

THE REGULAR WEEKLY SHAKESPEARE SERMON

(Copr. 1909 by Bradley-Garretson Co., Ltd.) O that a man might know the end of this day's business ere it come! But it sufficeth that the day will end, and then the end is known. Julius Caesar, Act V., Sc. I. Every general has, like Brutus, on the eve of battle longed in his heart to know what success would attend his efforts. It is well that the end of our day's business should be known definitely before the end of our day's business. If any army were sure of defeat it would rush in a panic from the field at the approach of the opposing force. If it had absolute assurance of victory it would not put forth the effort that would make it strong for future battles. The battle will end, that is sufficient. Let every effort be put forth to win a decided victory. Brutus is not the only individual who has longed for definite information with regard to the future. The desire to have accurate knowledge of coming events is universal. Witches, wizards and astrologers, professing to be able to foretell events, did a flourishing business in the pre-scientific age; and in modern times palmists and fortune-tellers of various kinds still find their dupes. Curiosity with regard to the fate of one's business or life has induced many to seek those who profess to be able to look into the seeds of time and tell which grains would grow and which would not. This curiosity is a sign of weakness and impatience. It marks a tendency to lean upon others; the wise man can approximate at his own future. It denotes discontent with the present, while building on it for the future. The day will end; be ready for it. Every hour should be lived as though in the next the end would be known. There will then be no over-anxiety about it, no vain curiosity to know what is or is not to be the ultimate outcome of present actions. Would it be well if the future were an open book and the end known? No worse fate could befall mankind. It is a law of nature that many shall strive for the success of the few. A thousand acorns struggled to live their lives for every oak that grows to majestic proportions. The success of any one individual is in a sense the product of the efforts of hundreds who have seemingly failed. Let it be supposed that a man knew that on a definite day in a given year he was to die! What would likely be the effect on him? If he were a peculiarly strong man he would work with energy to complete as many tasks as possible before his death. The majority of men would, however, be enervated by the shadow of the day of doom. It would press upon their imaginations with unbearable heaviness. They would be like the condemned man from whom all hope has been taken, counting the hours till his execution. The great beauty of life is that the end of each day's business is concealed. With rare exceptions all men are confident of long life and that success will crown their present efforts. If it were not so effort would cease. The average man, if he knew that he had but a year to live, would fold his hands and cease toiling. Yet in that year he might accomplish something worth the whole of his previous existence. Again, if the ultimate fate of each individual were known, what unhappiness would be in the world! What incurable disease has taken hold of friend or kindred sorrow presses heavily upon the hearts of companions and relatives. Until the fatal hour arrives those in close contact with the victim suffer greatly from the mere knowledge of the inevitable. If the death hour of each individual were fixed in the calendar as are feast days, hope, which "springs eternal in the human breast," would be non-existent; and hope is the star that guides the sun that brightens man in his journey. Suppose, once more, that business success or failure could be accurately foretold. Would this knowledge be conducive of energetic action? What would be the use of toiling late and early, of studying and planning, if in the end failure for the individual was to be the result? It is well that a knowledge of "their business" future is concealed from men. All are confident that the end of the day's business will be success. It is this confidence that has made men great inventors and producers. Of the thousands who put forth effort but few are successful from the world's point of view. The wayside is white with the bones of those who have failed. And yet they have not failed; their efforts have encouraged others. The foundation stones of a cathedral are hidden from view, they attract no attention, yet they are vastly more important to the structure than the golden dome which inspires admiration in the multitude. Every workman may be a humble stone in the foundation of some noble enterprise. Should he know that his ambitions would never be realized his heart would cease to hope and his hands to work. It is a blessing that the future is a closed book; that the end of the day's business is concealed. The end is coming, and there is much to be done. The crown of successful achievement may be yours, but it will not be won by sitting idly by and awaiting the inevitable doom.

NEGLECT OF THE BIBLE IS GROWING DAILY

Dr. C. F. J. Wrigley, rector of Grace Episcopal Church on the Heights, Brooklyn, N. Y., preached recently on "Neglect of the Bible." The text was from II Kings xxiii:2: "And he read in their ears all the words of the Book of the Covenant." Dr. Wrigley said: "The Book of the Covenant was the law, which had been put into the ark eight centuries before, and had been lost and forgotten. During the restoration of the Temple under Josiah it was discovered, and the reading of it produced great alarm in the hearts of the King and people. It almost produced a panic in the kingdom when the King and people read the denunciations of the Bible against many of the very things that were then being done, in spite of all the reformatory measures of Josiah. Both King and people seemed to have been ignorant of the very existence of this Bible, and of its denunciations against certain kinds of sin and vice that were widely tolerated. What a comment, you say, upon the wicked carelessness of a people to whose fostering care the Book had been committed, and for whose spiritual development it was necessary. We have only to leave it on the table, unregarded and unread, until we have lost our life ideals and have been brought to a position where we are beneath the contempt of the mighty God, and where we are disregarded by Him because we are no longer factors in the upward progress of the world. The Bible is being neglected today for many reasons. Some neglect it because of the idea that the Bible has been discredited in some way. They have heard that science has disproved many of the so-called historic facts. There are other reasons for putting the Bible aside, but I mention these because there are many people who approach the Book only in a critical spirit, and who are really distressed by the fact that no date of some noble enterprise. Should he know that his ambitions would never be realized his heart would cease to hope and his hands to work. It is a blessing that the future is a closed book; that the end of the day's business is concealed. The end is coming, and there is much to be done. The crown of successful achievement may be yours, but it will not be won by sitting idly by and awaiting the inevitable doom.

