

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED
"COMMERCIALISM."

A Pertinent Talk on a Present-Day Problem, by the Rev. Dr. Reese F. Alsop—Jesus Christ is the Measure of the Standard of the Perfect Man.

BROOKLYN, N. Y.—Dr. Reese F. Alsop, rector of St. Ann's Church on the Heights, preached Sunday morning on "Commercialism." He took his text from St. Luke xiii: 15: "Man's life consisteth not in the abundance of the things which he possesses."

Dr. Alsop said:
I heard lately from a brilliant speaker an address on "Commercialism." To the surprise of all, it was a paenegyric rather than a diatribe. His argument was that commercialism, that is, business activity, the industrial epoch in which we live and whose push we feel, engenders certain useful and even moral qualities, such as thrift, undervaluing all accumulations of capital; truth telling, which is essential to successful trading; trust, without which the vast credit system of the world could not exist; the sense of responsibility shown in the honesty of the great army of clerks and place holders, among whom breaches of trust, defaults and the like are comparatively rare, the percentage of the honest being surprisingly high. At the same time our Civil War and the Boer War have shown that the commercial spirit did not extinguish heroism and liberality. Witness the gifts of rich men to education and charities.

Now that is all true, and yet there is a bad flavor about the word commercialism. It has another connotation. Is it not a matter of emphasis? Jesus says, "Seek ye first the kingdom of God." He says again, "What will a man give in exchange for his life?" What are men exchanging their life with all its possibilities of symmetrical development for? What are they seeking first? Is it not too largely material success? St. Paul says: "Having food and raiment we have enough." The feeling of competence is nowadays nothing accounted of. To make a living is not enough; to achieve comfort for self and family is a small thing; men aim and toil and struggle for more dazzling prizes—a success that makes a noise and is talked of; that glitters and dazzles the eye.

This is commercialism as I understand it; the measuring of success by the standard of the market place, the sinking of other aims in the eager rush after gain. There are high things possible for man. Culture of body, mind, growth in moral and spiritual attainments, expansion in faculty and usefulness. There are magnificent careers open to him in science, in art, in literature, in philanthropic service. Over against these stand the spirit of the age and cries follow me. The ideal is a man who turns everything to gold that he touches; a man who gets and holds and then goes on to get more and more.

Two conversations lately overheard illustrate the point. Dr. Rainford, of St. George's Church, walking down New York avenue, overheard a student of three years at the university, and before him, looking upon the gleaming equipages and splendid dresses flitting by, one said to another: "I tell you, boys, it is money that goes in this town, is it not?" The belief that it is money that goes—the feeling that it is money that ought to go—are evidences of an almost universal sentiment.

Who is building that magnificent house?" said one to another. "Oh, that is to be the residence of so and so. He used to be a poor Baptist preacher, but Rockefeller found out that he had business ability, and I tell you he did not leave him long a Baptist preacher. He took him into the Standard Oil Company, and now see what a success he has achieved. He speaks commercialism. That is the voice of the ideal which has almost hypnotized our generation."

Agassiz's splendid reply to the lecture bureau, "I have no time to make money," sounds like a piece of insanity. Gordon's refusal to accept reward from the Chinese Emperor for his help in the Tai Ping rebellion sounds like a piece of insanity. The "simple life," as lived by Thoreau in the woods, as pictured by Wagner, sums only an idyllic dream. The pursuit of learning for learning's sake, the service of man with no itch for reward, the quiet, unostentatious sacrifice of personal interest for the good of others, these are repudiated as folly. The maddening crowd's ignoble strife that makes itself heard in the song of the siren. Like the suction of a vast maelstrom, it seizes men and draws them in. By and by, dizzied by the fierce whirl, they forget the high things and are content to be simply money-makers. That is what I understand by commercialism; the thrusting into the front place of merely material success. It is a corruption of the spirit in which life is lived. It is a law, wrong motive. It brings in gold before the soul a false standard of value. It misconceives what is the real success of life. It subordinates the man to his possessions. It is a radical corruption of the ideal—an absolute reversal of what our text says. Commercialism declares and persuades that man's life does consist in the abundance of the things which he possesses. Therefore, it urges him to aim love supremely those things; let him aim at them, follow after them, sink his very life in them. Let him for them forego, if needs be, mental culture, artistic development, moral elevation, spiritual activity and all that goes to make a full developed manhood. Quench, if necessary, all lofty aspirations. Get things, gather them about you, enthrone yourself among them. Let atrophy seize every other faculty so your faculty for getting and getting on grows stronger.

