingdom is now and forever. The glory of the divine needs to shine on the wickedness of the present world, and the strength of the sons of God towering above the ignominy of the vicious should be seen in this generation. Therefore, it is the peculiar pleasure of the Most High to bestow his rewards immediately upon the faithful, the persecuted, and all who are sincere and devoted."

STRIKE AT TORONTO ATTENDED BY RIOTS.

Attempt to Run Street Cars With Imported Men Results in Wild Disorder.

Toronto, Ontario, June 22.—The first attempt made by the Toronto Street Railway to run its cars with men hired to take the places of the striking motormen and conductors was met with violence. Only one effort was made to reopen the traffic and the temper shown by the strikers and their sympathizers convinced the officials that it would be impossible to run cars without strong protection. It was, therefore, decided to appeal to the authorities for troops and to suspend operations until their arrival to-morrow morning.

Stones, sticks, eggs and stale vegetables were the weapons used by the strike sympathizers to prevent the railway company from giving a service. Several of the imported men were roughly handled by the mob, and Motorman Johnson, an old employe of the company, came near losing his life.

The worst riots occurred at the corner of Scollard and Yonge and Bloor and Yonge streets, in proximity to the Yorkville barns. Very few arrests were made.

Crew Driven From Car.

This morning cars were started simultaneously from the barns at King street west, Queen street west, Yorkville, Dundas and Yonge streets. A crowd had gathered about the entrance of the barns, awaiting developments. The appearance of a car at the Yonge street barn was the signal for hooting and yelling by the crowd. The car was run out to the main track, and the conductor gave the motorman the signal to go ahead. The crowd called upon the crew to desert the car.

Their refusal to do so was followed by a shower of stones and bricks. Every window in the car was smashed, and the crew left their posts and ran into the barn.

Similar scenes occurred at the other barns. An attempt was made to run a car from the Yorkville barns around the belt line. A big stone thrown against the window dashed the glass into Motorman Johnson's face, badly lacerating it. He was struck by a number of stones and was otherwise maltreated. Johnson persevered, however, and made the circuit of the line.

Several Hurt in Riot.

The attempt to run out five cars at the King street east barns at 8 o'clock was attended by scenes of the greatest disorder and violence, several persons being injured by flying missiles, including W. H. Moore, private secretary to Mr. MacKenzie, president of the road, who was severely injured in the face by a brick. Three arrests were made. All five cars were battered in less than five minutes after they made their appearance. Motorman Quigley was struck on the head by a stone and badly injured.

At the Dundas street barns another crowd intercepted the cars, and they were turned back. The company then decided to abandon the effort to-day.

To Call Out Militia.

Meantime the civil authorities were communicated with, and it was decided to call out the militia. Seven hundred and fifty mounted men from the Niagara camp, consisting of 250 of the Governor General's body guard, 200 mounted rifles and 250 dragoons, left Niagara with their horses in three special trains at 10 o'clock to-night and will arrive at daylight. In addition 200 of the Queen's Own, 300 grenadiers and 200 Highlanders have been ordered to parade at the armories. Several hundred extra policemen were also sworn in to-night.

RAN 132 MILES IN 129 MINUTES.

Pennsylvania Flyer Makes a Record Run.

REPUBLIC SPECIAL.

Altoona, Pa., June 22.—The new Pennsylvania Railroad flyers have been discounted. All speed records in continuous running over the main line were broken to-day by Engineer Barney Rorke of Harrisburg, who hauled fast mail train No. 11 from Harrisburg to Altoona, a distance of 132 miles, in 129 minutes.

This morning the flyer was over an hour and a half late leaving Harrisburg, but despite this great handicap, Rorke rolled into Altoona after having made up more than half an hour on his swift schedule.

CHINESE CRUISER WENT DOWN.

Hundred and Fifty of Crew Lost With Vessel.

London, June 22.—A dispatch to the Central News from Shanghai says that the Chinese cruiser Kai-Chi was wrecked today by a terrific explosion while lying in the Yang-Tse River.