as if he were lacking in all knowledge, but where is the literary man of today who could, with more consummate art, tell us the story of the man and the woman who in the beginning felt the call of conscience and disobeyed it and were punished, as every man and woman have since been punished for the same fault, and at the same time tell the tale in a way that would grip the imagination more completely? Where is the literary artist of today that would lay before men a permanent truth in such a way that a child could understand it, and at the same time provoke the greatest minds in the world to write voluminously about it, and make it a part of the undying literary and religious values of the world? The King James version is also standard in the theological values and teaching. There is throughout the Book the recognition of the active agency of God. God is developing man and leading all life slowly up to the point where he can speak to us through the lips of a man, and so fully reveal Himself through His Son Jesus Christ, and the process is revealed from the first chapter of Genesis, which begins in the garden with a child and ends in the last chapter of Revelation in a city, and with the man full grown. But again what about that picture of Adam and Eve and the serpent. Are we to accept that as true? And we answer, yes, true in every point that such a parable as the wise and foolish virgins would be true. But is the story true? and we answer, yes, in every particular it is true, and men today are endangering their salvation by getting weary of well-doing because Christ delays his coming. So the story of Adam and Eve and the serpent is true, because today men are violating conscience and degrading themselves through listening to the subtle voice of the animal, which says that the thing which God has forbidden is good and will give you much happiness. The only thing we have to do is to follow the advice of the Bishop of Ripon and carefully distinguish between historic accuracy and spiritual truth. They are two entirely separate and distinct things. Sufficient for us to know that historic accuracy has nothing to do with the truth of many of the stories of the New Testament, and just as little to do with many of the stories of the Old Testament, and that because an incident like the ten virgins, or Jonah and the whale, is not historic is no sign that it is a myth, when the word myth is intended on the horizon of history and

DESIGNS FOR THE QUEBEC BRIDGE

In view of the importance of the Quebec bridge, as a link in the work of the Transcontinental Railway, we print from the Scientific American of May 22, the more important portions of the designs which were considered in connection with the work, inclusive of the design submitted by the St. Lawrence Bridge Company that is adopted by the government engineers. The article in the Scientific American furnishes a good deal of interesting information upon the whole subject, the most important of which is that considerable modification of the work is allowed. A comparison made in the article between this proposed bridge and one now in existence over the Ohio River shows that already there is a bridge which may be regarded as a considerable competitor with the Quebec project. Until this Quebec bridge is completed the great Transcontinental road will not be effective. (Scientific American.) The Scientific American has taken great interest in this question of the new Quebec bridge, both because, in respect of the length of its main span, it is designed to be the most notable bridge yet constructed, and because we consider that it would be deplorable if the Canadian people, when carrying through their great project to indicate something that is not true, because both these stories are true, whether historic or not. It is not only necessary to bear this distinction in mind between "historic accuracy and spiritual truth," but it is also necessary to be able to distinguish between prose and poetry when reading the Bible. Nobody, for instance, can sit down and read the King James version of the story of Jonah without realizing (if he had the slightest conception of the difference between poetry and prose) that he is reading a beautiful poem, and he does not need to know anything about Hebrew in order to discern this fact. Again, in the story of Balaam, the very beasts rebel against this violation of conscience. The dumb ass cries out and rebukes the madness of the prophet. What difference does it make, then, whether the story of Eva and the serpent and Jonah and Balaam and the flood are historically accurate or not, or whether animals and birds in ancient literature talked in any more real way than they talk in one of Maeterlinck's plays? The fact is that each one of the stories of the Old Testament, as well as the