Let me give an illustration or two. There is a story of a man who was so eager to keep safe a very precious thing that he took it with him into a closet, set his candle on the floor and then, as he came out, he found the door, only to find, as his candle flickered out, that he had shut himself in with his treasure. Nailed and encoffined in his own strong box. Here is another: I read some time ago of a young man, who, upon graduation from college, found himself the possessor of \$30,000 a year. He had health, strength, education, position. Choices lay open before him. He might go in for politics, for philanthropy, for service, or college settlement work. He might become a student and a patron of art, of literature. He might throw himself into the civic life of his day. In any of a dozen ways he might find his life by losing it in the service of man and of God. But as a man ambitious to turn his one million into many, to win the power or notoriety vast wealth can bring, he flung himself into a banking house. All the beautiful opportunities that invited him he forewent simply and only that he might increase his pile—a pile which was already sufficiently large. Grant him all the success he coveted, what would be the end? A dwarfed man, with an immense pile heaped up around him. A life practically sunk and lost in the abundance of the things which he possessed.

As I said, then, a moment ago, commercialism is found in a wrong emphasis. Wealth is good fairly won and nobly used. It is not money, but the love of money, that is the root of all evil. Business in good, commerce is good and necessary, in good, commerce is good and brings forth a goodly progeny of virtues; zeal, activity, perseverance, cleverness in affairs, are all praiseworthy. Material success is desirable. "The blessing of the Lord it maketh rich." Yes, but to put these things first, to rush after them so eagerly as to forget other and higher things, in a word, to sink one's life with its possibilities of growth and beauty and usefulness, that is to have caught the spirit of the commercialism of the day and the age.

Who can look abroad without seeing how this spirit tends to invade and even

to dominate every sphere of human activity. We read of commercialism in politics, in art, in literature, in education, in the social world, even in religion, and though we may not have a distinct definition ready we have a fairly clear idea of what is meant. The place holder in nation or city or State whose main thought is what he can make and not what he can do; the artist who listens not to the voice of his ideals but to the bids of the market, and paints or carves simply for the money to be got; the author who writes simply what will sell and forgets the truth for which he ought to stand and the service in the way of instruction, or comfort, or amusement which he might minister to his fellows, is each one tainted with commercialism. It has crept even into our universities, tempting boards of trustees and faculties to bow too subserviently to those who can furnish endowments, tempting the young man to turn from courses that cultivate the mind to those which prepare for business. Our theatres have felt the influence, and think more of pieces which will draw than of those which will elevate as well as amuse and recreate those who see and hear.

Yes, it is conceivable that even the church may not escape. The ministry that sets gain above usefulness has caught the contagion. "Put me into the priesthood that I may eat a piece of bread!" So cried one of old. The very thought was a degradation. The ministry that is sought for the sake of "the pieces of bread" for a livelihood, whether it be large or small, is a ministry not to God, not to those among whom it is exercised, but to the man that holds it. The clergy who are in orders chiefly for what they can win in the way of comfort, or respectability or income are unfit for their place. They serve not God or their fellows, but themselves. And so the church whose chief aim is a large pew rental and a fashionable congregation—forgetting the while that the Master's boast was that to the poor the gospel was preached, is tarred with the same stick.

Yes, commercialism is in the air. It is the spirit that now works—that stealthily penetrates every department of modern activity, always seeking to make gain the dominant motive. There is no line of work, no business, no profession safe against its insidious influence. It invades law and medicine, even divinity, as we have seen. It is felt in halls of legislation and seats of government. Yes, it pervades even society, making the fine taint and the gold ring and the large bank account more potent to open doors than gentle birth and fine breeding.

How are we to resist this influence—escape this spirit? Just as we resist the contagion of an epidemic, the depression of a malaria, by fortifying the powers of life. A man in whom the tide of life is full and strong will walk unscathed through the plague laden air. The health that is in him resists the disease that rushes upon him. The bacteria that floats into throat or lung, or stomach finds no nidus and dies. So, be thus, then, that we escape the spiritual danger. Fortify the life within. Remember that life is more than meat; that the kingdom of God and His righteousness are infinitely worthy of our seeking. Do not forget the possibilities of your life, what you can make of it in the way of growth, what you can make of it in the way of usefulness. Keep your eyes on the Master. In Him see what you may be—in Him see what you may do. Yea, not only keep your eye on Him, but keep in living touch with Him, that the tides of His life may flow into your soul, and carry you on and up to the measure of the stature of the perfect man in Christ Jesus.

