Religious..

VACATION time will soon be over and the pastors of the city with the choirs of the various churches will come wandering home again.

September will be welcomed by many congregations which have had supplies more or less satisfactory, for as a rule people like their own pastor better than any supply.

There is one church, however, which looks sadly toward the autumnal homecoming for the pastor so long a familiar figure among us will soon be seen no more in the pulpit. Rev. Dr. C. E. Robinson will be heard again in the Second Presbyterian church, but very soon will follow up his formal resignation by departure from this city. As yet it has not been announced as to his successor.

* * *

The monthly family meeting of the Railroad Young Men's Christian association will be held Sunday at 3.45 p. m. Superintendent G. G. Sanborn, of the Rescue Mission, will speak. A cordial welcome to all friends of the work.

* * *

Rev. Dr. D. S. Bentley, pastor of the African Methodist Episcopal church, Howard Place, has returned home from a two weeks' vacation, and will preach to his congregation once more.

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Secretary W. W. Adair of the Railroad Y. M. C. A. will preach at Grace Reformed Episcopal church Sunday morning at 10.30. Subject: "The Two Immutable Things."

Tomorrow's Services

Methodist Episcopal.

Elm Park—Prayer and praise meeting at 9.30. Worship and word at 10:30 by assistant pastor. A gracious class meeting at the close of services in Sunday school room led by Bro. Hoffman. Sunday school at 2 p. m. Come and enjoy it. Senior League at 6.30 very enjoyable. At 7:30 the Rev. E. H. Newing, pastor of M. E. church, Dunmore, will preach.

Simpson Methodist Episcopal Church—Rev. A. C. McDermott, pastor. The pastor will preach at 10:30 a. m. and 7:30 p. m. Sunday school at 11:45 a. m. Epworth League at 6.30 p. m. The people cordially invited.

Hampton Street Methodist Episcopal Church—Rev. James Benninger, pastor. Services on Sunday as follows: Preaching at 10:30 by W. A. Burton of the Railroad Y. M. C. A. Class meeting at 11:30. Sunday school at 2 p. m. Epworth League service at 7:30 to take place of preaching service.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. Brotherhood of St. Paul meet at 10 a. m.; subject of the morning sermon at 10.30, "The Right Use of Appreciative Words"; Sunday school at 2 p. m.; Epworth league at 6.45, topic, "Daily Prayer." Mrs. H. Hatch, leader; evening sermon at 7.30, subject, "The All Day Worker."

Cedar Avenue Methodist Episcopal church—Rev. F. P. Doty, pastor. Meeting of Brotherhood of St. Paul, 10 a. m.; morning worship and sermon, 10.30 a. m.; Sunday school at noon; Junior Epworth league at 3.30 p. m.; Epworth league service, 6.30 p. m.; evening worship, 7.30 p. m. A cordial welcome to the stranger and to all others.

African Methodist Episcopal Church, Howard Place—Dr. D. D. Bentley, pastor. Preaching, 10:30, subject: "Personal Regard for Religious Worship." Sunday School, 2:30 p. m. Preaching, 7:15 p. m., subject: "Christ's Invitation to Burdened Souls." A cordial welcome to all.

Baptist.

Penn Avenue Baptist church—Rev. A. E. Finn, of Cherryville, N. J., will preach at 10.30 and 7.30 o'clock; Bible school at home church at 2 o'clock; at Amerman mission at 3.30 o'clock. A cordial welcome to all.

First Baptist church, South Main avenue—Rev. S. F. Matthews, pastor. The usual services morning and evening. 11.30 a. m. and 7.30 p. m., basement of the Welsh Baptist church; Sunday school, 2.30 p. m., at Plymouth church, Dr. Beddie, superintendent; B. Y. P. U. service at 6.30 p. m. at Iverite hall; covenant meeting, Wednesday evening, 7.30 p. m. All are cordially invited to these services.

Green Ridge Baptist church—Rev. J. Fielding will preach at 10.30; Sunday school at 11.45. The evening service will be in charge of the Young People's society, to commence at 7.30.

North Main Avenue Baptist church—Pastor Smith will return from Northfield, Mass., for Sunday Aug. 25. Service at 10.30. Theme, "Jacob, the Typical Jew; 7.45 service, theme, fifth sermon in series on "Christ in Redemption."