est. engineering work, should fail to make it absolutely first class, both in design and construction. The plan proposed by the government's Board of Engineers have never liked. From the over-lightness of the old bridge that failed, the Board swung over to excessive weight and an extravagant use of material. Moreover, the general contour of their design for the bridge was not pleasing. In fact, as will be seen from the accompanying diagram, it lacked altogether a certain grace and harmony, which is present in the two other cantilever designs proposed in our drawing, and is conspicuous in the suspension bridge proposed by the only competing American firm. The tenders were based on plans and specifications of the Board of Engineers; but contractors were at liberty to submit tenders based upon plans prepared by themselves. The bidders were the St. Lawrence Bridge Company, of Montreal, who secured the contract; the Maschinenfabrik Augsburg-Nürnberg, A. G., of Gustavusburg, Germany; the British Empire Bridge Company, of Montreal, and one company from the United States, the Pennsylvania Steel Company, of Steelton, Pa. The plan of the government Board of Engineers called for a cantilever bridge in which the anchor arms and the cantilever arms, respectively on the shore and river sides of the main piers, were to be of the same length, and the middle suspended span, 536 feet in length, was to be erected by overhang, or by cantilevering arms. The Board also prepared five modifications of this design, and a tender or any of the six propositions was considered a tender on the Board's design. In two of these schemes, the suspended span was to be erected by the overhang method, and the other four contemplated erecting the span upon pontoons and floating it into position. We show a design of their own, submitted by the German firm, the notable features in which are the unusually wide panels of the web system, and the great length, nearly 800 feet, of the suspended span. It was to be built of chromo-nickel steel, and the tension elements were to be built-up riveted members throughout. This firm also bid on three of the designs of the Board. The British Empire Bridge Company put in six bids, all based on the designs of the Board of Engineers. They proposed to erect the central span by floating it into place. The Pennsylvania Steel Company submitted ten tenders on the designs of the Board, and one tender for an eye-bar suspension bridge, the plans for which were prepared by Mr. Gustav Lindenthal, and which, from the standpoint of appearance, was unduly attractive. The successful bidders, the St. Lawrence Bridge Company, put in a bid on each design of the Board of Engineers, and also seven bids on designs prepared by themselves. The accepted design received the approval of the majority of the Board, backed up by the experts appointed by the Canadian government. It was considered that there were several particulars in regard to erection which made the plan preferable to the Board's design. The bridge will have what is known as the "K" web system for the cantilevers, and a modified Pratt system for the suspended span, which is 640 feet in length. All the members of the anchor arm, and those standing immediately over the main pier, together with the floor system, will be built of carbon steel; and nickel steel will be used in the cantilever arms and the suspended span. The top chords will be composed of built-up riveted members. It is a noteworthy fact that the successful design is not based upon either the plans or specifications of the Board of Engineers, but upon entirely independent plans and specifications for a much lighter bridge of smaller capacity than that contemplated. The Board's design called for a bridge providing two railroad tracks, each capable of standing a passenger locomotive followed by distributed train load of 7,500 pounds to the lineal foot; two 20-foot roadways loaded with 2,000 pounds per lineal foot, and two foot paths. The successful bidders put in a tender for a much lighter bridge from which the two roadways were omitted and the loading for the two railway tracks was reduced to an E-50 locomotive, followed by a load of 5,000 pounds per lineal foot. Two foot paths were also provided. This great reduction in the loading necessarily led to the lightening up of the whole bridge and a reduction of total cost, as is shown by the fact that the bids varied from \$16,000,000, for the Board of Engineers' design to \$8,650,000 for the design as above given, the total tonnage of steel required for the former, being 148,000,000 pounds, and for the latter only 91,000,000 pounds. Although the accepted design is superior to that of the Board of Engineers, we cannot regard it as entirely satisfactory when compared with the largest built in the United States. All three of these have been constructed across the Ohio River; and in general, they have an over-all length of 1,500 feet and a main span of 800 feet between towers. The last of these to be erected is that at Beaver, Pennsylvania, which was recently described in a paper read before the American Society of Civil Engineers. It is an exceedingly heavy structure built for 25-65 (6,000 pounds per lineal foot of traffic as against 5,000 pounds on the accepted design for the Quebec bridge). The Beaver Creek bridge is excellent in its details, in its adaptability for economic erection, and in its general appearance; and it is to be hoped that developed by the design which has now been adopted for the Quebec bridge.

"Come Over on My Veranda"

Waltz Song, sung by

JULIAN ELTINGE

America's Leading Sex Simulator

Words by JOHN KEMBLE Music by LESTER W. KEITH. Musical score for piano and voice. Includes lyrics: "ev - ry sum - mer aft - er - noon she'll tan - ta - liz - ing say: al - your trou - bles van - ish as you seem to hear her say: CHORUS. Come o - ver on my ve - ran - da, it's nice and sha - dy here. The sum - mer - time seems fair - er, when the girl you love is near. Like Lu - lu and Le - an - der, we'll stead - y sweet - hearts be. Come o - ver on my ve - ran - da and cool a - while with me. Come me."

Musical score for piano and voice. Includes lyrics: "ev - ry sum - mer aft - er - noon she'll tan - ta - liz - ing say: al - your trou - bles van - ish as you seem to hear her say: CHORUS. Come o - ver on my ve - ran - da, it's nice and sha - dy here. The sum - mer - time seems fair - er, when the girl you love is near. Like Lu - lu and Le - an - der, we'll stead - y sweet - hearts be. Come o - ver on my ve - ran - da and cool a - while with me. Come me."