Finally, my brethren, "whatsoever things are honest—whatsoever things are pure—whatsoever things are lovely—whatsoever things are of good report, think on these things." Turn your thought and your eyes away from the dazzling bait of the age. Escape its snare. Seek first the kingdom of God. Determine to be a man, mentally, morally, spiritually; determine to be a brother to your fellow man, and do for him a brother's part; determine to be a child of the heavenly Father and obey His will, so far as you know it; resolve that in you the splendid possibilities hidden in the gift of life shall be realized, and you shall have learned how to use this world without abusing it. Then commerce, business, success shall minister to you but not enslave you; shall enrich your life but not absorb it; shall bring you perchance, an abundance of the things to possess, but leave the while strong and pure within you the life of God. Then shall you in very deed possess the abundance of the things which are yours. Let them once get the better of you, climb into the throne of your heart and life, and then they possess you and you are their slave and their victim; nailed and encoffined in your own strong box which has, alas, with your treasure, shut in your soul also.

Living in Hope.
The habit of living in the future should make us glad and confident. We should not keep the contemplation of another state of existence to make us sorrowful, nor allow the transiency of this present to shade our joys. Our hope should make us buoyant and keep us firm. It is an anchor of the soul. All men live by hope, even when it is fixed upon the changing and uncertain things of this world. But the hopes of men who have not their hearts fixed upon God try to grapple themselves on the cloud wrack that rolls alone the flanks of the mountains; while our hopes pierce through that veil, and lay hold of the Rock of Ages, and tower above the lying vapors. Let us then be strong, for our future is not a dim peradventure, nor a vague dream, nor a fancy of our own, nor a wish turning itself into a vision, but it is made and certified by Him who is the God of all the past and of all the present. It is built upon His word, and the brightest hope of all its brightness is the enjoyment of more of His presence, and the possession of more of His likeness. That hope is certain. Therefore, let us live in it.—The Rev. Alexander MacLaren.

The Poor Man's Day.
In all our towns, and throughout too large a portion of our country districts, the Sabbath rest is violated and the worship which was the consequence and condition of this rest is abandoned. At the same time the soul is deprived of its normal rest, and the body of its repose. The laborer and the workingman are deprived of their rest, to the every day increasing influence of error and evil. Thus the profanation of the day has become the ruin of the moral and physical health of the people, at the same time that it is the ruin of the family and of religious liberty. The Sabbath is emphatically the poor man's and the workingman's day. There is no surer way to break down the health, as well as the morals and religion of the people, than to break down the Sabbath. To say nothing of the Divine law, on mere worldly grounds it is plain that nothing is more conducive to the health, intelligence, comfort and independence of the working classes and of the prosperity of a people than our Christian American Sabbath.—Count Montalembert.

Past and Future.
The past is dead and has no resurrection, but the future is endowed with such a life that it lives to us even in anticipation. The past is, in many things, the foe of mankind; the future is, in all things, our friend. For the past there is no hope; for the future there is both hope and fruit. The past is the text book of tyrants; the future is the Bible of the free. Those who are solely governed by the past stand like Lot's wife, crystallized in the act of looking backward, and forever incapable of looking forward.—H. Kirk White.

The Year.
Beautiful is the year in its coming and in its going—most beautiful and blessed because it is always "the year of our Lord."—Lucy Larcom.

TAFT TAKES THE OATH.

Installed Secretary of War as Successor to Elihu Root—Ceremony Was Imposing.

At Washington, Monday, Governor William H. Taft took the oath of office as secretary of war and at once entered on his new duties.

These ceremonies took place in the large reception room attached to the secretary's apartments in the war department and the transfer of the portfolio from Mr. Elihu Root to ex-Governor Taft, while simple, was more impressive than any similar event in many years.

Before noon, the appointed hour, Governor Taft came over to the department from his hotel with a little party of personal friends and some of his immediate family. They were ushered into Secretary Root's office, where the retiring secretary, in a few well chosen words and with a good deal of feeling, surrendered his portfolio to Governor Taft.

The party then proceeded to the reception room when General Chaffee, chief of staff, in uniform, took charge of the ceremonies. The room was cleared of all except the participants in the induction and the party of friends and members of the general staff. Governor Taft and Secretary Root took their places at the long table where stood John Randolph, a notary public, who administered the oath to the incoming secretary.