The Kai-Chi sank, and 150 officers and men on board were killed or drowned. Only two men on board the cruiser escaped death.

MRS. FRED MORELOCK.

REPUBLIC SPECIAL.

Mascoutah, Ill., June 22.—Mrs. Fred Morelock, aged 27 years, died here this morning.

NEW RAILROAD FROM DENVER TO SALT LAKE

To Connect With W. A. Clark's Road and Complete New Transcontinental Line.

DENVER MAN THE PROMOTER.

Capital Raised and Rails Ordered for the Denver, Northwestern and Pacific—D. H. Moffat Backing the Project.

REPUBLIC SPECIAL.

New York, June 22.—With the building of a railroad from Denver to Salt Lake City, a new transcontinental line will enter the field now controlled by the Gould-Harriman-Morgan-Hill interests, and a lively clash may be the result. The builder will be D. H. Moffat, president of the First National Bank of Denver, a man who has accumulated a fortune in gold mining. He has as an ally Senator W. A. Clark, copper miner and owner of the San Pedro, Los Angeles and Salt Lake road, now being built. The Moffat road is to be known as the Denver, Northwestern and Pacific. It will run from Denver west and northwest to Salt Lake City. At Denver it will connect with Senator Clark's road, thus establishing a through connection between Denver and the Pacific Coast.

At the present time the Union Pacific, the Gould-Harriman road, comes from the west into Denver from the north by the way of Cheyenne, Wy., over what was originally known as the Denver Pacific; and on the south is the Denver and Rio Grande, which runs north 120 miles from Pueblo to Denver. With the exception of these two "through" lines, forming great circles to the north and to the south, Denver has no direct outlet to the Pacific. By the connection at Salt Lake City of the Moffat line with the equally direct line of Senator Clark to the Pacific, the new transcontinental connection will be established, reducing the time of travel from Denver to San Francisco by twenty-four hours.

In view of this the opposition of the Gould and Harriman factions and of all the big railroad managers of the country is natural, logical and easily explained. The new road threatens ventilation not only with the Gould-Harriman party, which controls the Union Pacific, Southern Pacific, Missouri Pacific and Denver and Rio Grande, but also with the Morgan-Hill party, which controls the Northern routes, including the Northern Pacific, Great Northern and the Burlington. Between them are the Atchison and Rock Island, the first-named line having a line from Kansas City to the Pacific Ocean, and the Rock Island now building extensions with such a through route in view. Mr. Moffat, before leaving the Waldorf-Astoria yesterday for Denver, said: "I have made the necessary preliminary arrangements looking to the building of the Denver, Northwestern and Pacific Railway, and the enterprise has advanced to the point where we can go on and build it. The proposition has been opposed by the transcontinental railroad owners. In addition to the $2,500,000 subscribed in the city of Denver, outside capital has been obtained to build the line. Rails have been ordered and the work is going on.

"This road, running, you may say, north and northwest from Denver to Salt Lake City, is not built for the purpose of entering into a competitive field, or for the purpose of making another road to the Pacific Coast; it does this, however, simply because in connecting these two cities it forms a link in a railroad chain. That it will have an important effect on the now existing transcontinental roads I do not deny; and that in forming a new connection it will naturally bring to the road an enormous amount of business is self-evident.

"The line we propose to build is a direct line from Denver to Salt Lake City, and there it will connect with Senator W. A. Clark's road, giving it a western and also an eastern connection. By a mutual agreement between Senator Clark and myself the road will become a transcontinental proposition.

"The Denver, Northwestern and Pacific Railway will traverse a virgin territory from Denver to Salt Lake City, a distance of, approximately, 500 miles."

WOMEN HELP BUILDU FRISCO ROAD.

Push Wheelbarrows Up the Dump on the New St. L., M. & S. W.

REPUBLIC SPECIAL.

Macon, Mo., June 22.—"We have three women laborers on the Pawpaw division of the St. Louis, Memphis and Southeastern," said James P. Worthington, resident engineer, who is here this week.