Blakely Baptist church—Rev. David Spencer, D. D., pastor. 10.30 a. m., divine worship with sermon on "Holden Eyes and Burning Hearts"; 11.45, Bible school; 7 p. m., early twilight service of forty minutes, "The Keeper and the Kept." Everybody welcome.

Dudley Street church, Dunmore—Rev. David Spencer, D. D., will preach in the afternoon at 3 o'clock. Come and welcome to the service. Sunday school at 12 m.

Presbyterian.

Green Ridge Presbyterian church—Morning service at 10.30, with sermon by Rev. L. R. Foster, assistant pastor; Bible school at 12 o'clock. The other services of the day omitted.

Washburn Street Presbyterian Church—Rev. John P. Moffat, D. D., pastor. No preaching service next Sunday. Bible School as usual at 12 m. Christian Endeavor Young People at 6:30 p. m. Prayer meeting Wednesday, 7:30 p. m. Leader, Prof. D. O. Stone. The pastor will occupy the pulpit the first Sunday in September.

Adams Avenue chapel, New York street—The Rev. James Hughes, pastor. 10.30 a. m. subject, "The Power of God's Word"; evening, 7.45, song service, with an address by Mr. Hughes on the "Influence of Music"; Sunday school at 9 a. m. All welcome.

Capouse Presbyterian chapel—No services in the morning; preaching at 7.30 by the pastor, Rev. L. R. Foster; Sunday school, 3 p. m.; Senior Endeavor, 6.30 p. m.; prayer meeting, Thursday evening. Welcome to all.

Episcopal.

Saint Luke's Parish—Rev. Rogers Israel, rector; Rev. E. J. Haughton, curate. 12th Sunday after Trinity.

St. Luke's Church—7:30 a.m., Holy communion; 10:30 a. m. morning prayer and sermon; 7:30 p. m., evening prayer; 9:15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8:30 a. m., Holy communion; 9:30 a. m., Sunday school and Bible class; 8 p. m., evening prayer and sermon.

East End Mission, Prescott Avenue.—3 p. m., Sunday school and Bible classes.

South Side Mission, Fig Street.—2:30 p. m., Sunday school and Bible classes.

Miscellaneous.

All Souls' Universalist church, on Pine street, between Adams and Jefferson avenues. Morning service will be omitted. Sunday school at 11.45 a. m.

Calvary Reformed Church, Monroe Avenue and Gibson Street—Rev. Marion L. Firor, pastor. Service, 10:30 a. m. and 7:30 p. m. Morning, "Why Pray"; evening, "Vain Prayer." Christian Endeavor, 7 p. m. Sunday school, 11:45 a. m.

Zion United Evangelical Church, 1420 Capouse—Preaching 10:30 and 7:30 by the pastor, Rev. J. W. Messenger. Subjects: "The Man Christ Jesus" and "Jesus and the Demons." Sunday school 9:30. Junior Endeavor, 4 p. m. Senior Endeavor, 6:30. Prayer meeting, 7:30 Wednesday evening. All seats free and everybody welcome to all services.

Plymouth Congregational church—Communion service at 10.30 a. m.; Sabbath school at 12 m.; Sabbath school, Sherman Avenue mission, 2.15 p. m.; evening service at 7.30 o'clock. Rev. Peter Roberts will occupy the pulpit morning and evening.

Queer Experiences Incident to Banking

From the Indianapolis Journal.

Soon after the war, when banking rates, or discount rates, were high, an old country friend in one of the southwest countries, a farmer went to the bank to secure a loan of $1,000 for five years. Of course, this made the man behind the grating open his eyes and look at him with wonder and astonishment, and the farmer was told that they could not make provision for such a loan as that unless they had the most satisfactory collateral that could be obtained.

"The old fellow asked, 'Collat what.'

"Collateral," the banker answered.

"'Well, what is that?' the farmer asked.

"The banker went on to describe the stocks and bonds and securities that are meant by the term collateral. The old farmer said, 'Well, if I had those things I wouldn't want any money. They are better than money,' he said.

"'Well,' said the banker, 'you can't get the money unless you succeed in getting some of those collaterals, and then we might discount your note.'

"Well, the farmer succeeded in getting some collateral and in getting some personal indorsements, and also in getting his own name upon the paper and his wife's as well, and obtained mortgages on everything he had. He came and dumped his collateral down on the banker's desk. They were satisfactory and the cashier made out his note for him for $1,000 and told him to sign it, which the farmer did. After signing the note he passed it over. Then the cashier counted him out $287.52. The old farmer ejaculated, 'Come on.'