Then there were congratulations for Secretary Taft and good-byes for Secretary Root. Every army officer on duty in Washington was aligned at the door and the brilliantly uniformed column passing before the retiring and incoming secretaries formed a splendid spectacle.

HOW BAXTER WAS SWAMPED.

System Under Which Cotton Futures are Bought and Sold.

The general system under which speculation in cotton futures is conducted is familiar to those who study the market situation. To the layman, who never "indulges," the following explanation will be interesting:

The buying and selling of cotton and produce futures is done on a basis of "margins," the customary margin on a cotton transaction being \$1 per bale, or one-fifth of a cent a pound, the standard bale being fixed always at 500 pounds.

The customer makes his contract through the dealer, who may act as a broker, or who may himself become the party of the second part to the contract. In the latter case the dealer operates what is known as a "bucket shop." The usual cotton trade is one hundred bales, though a smaller amount may be bought on margins in almost any of the bucket shops.

The customer places say \$100 with the broker or bucket shop proprietor, to margin one hundred bales. This is a margin of twenty "points," the point being one-one hundredth of a cent. The purchase is made at the market price at the time, and if the market advances the purchaser wins. An advance of 20 points, or one-fifth of a cent per pound, means a gain to the customer of \$100. An advance of 1 cent a pound means a gain of \$500, and so on. Vice versa a decline of 20 points or one-fifth of a cent a pound, means a loss of \$100, and the customer's margins are thus wiped out. He is then called upon to put up more margins to protect his purchase, and in the event of failure to do this, he loses the original margins placed on the contract.

The selling of cotton futures is practically the reverse process. The customer desiring to sell, puts up similar margins, which he loses in the event of cotton rising a sufficient number of points to wipe them out. But if cotton should decline in price he wins \$100 for every 20 points it goes down.

INAUGURATION AT MANILA.

Governor Wright and Vice Governor Ide Assume Office in Philippines.

A special from Manila says: Governor Luke E. Wright and Vice Governor Henry C. Ide were inaugurated Monday. There was an imposing demonstration, including a brilliant military pageant, about 3,000 troops being in line.

After taking the oath of office Governor Wright delivered his inaugural address: It was a straightforward speech, dealing with the most important subjects. Governor Wright invited attention to the improvements that had been accomplished in the Philippines under American rule and declared his intention of adhering to the principles of the Taft administration. He urged Americans to establish cordial personal and business relations with the Filipinos, who must constitute their chief customers. In conclusion Governor Wright asked for the sympathetic co-operation of all classes to whom, he said, were assured equal opportunities for advancement.

GRAFT SEEMINGLY EPIDEMIC.

Representative from Oklahoma is Charged With Violation of Law.

Charges have been filed at the interior department against Bird S. McGuire, the delegate in the house from Oklahoma, charging that in violation of the law he has been prosecuting claims in behalf of Indians and accepting fees therefor while serving as senate delegate in congress.

WOMEN ARE ESPECIALLY LIABLE TO COLDS

Colds Invariably Result in Catarrh, Which Sets Up a Host of Distressing Diseases.

PE-RU-NA Both Protects and Cures a Cold---Read Proof.



Miss Rose Gordon, 2102 Oakland av., Oakland Heights, Madison, Wis., writes:

"A few years ago I caught a severe cold, which resulted in chronic bronchitis and catarrh. Our family physician prescribed medicines which gave temporary relief only. I began taking Peruna and improved at once. Two bottles cured me. I recommend Peruna to all sufferers, and am most grateful to you for your valuable medicine."—Miss Rose Gordon.

Washington, D.C., 609 H street, N.W.

Dear Dr. Hartman: "I used to think that the doctors knew all about our aches and pains and were the proper ones to consult when sick, but since I have been sick myself I certainly had good reason to change my mind. During the winter I caught a heavy cold, which developed into catarrh of the bronchial tubes and an inflamed condition of the respiratory organs. The doctors were afraid that pneumonia would set in and prescribed pills, powders and packs until I sickened of the whole thing, as I did not ASK YOUR DRUGGIST FOR A FREE PE-RU-NA ALMANAC. EVERY DRUGGIST HAS THEM

The only birds that sing as they fly are the skylark and woodlark.

Men who know when they get enough may let too full utterance after getting it.

Rheumatism's Killing Pain.
Left in quick order after taking 10 doses of Dr. Skirvin's Rheumatic Cure, in tablet form. 25 doses for 25c., postpaid. Dr. Skirvin Co., La Crosse, Wis. [A.C.L.]

