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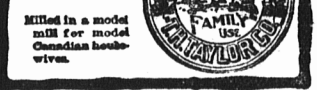
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## THE EVILS OF POLITICS

PARTY PRESIDENTIAL CONVENTIONS SUGGEST PREACHER'S TEXT.

### PEOPLE'S CHOICE OF RULER

When the Bad Elements Got Control in Politics the Result Was a Curse to the Nation—Who Are Trying to Drive the Almighty From the Control of Public Life—National Value of Righteousness.

Continued from Page 9.

cheeks, but by God's help thou shalt not be allowed to destroy us. But again we find the destroying Bramble canvassing for supremacy in American politics in another way. He now appeals to the diseased and inflamed appetite of man for strong drink. But, though, if a man may look at this Bramble long enough, he can see him changed into the wriggling coil of a snake; yet, like Melusina, the most famous of all the French fairies, when he first appears he looks like a beautiful god, instead of like a devil. His hair is a cluster of luscious grapes, rich as those of Eshcol, which the spies carried back from the promised land to the Hebrew encampment. His cheek has not upon it the pale look of a corpse, but it is flushed with what looks like the redness of health. He comes to us not as a pauper. In his pocket he jingles the coin of his taxes, as he says: "You cannot, you dare not, do without me. I am King Alcohol. There is not a political convention in all this land except one that has dared hurl defiance at my sceptre. My den may seem to be the saloon, but my throne will yet be built under the great dome in the rotunda of our national capitol. I shall yet be publicly recognized as king in American politics as I am everywhere in secret recognized as King Alcohol now."

Is not the defiant assertion true? What political convention, with the exception of the Prohibition convention, dared double up its fist and smite this Bramble Alcohol a staggering blow?

Not one alone, but all of the great political parties, with but one exception, are bidding for the alcoholic vote to-day. There may be the silver plank, anti-trust plank, anti-imperialistic plank, woman suffragist plank, high tariff plank and low tariff plank found in the different convention platforms upon which the various candidates for the Presidency stand, but with the exception of the Prohibition party not one assembly of delegates to a national convention called to nominate a candidate for the Presidency of the United States has dared to say to the saloon keeper, to the brewer and to the wine merchant: "Get out of this convention hall! Be off! We defy you and your Satanic hirelings. You are destroying our youth and our strong manhood with your liquid poison. Out, agents of darkness! Out! Out!" No, that is not the way the different conventions spoke. In their out-gone, anti-trust plank, anti-imperialistic plank, woman suffragist plank, high tariff plank and low tariff plank, they may yet elect you king—but not now. However, if you promise to help us now we will promise not to hurt your trade hereafter. Am I wrong in stating that Bramble Alcohol is one of the threatening dangers confronting the future sovereignty of this land?

I would like, if there had been time enough, to have spoken of another form of evil threatening this land and bidding for kingship. I allude to the Bramble of licentiousness or of immorality. I know that most people will lift their hands in horror as I speak and say, "Why, there is no danger like that threatening us!" Yes, there is, my friends. When an honest man is elected to the highest executive office of a city, he finds out, much to his surprise, he cannot shut up the brothels as he would. He cannot stop the immoral evils of the low dance halls. Everywhere our cities are honeycombed with vice, merely because the voters at the polls back up dishonest officials in their willingness to allow these evil resorts to exist.

"Well," says some one, "how, then, are we to keep the Bramble—the licentiousness and the State elections becoming ruler in American politics?" Ah, my friends, the direct teaching of this Jotham's fable tells the whole story. What did those delegates of trees down in the Valley of Shechem do? They first offered the rulership to the olive tree, then to the fig tree, then to the vine. But these three practically said: "Nay, we would not leave our respectability and comfort to go and mingle in dirty politics. We would stay off here alone in dignity and quiet and ease." That is the whole story. The reason the Bramble became king in Jotham's fable was because the olive, the fig and the vine refused the rulership for which they were so eminently fitted. And to-day the reason the bad element predominates in so many of our city and county and State elections is because so many of the better element refuse to go to the primaries, refuse to be candidates for the humbler offices, refuse to see that public moneys are administered, as honestly as private funds.

Thus Jotham's fable or parable teaches us that a man has a responsibility to his Government as well as to his home; a responsibility to those who shall rule over him as well as to those under him. By this statement am I here to tell you, for whom to vote? Oh, no! In the coming election I say to you, "As a Christian man think for yourself and let your conscience be your guide." But hereafter, in the home or on the street and in church, always make your public business your Christian business. Always make your duty to your city, to your State, to your nation, your Christian duty. Then the great dangers which threaten this, our native land, from the rulership of the worthless Bramble and its kind will be done away with, for the olive and the fig and the vine will be bending the knee in national worship at the feet of the cross.

## THE SUNDAY SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, JULY 31.

Text of the Lesson, I Kings xvi, 23-25—Memory Verses, 20-25—Golden Text, Prov. xiv, 34—Commentary Prepared by Rev. D. M. Stearns.