"'No, sir,' said the cashier; 'that is all you can get on a note of $1,000 for five years at our present rate of discount.'

"'Dis what?' said the farmer.

"'Discount,' said the cashier, 'that is all you can get.'

"'What do you mean?' said the farmer.

"'Why,' said the cashier, 'we take off the discount for the first four months and the next four months, and so on, and then, at the end of five years your note will only make $257.52.'

"'I am glad I did not ask you to lend me that money for ten years,' ejaculated the farmer, 'or you would have had me in debt and I would have to pay you something for asking you to lend it to me.'"

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"When I was banking in Sullivan, Ind., some years ago," said M. B. Wilson, president of the Capital National bank, "I had a singular experience. I always locate my stories on the banks of the Wabash so that people can't tell whether I am 'stretching it' or not. One day a rustic-looking fellow came into the bank and handed me a draft on New York, made out, we will say to John Bell. I was not exactly certain that I knew the man, but his appearance was in his favor and I cashed the draft. He could not write, so I had him make his mark. The draft was forwarded to New York for collection and in about a week or ten days it came back to us with the statement that the indorsement on the back was a forgery. The letter from the NewYork bank that accompanied the draft said 'John Bell, the man for whom this draft was intended, is a traveling representative for a local patent medicine house and, while he admits that he was in the town of Sullivan on the day the draft was cashed he declares that he did not get the money. Bell further, says that he can read and write very well.'

"I sent for the farmer, whose name was John Bell also, to come to the bank," continued Mr. Wilson, "and when he came I showed him the draft and the letter from the New York bank and asked him how it came about that he cashed that draft which was intended for another man of the same name. 'Well,' he said, 'I'll tell you how it was. There was a feller in our neighborhood a couple of weeks ago selling tickets in a lottery for a dollar a piece and I bought one of them tickets. When I came to town the other day I went to the post-office to get my mail and they handed me a letter with that draft in it. I jest supposed it was returns from my lottery ticket and so I brought the draft to you and got the money on it.'

"I could tell by the old man's face and manner that he was telling the truth and I took his note for the amount of the draft, which he had spent in the meantime, and fixed the matter up that way. He paid the note, too, eventually."

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W. W. Woolen, of the bankng firm of Woolen, Webb & Co., was once the hero of an incident that involved considerable detective acumen. One evening, in an effort to obtain a "trial balance," Mr. Woollen found, to his dismay, that his cash was short $1,000. Try as he would, he could not locate the missing amount.

The next day he instituted a rigid inquiry among the other persons about the bank in the vain hope that he might obtain some clue that would aid him in locating the money. The messenger boy spoke up promptly when he heard of the loss and said: "I noticed yesterday, when you were cashing a check for a fellow that looked like he might be a farmer, that he had a man with him, and when he was counting over his money he chuckled and nudged his companion and then both of them chuckled a good deal."

With this slender clue Mr. Woollen began his investigation. He went carefully over the checks he had cashed the previous day and came across one that he believed to have been the one in question. Going to the man who drew the check, he asked for the residence of the payee. When he secured this information Mr. Woollen hired a bugy and drove out into the country several miles to the farmer's place. Arrived at his house, Mr. Woollen approached the farmer and said abruptly: "I came after that thousand-dollar bill I paid you by mistake the other day." The man turned red and stammered something about not having any thousand-dollar billl, but Mr. Woollen pressed him so closely that he finally put his hand into his trouser pocket and drew out the bill.

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Another story in which a thousand-dollar bill figures prominently involves a citizen whose sensitivenese will not permit the use of his name. This man was acting as a trustee during the panic of 1893 and had the trust fund on deposit in the Indianapoulis National bank. A day or two before the bank closed its doors the man recived a warning that he institution was doomed. He accordingly hastened over to the bank and rew out the money which he held in trust for another.

When he received the money, which was in bills, he rolled it up and placed it in his coat pocket, where he carried it for several days. One day Harry C. Adams came into his place of business and said: "Have you such a thing as a hundred-dollar bill about you? I need one right away." The man reached in his pocket, pulled out the roll of bills and taking off the top bill handed it to Mr. Adams. "Great heavens!" ejaculated Mr. Adams when he observed that the bill called for $1,000, "you surely don't carry thousand-dollar bills around loose in your pockets, do you?"