All women were born to love and be loved, and they fight it out on that line.

Knowledge From Experience.
Is what we understand when Dr. Spalding, an eminent Baptist divine, of Galveston, Texas, writes "send me two bottles of Taylor's Cherokee Remedy of Sweet Gum and Mullein. It is for a friend suffering from consumption. It is a preparation I know from experience to be good."

At druggists, 25c., 50c. and \$1.00 a bottle.

Lots of people would rather not own the things they can borrow.

FREE STUART'S GIN AND BUCHU

To all who suffer, or to the friends of those who suffer with Kidney, Liver, Heart, Bladder or Blood Disease, a sample bottle of Stuart's Gin and Buchu, the great southern Kidney and Liver Medicine, will be sent absolutely free of cost. Mention this paper. Address STUART DRUG MFG CO., 28 N. 3rd St., Atlanta, Ga.

EVERY SHOOTER WHO SHOOTS



AMMUNITION

has a feeling of confidence in his cartridges. They don't misfire and always shoot where you aim.

Tell your dealer U. M. C. when he asks "What kind?"

Send for catalog.

The Union Metallic Cartridge Co. Bridgeport, Conn.

TOBACCO CURE Saw Mills

The DeLoach Patent Variable Friction Feed Saw Mill with 4 h. p. cuts 2,000 feet per day. All sizes and prices to suit. DeLoach Shingle Mills, Edgers, Trimmers, Planers; Corn and Burr Mills, Water Wheels, Lath Mills, Wood Saws. Our handsome new Catalog will interest you. DeLoach Mill Mfg. Co., Box 834, Atlanta, Ga.

Improve. One of the ladies in the Home had a bottle of Peruna and she advised me to try that. Shortly after I began using it I felt that I had found the right medicine. I used two bottles and they restored me easily and pleasantly to perfect health. While my stomach was very delicate, Peruna did not nauseate me in the least, but gave me a good appetite, and I wish to express my gratitude to you for restored health."—Miss Rosalie Von Struening.

CATCHING COLD

Is the Beginning of Most Winter Ailments—Pe-ru-na Protects Against and Cures Colds.

There is no fact of medical science better established than that a teaspoonful of Peruna before each meal during the winter season will absolutely protect a person from catching cold. Now, if this is true (and there is no doubt of it), thousands of lives would be saved, and tens of thousands of cases of chronic catarrh prevented, by this simple precaution within reach of every one.

After a cold has been contracted a teaspoonful of Peruna every hour will shortly cure it, leaving no trace of it behind. After chronic catarrh has become established, or the first stages of chronic bronchitis or consumption have been reached, it will take much longer to effect a cure.

It seems strange that as well known and well established as these facts are any one should neglect to profit by them, and yet no doubt there are many who pay little or no attention to them and go on catching cold, acquiring chronic catarrh, bronchitis and consumption.

Catarrh May Permeate the Whole System.—Mrs. Mary E. Sampson, West Derry, Rockingham County, N. H., writes:

"I had terrible headaches, both ears run and I was nervous all the time, also had trouble each month; was deaf in one ear for thirty years. I took six bottles of Peruna and one of Manalin, and am happy to say that it is the best medicine that I ever used. I am not so nervous, my appetite is good, everything I eat agrees with me, and I am feeling better in every way. I think Peruna is a godsend to women and a blessing to suffering humanity."—Mary E. Sampson.

If you do not derive prompt and satisfactory results from the use of Peruna write at once to Dr. Hartman, giving a full statement of your case, and he will be pleased to give you his valuable advice gratis.

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It seems strange that as well known and well established as these facts are any one should neglect to profit by them, and yet no doubt there are many who pay little or no attention to them and go on catching cold, acquiring chronic catarrh, bronchitis and consumption.

Catarrh May Permeate the Whole System.—Mrs. Mary E. Sampson, West Derry, Rockingham County, N. H., writes:

"I had terrible headaches, both ears run and I was nervous all the time, also had trouble each month; was deaf in one ear for thirty years. I took six bottles of Peruna and one of Manalin, and am happy to say that it is the best medicine that I ever used. I am not so nervous, my appetite is good, everything I eat agrees with me, and I am feeling better in every way. I think Peruna is a godsend to women and a blessing to suffering humanity."—Mary E. Sampson.

If you do not derive prompt and satisfactory results from the use of Peruna write at once to Dr. Hartman, giving a full statement of your case, and he will be pleased to give you his valuable advice gratis.

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