(Copyright, 1904, by American Bible Association.)  
Last week's lesson told us of events in Judah under Jehoshaphat, following the death of Ahab, king of Israel; now we return to consider in today's lesson two of the worst kings that ever ruled over the ten tribes, Omri and Ahab. All Scripture is profitable (II Tim. iii, 16), but it is not written that it is all equally profitable. Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom. xv, 4), and when we see the patience of God from year to year with such men as Omri and Ahab and the patience of the Lord Jesus with Judas Iscariot we do well to consider His patience with ourselves and trust Him to work in us patience with others, forbearing threatening, forbearing and forgiving (Eph. vi, 29; Col. iii, 13), as children of our Father who is in heaven (Matt. v, 45).

Our lesson says of Omri that he wrought evil in the eyes of the Lord and did worse than all that were before him (verse 25), and of Ahab, his son, that he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him (verses 30, 33); there was none like unto Ahab who did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up (xxi, 25). The next six lessons will bring before us the story of Elijah, that great servant of the Lord, and we have just had in the last two lessons men who did right in the sight of the Lord; it seems almost a pity that we should be asked to turn aside even for one lesson to the story of such rebellion against God as is here set before us, but if we shall see, as never before, what an awful thing sin is and learn to hate it with perfect hatred our study will not have been in vain.

By one man sin entered the world, and death by sin (Rom. v, 12), and who can estimate the havoc wrought? But even before sin entered a sacrifice for sin had been ordained (I Pet. i, 18-22) and was revealed to man as soon as he had sinned (Gen. iii, 15, 21). Then developed among men the two lines of believers and unbelievers, and who accept God's way and those who rebel against Him, the former represented by Abel and the latter by Cain. So it has gone on, some believing and some believing not, until this day, and so it will continue until all the Omris and Ahab's, the Absaloms and Manassehs and all rebels against God shall be concentrated and fully manifested in the man of sin, who as God shall sit in the temple of God showing himself that he is God, but the Lord shall consume him with the breath of His mouth and destroy him with the brightness of His coming (II Thess. ii, 3-10). He shall influence the kings of the earth to gather their armies against the Lamb of God, but they shall be vanquished, and he and his companion, the false prophet, shall be cast alive into a lake of fire burning with brimstone (Rev. xix, 19-21). He shall do according to his will and shall exalt himself and magnify himself above every god and shall speak marvelous things against the God of gods and shall prosper. . . . Yet he shall come to his end and none shall help him (Dan. xi, 36, 45).

It is written of each of the kings of our lesson that he provoked the Lord God of Israel to anger (verses 26, 33). It is written of Israel that away back in the wilderness they provoked the Most High and grieved Him, tempting Him, limiting Him and speaking against Him (Ps. lxxviii, 17-19, 40, 41), and the final testimony concerning even Judah is, "They mocked the messengers of God and despised His words and misused His prophets until the wrath of the Lord arose against His people till there was no remedy" (II Chron. xxxvi, 16). Through the prophets He cried, notwithstanding all this, "O Israel, thou hast destroyed thyself, but in Me is thine help. O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity" (Hos. xiii, 9; xiv, 1). God is love, and, though sin is that abominable thing which He hates, He loves the sinner and is not willing that any should perish (Jer. xlv, 4; Rom. v, 8; II Pet. iii, 9).

Jeroboam, the son of Nebat, who made Israel to sin (verse 26), need not have done so; Omri and Ahab, who followed in his steps, outdoing him in sin, need not have done so, but refusing to yield to the love of God or to listen to His voice, God allowed them to have their own way and gave them up to their own hearts' desire. How sadly He says: "I have nourished and brought up children and they have rebelled against me. My people would not hearken to my voice, and Israel would none of me, so I gave them up unto their own hearts' lust and they walked in their own counsels" (Isa. i, 2; Ps. lxxxii, 11, 12).

Samaritans became the center of their iniquity (verses 24, 29), yet long afterward the Lord Himself there first declared Himself as Israel's Messiah to a sinner of that city, and through her many believed. There also, as Philip preached Christ to them, many were healed and many saved and there was great joy in that city (John iv, 25, 26; Acts viii, 5-9). Oh, the love of God and the sin of man, how wonderful and how awful. Yet every purpose of the Lord shall be performed, notwithstanding man's rebellion, and the kingdom shall be the Lord's, earth filled with His glory.

## A GRAND SHOWING.

Andrew F. Gault, a prominent merchant and manufacturer of Montreal, insured his life in the Mutual Life Insurance Company of New York. He was required to pay the sum of \$18.90 per \$1,000.00 each year. Recently Mr. Gault died and the Company paid to his heirs, not only the original insurance of \$1,000.00, but \$1,424.00 in addition, making in all \$2,424.00. Mr. Gault paid fifty-two annual premiums, amounting to \$978.60; the Company returned in dividends \$544.20 more than it received in premiums from the insured.

Mr. Gault was insured under another policy in the same Company for a like amount, taken out a few years later, on which he paid forty-nine annual premiums of \$18.28, amounting to \$895.72. Dividend additions to this policy were \$1,238.00 or \$342.28 in excess of total premiums paid.

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