"It staggered me a bit when I first observed them, but when I saw the relentless energy with which they hiked overloaded wheelbarrows up the dump my pity went out to the barrows.

"Instead of being objects of sympathy, one is rather inclined to envy their vigorous health and strength.

"They work just east of Merely.

"The party is composed of a man, his wife and his two stalwart sisters. There is a difference in the ability of husband and wife to trundle a barrow of clods, and the comparison is all in favor of the woman. The women say barrow work pays them a great deal better and is much easier than the toil they are accustomed to on the farm. They take their turn right alongside the men and wheel full loads in their barrows every trip.

"Labor is hard to get in South Missouri at present, even at top-notch wages, and contractors are constantly on the lookout for more men and teams. The Pawpaw division is in the second valley back from the Mississippi. When the road began building land was slow at anywhere from $5 to $10 an acre, but since we began dredging it has shot up to $50 and $75, and some fellows in our way are asking us from $200 to $250 per acre for right-of-way. Work is strung out all the way from Memphis to St. Louis. A good portion of it is heavy blasting through rock and necessarily slow. It is calculated the road will be completed in a year."

This is a Frisco Mississippi River line.

ADVANTAGES OF THE D., N. & P.

Promoter Says Time Between Denver and Salt Lake Will Be Shortened.

In regard to the Denver, Northwestern and Pacific, which has been financed by Mr. Moffatt in the East, he says:

"The new road, it is expected, will reduce the time between Denver and Salt Lake City by ten hours. Work on it will be begun at once. More orders have been placed for 80-pound rails.

"I have made the necessary preliminary arrangements looking forward to the building of the road. This railroad enterprise has advanced to the point where we can go on and build it.

"In addition to the $2,500,000 subscribed by the city of Denver, outside capital has been secured to build the line. At the proper time the public will be made acquainted with the details of the enterprise.

"We propose to issue $20,000,000 of bonds and $20,000,000 of stock. The stock will be preferred and common.

"This road, running, you may say, north and northwest from Denver to Salt Lake City, is not built for the purpose of entering into a competitive field or for the purpose of making another road to the Pacific Coast. It does the latter, however, simply because in connecting these two cities it forms a link in a railroad chain. What we chiefly want is a first-class, well-built road between Denver and Salt Lake City.

"The importance of this undertaking has been apparent to the business interests of Denver and Salt Lake City for some years. All of our leading men have advocated the building of the road, and commercial, industrial and financial bodies, notably the Denver Board of Trade, not only advocated a closer connection between the two cities, but have from time to time endeavored to create a sentiment among the people for it. This important connection established, not only will the region traversed be developed, but it will lead to a better connection with the entire Northwest as far to the north as Idaho, Washington and Oregon."

Dining Service for Daylight Special.

The new dining cars built for Illinois Central service between St. Louis and Chicago, on the Daylight Special, will be put in service to-morrow, car No. 746 departing from St. Louis at 12:30 p. m. These cars are just out of the shop and are strictly up-to-date. Notice of the new service was given C. C. McCarty, division passenger agent at St. Louis, yesterday.

EXPERT PARKES IS NOT A BOND EXPERT.

Does Not Know Missouri Pacific Bonds From Southwest Branch Pacific Bonds.

BUNGLING BLUNDER IS EXPOSED

Man Who Made "Damning Charge" Simply Published His Own Ignorance of the Financial History of the State.

REPUBLIC SPECIAL.

Jefferson City, June 22.—In response to an inquiry of Governor Dockery the State Auditor has submitted a statement regarding the assertion of J. A. Parkes, the financial "expert," to the effect that $1,918,000 of Missouri Pacific bonds had been paid twice, or charged up as paid, by the State.