"I have no thousand-dollar bill," retorted the man.

"I'd like to know what you call that" said Mr. Adams, holding up the bill so as to show plainly the figures 1,000 on its face.

The scene changes to the Indianapolis National bank. The man enters carrying the thousand-dollar bill in his hand. "Did you find any shortage in your cash the other day?" he asked of Cashier Rexford."

"Did I?" exclaimed Mr. Rexford, "Well I should say I did. I was short $900 and I have lost hours of sleep ever since, trying to locate that shortage."

"Well you can take a little rest now," answered the man, "for here is your money. You paid me a thousand-dollar bill the other day." The cashier suddenly found that he had "business outside,' and it is said that money was put into circulation at a neighboring refreshment stand, although this part of the story is not clearly substantiated.

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"When I used to work in the Meridian National bank, which was afterwards absorbed by the Merchants'," said another bank official, "I relieved Albert Koop, the paying teller, one day during the noon hour while he went to lunch. An old farmer came up to the counter with a check for a hundred and some odd dollars that he had received in payment for some hogs he had brought to the city and sold. I looked at the name of the payee written on the face of the check and then at the man before me and said: 'I dont' know you my friend, you will have to be identified.' He gave me an innocent stare of surprise, and, reaching into his pocket, said: 'How much will that cost, mister?'"

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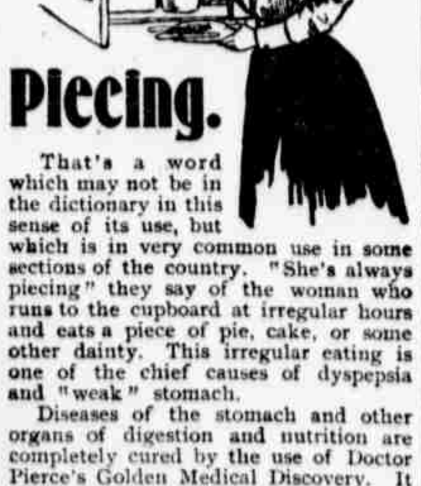
"Way back in 1876, when the Civil War revenue tax was still in force," said M. B. Wilson, "a country depositor came into our bank in Sullivan and asked me for some stamps, saying he expected to have use for them pretty soon. "What denomination?" I asked. 'Wal,' he replied. 'I am a Methodist now, but my family's all Baptists.' He had evidently never heard the word denomination used in any connection other than religious.



Piecing.

That's a word which may not be in the dictionary in this sense of its use, but which is in very common use in some sections of the country. "She's always piecing" they say of the woman who runs to the cupboard at irregular hours and eats a piece of pie, cake, or some other dainty. This irregular eating is one of the chief causes of dyspepsia and "weak" stomach.

Diseases of the stomach and other organs of digestion and nutrition are completely cured by the use of Doctor Pierce's Golden Medical Discovery. It increases the supply of rich, pure blood, and gives the body vitality and vigor.

"A year ago I was feeling very badly," writes Mrs. Lizzie Abrams, of 158 Johnson Avenue, Brooklyn, N. Y. "Had a very poor appetite and when I sat down at the table I could not eat, but would have to go away without even tasting the food. Chancing to hear from a friend who used your 'Golden Medical Discovery' for a disease similar to mine, I thought I would give the medicine a trial, and I can hardly express the benefit received from it. The first dose seemed to do me good. My appetite returned and I was able to eat heartily. I have improved so much since taking the 'Golden Medical Discovery' I do not look like the same person. Am to-day well and strong—the result of taking six bottles of Dr. Pierce's Golden Medical Discovery."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Sunday School Lesson for August 25.	Abraham and Isaac. Gen. xxii: 1-14.	BY J. E. Gilbert, D.D Secretary of American Society of Religious Education.

CONNECTION.—After their interview with Abraham, as related in last lesson, the angels journeyed to Sodom and entered into the house of Lot. The ten righteous souls required to save the city could not be found, and after Lot's family had been delivered Sodom was destroyed by fire. After this Abraham sojourned in the land of the Philistines, where he made equivocal statements regarding his wife, as he had done in Egypt. The birth of Isaac followed, the child long promised through whom God's purpose was to be unfolded. That there might be no obstacle to the proper care of Isaac and no division of interest in the family Hagar and Ishmael were cast out. The increasing prosperity of Abraham attracted the attention of Abimelech, who made an alliance with him, thereby greatly advancing his worldly prospects. Thereafter the Patriarch established his tent at Beer-Sheba, where he called upon God, and thenceforward the course of his pious life moved steadily on with marks of Divine favor.