Auditor Allen shows that Parkes does not know the difference between two sets of bonds. Parkes took the Missouri Pacific bonds to be the same as Southwest Branch (Frisco) Pacific bonds. The bonds mentioned in the ordinance of 1875 were Southwest Branch bonds. The records of the Auditor's office show that not one of the bonds described in the ordinance of 1875 was ever paid or charged as paid. Auditor Allen's statement follows:

Treasury Department of Missouri, Office of State Auditor, City of Jefferson, June 21, 1902—Honorable A. M. Dockery, Governor of Missouri, Jefferson City, Mo.: Dear Sir—Answering your inquiry, whether any of the State bonds described in the ordinance adopted by the Constitutional Convention in 1875, referred to by Mr. J. A. Parkes in his statement recently published in the Globe-Democrat, have since been paid by the State, I beg to say that I have carefully examined the records and find that no double payment of State bonds has been made. The facts are as follows:

Under the acts of 1855 and 1857, the Pacific Railroad for its southwest branch was authorized to issue $1,500,000 7 per cent bonds, guaranteed by the State, to aid in the construction of that branch (now known as the Frisco), and $3,800,000 bonds were accordingly issued and guaranteed, numbered from 1 to 3800, inclusive.

The act of November 19, 1857, supplemental to the acts above mentioned, provided that such of the 7 per cent bonds as had then been guaranteed by the State, in the possession or under the control of the Pacific Railroad Southwest branch, should be surrendered and exchanged for 6 per cent bonds issued by the State. The records show that about one-half of such 7 per cent bonds were brought in and exchanged and are listed in the convention ordinance of 1875 as having been paid.

Under the acts of 1851, 1852, 1855 and 1857 the State issued $7,000,000 of 6 per cent bonds to aid in the construction of the Pacific Railroad (now known as the Missouri Pacific), numbered from 1 to 7000, inclusive.

The bonds issued to the Pacific Railroad for the construction of the Southwest branch were known and described in the State Auditor's printed reports as "Pacific Railroad Southwest branch bonds," or "Southwest Branch Pacific Railroad bonds," and the bonds issued to the Pacific Railroad, as "Pacific Railroad bonds," or "Missouri Pacific Railroad bonds."

By reference to pages 22 to 27 of the State Auditor's report for 1879-80, mentioned by Mr. Parkes, I find a list of $2,971,000 6 per cent Pacific Railroad (Missouri Pacific) bonds outstanding and counted as part of the State debt on January 1, 1881, and among them some of the same number as the 7 per cent Southwest Branch Pacific Railroad bonds mentioned in the convention ordinance.

Mr. Parkes has apparently overlooked the fact that there were two separate bonds, one issued, as heretofore stated, in behalf of the Missouri Pacific Railroad and the other in behalf of the Southwest Branch Pacific Railroad (now Frisco). Each series began with No. 1, the Missouri Pacific numbers reaching 7,000, and the Southwest Branch to 3,800. Consequently there were two bonds of corresponding number to the extent of the Southwest Branch Pacific Railroad issue. The 1,918 bonds noted in the convention ordinance and deposited in the State Treasury prior to 1887 were never paid a second time, and the bonds of corresponding numbers, which Mr. Parkes lists in his statement, are Missouri Pacific 6 per cent, and not Southwest Branch Pacific Railroad 7 per cent bonds, as claimed by him.

In fact, the records of my office show clearly that no part of the bonds described in the convention ordinance of 1875 have since been paid by the State. I have the honor to be, very respectfully

ALBERT O. ALLEN,
State Auditor.

Governor Dockery's Comment.

Governor Dockery was asked to-day whether he had anything to submit in addition to the official statement of State Auditor Allen in reference to the reports of the alleged "experts," which recently appeared in the Globe-Democrat. The Governor replied:

"I have never seen a more farcical performance than the antics of these Globe-Democrat 'experts.' No two of the five so-called 'experts' agree in their findings. They should 'get together' and reconcile their differences before they ask other people to seriously consider their statements. Their exhibits are out of balance, each with the other, by more than $50,000,000, as was clearly and forcefully shown by The Republic in its editorial of last Thursday.

"Some months ago this administration employed a firm of experts of national reputation for ability and integrity, and had a searching investigation made of the State's accounts for the past thirty-six years. It required weeks of hard work for the four experts to go through all the accounts covering this long period. When the work had been concluded, it was found that every dollar of the State funds had