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TESTING (Verses 1 and 2).—In those days of prosperity it was important that the secret springs of Abraham's heart should be disclosed. Was he absolutely loyal to God? Could he be trusted in any emergency? Had the Divine schooling conducted for many years produced a man who could go out into the future and fill an appointed destiny? To settle this point the Almighty determined to subject him to trial, for so the word translated tempt signifies (1 Cor. x:13). Abraham was commanded to take Isaac into the land of Moriah and sacrifice him as a burnt offering upon a mount. Thus was presented to him a most trying alternative. On the one side was his desire to be submissive to his covenant God. On the other side were several considerations that might dispose him to refuse compliance—his affection as a father for an only son, his hope in the promises which centered in that son, his natural repugnance to human sacrifice, then practiced by some and regarded with horror by the people of God (Jer. xix:5).

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OBEYING (Verses 3 and 4).—Judging from the record, it is probable that there was no struggle in Abraham's mind concerning the course to be pursued. He seems to have reached an immediate decision, which he proceeded with great promptness to execute. Rising early next morning, he took his beast, his son, two young men as attendants, and the necessary wood and whatever else was required for a sacrifice, and set out. Every separate act in this preparation was a test of his obedience, exhibiting more and more the character of the man and his unswerving purpose to do what God required. One might have expected that he would fail long before he was ready for the journey. It was probably forty-five or fifty miles to the place appointed. Three days were required in travel, the whole of which would be passed in reflection upon the end in view. What thoughts and feelings must have come to the father's mind and heart! Still, there is no evidence of hesitation, no abandonment of his purpose. His courage does not fail in sight of the very spot.

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BEARING (Verses 5 and 6).—At some distance from the hill where Isaac was to be offered, perhaps at its base, the servants and the beast were dismissed. It was not prudent on many accounts to have witnesses of the serious transaction. While in those days a father had control over his children, their lives being in his hands, yet had the two young men been present at the sacrifice its highest purpose would have been missed. As one for the best form of prayer must now retire to the secret place (Matt. vi:6), so then it was desirable to be alone with God. The wood was laid on Isaac as the cross was borne by Jesus (John xix: 17), when the latter passed out of Jerusalem to be crucified. Abraham carried fire in one hand and the knife in the other. So the two went forward, father and son, the priest and the lamb, up the hill together. One may easily imagine the pain that would ordinarily be experienced by any parent who was about to slay his child.

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ASKING (Verses 7 and 8).—The twain doubtless moved on awhile in silence. The thoughts of the father would prevent his speech. There could be no subject before him save the command of God delivered before the journey began, and that could not be discussed. At length the son considered that the preparation for an offering was incomplete. The wood and the fire were present, but there was no lamb. That question might have been like a sharpened arrow piercing to the very center of the heart already pained by the necessity involved in a stern duty. But Abraham did not relent—he was steadfast in his purpose of obedience. However tender his love, his loyalty to God was stronger. With wonderful composure he replied that God would provide a lamb. Some have thought this was an evasion. Probably he meant it as a half-truth, that his son should be God's lamb. Possibly his faith struggled through the details to see what did transpire.

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SACRIFICING (Verses 9 and 10).—Arrived at at the appointed place Abraham proceeded as he had done on other occasions to make his sacrifice. First he constructed an altar, the pattern of which, handed down from earlier generations, was afterwards prescribed in the law of Moses (Ex. xx:24-25). Then he laid the wood in order, and bound Isaac and laid him thereon. It has been thought with good reason that the son was at that time made acquainted with God's instructions to his father, and that he consented to give up his life, even as Jesus became a voluntary victim in the hands of the Jewish authorities (John x:18). That supposition, however, is not needed to render the passage more credible or intelligible. In those days a dutiful son would not resist his father even to save his life. Arrangements being thus complete, Abraham grasped the knife, assuming the usual attitude, and to all intents and purposes he did offer up Isaac to God (Heb. xi: 17).

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Calling (Verses 11 and 12).—Shall that uplifted knife be thrust by a father's hand into the prostrate form of the beloved Isaac? Shall the bleeding body be burned with the wood, as an acceptable offering to Jehovah? The answer to these questions involves the religious history of the race for all time. A voice out of the skies prevents the tragedy. Nothing less would have prevented the man of faith from the execution of his purpose. The command to spare was as plain and emphatic as the command to sacrifice, and the one must be obeyed as promptly as the other (1 Sam. xv:22). Abraham stayed his hand. But why this change of direction? The reason was assigned. The test was complete and satisfactory. That had been learned which it was desired should be known and demonstrated, that the patriarch's spirit of obedience would not fail even though there was involved the dearest of all things he possessed. The test was valuable to Adam, to Isaac, to their posterity, to all people of all lands in all coming generations.

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SUBSTITUTING (Verses 13 and 14).—We may believe that the cords were quickly unloosed, that Isaac was released from his immolation, and that father and son were clasped in each other's arms in ardent affection. Nearby a better offering was seen, a ram caught by the horns in a thicket, waiting for the holy service, as if providentially sent. This beast was made to take Isaac's place on the altar, and the burnt offering thus provided was made. An act of self-dedication or consecration it was, in which Abraham and Isaac might unite with unusual interest and satisfaction. Both could give themselves to God as never before, this substitution making an obedient life possible and delightful. According to an Oriental custom by which important places become sacred (Ex. iii:5), Abraham gave a name to the place where these things occurred, a most appropriate name, borne for centuries, expressive of God's knowledge and care.

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REFECTIONS—Looking backward over nearly forty centuries to this scene on the mount in the land of Moriah, one cannot fail to see what a marvelous man he was who could endure such a test, how worthy to be the father of a new race. Various attempts have been made to explain his conduct, to analyze his secret thoughts and motives. It has long been suggested that he expected all the way along that the first command would be set aside by some new message. It has also been said that his remark to Isaac covered the events as they at last came to pass, that he believed there would be a lamb substituted for his son. Others hold, what is more plausible than either of the foregoing, that Abraham expected God would restore Isaac to life if he were slain. The scripture appears to favor such view (Heb. xi:19). Whatever explanation is given we must see that the patriarch was supported by strong faith, and that he felt an obligation to obey God. He became by this event the father of the faithful, a brilliant embodiment of manly submission to the Divine will.

BLACKBOARD LESSON HINTS.

By Rev. Robert F. Y. Pierce, D. D.

[From Author's Notes in "The Sunday School Lesson Illustrator," Published by H. F. Revel & Co., Chicago, Ill.]

SCRIPTURE TEXT: "By faith, Abraham, when he was tried, offered up Isaac. He. 11:17.

LESSON STORY: Narrate the events of God's trial of Abraham's faith, and the willingness to offer Isaac in obedience to God's command.

CENTRAL TRUTH: The test of faith. God never tempts men to do wrong. He sometimes permits trials to come to us that we may test ourselves. The trials of life are for our good, and more to show us ourselves than to convince God that we are true to him.

ILLUSTRATION: Here is a picture of an altar on which the wood has been laid. We see also

a picture of an ancient urn in which fire was carried, and sometimes used as a censer. What shall be the sacrifice? Abraham gave his son, the best and greatest offering he could make. No sacrifice is too good or too great for us to make. God wants the best we can offer.

APPLICATION: God permits trials to befall us to test our strength and develop our powers. Note the trials of Job. God knows our strength, but often we do not know how weak we are until we are tempted, tested tried. Abraham's faith was fully tested when God asked the son of his old age, loving and dearly beloved, as a sacrifice. We often measure our love by our gifts. God asks our best gift, a heart of love. Shall we give to Him all we are and all we have? Can we write S-E-L-F on the altar? How many are willing to say: "I give myself to Jesus?"

As we measure our love by our gifts, so we measure our faith by our service. Abraham's faith and love were tested when God asked of him the sacrifice of his son. The central truth of the lesson is "the test of faith." The entire lesson is a prophetic parable in action. Isaac meekly led to the altar is a type of Jesus the Lamb of God led to the sacrifice. Isaac carrying the wood for the sacrificial fires prefigures in some measure our Lord Jesus carrying His cross to Calvary. Isaac laid on the altar foreshadows Jesus on the cross, the eternal sacrifice for the redemption of the world.

Make a blackboard sketch having two altars; one marked ABRAHAM, on which he laid his best and dearest treasure, freely given in obedience to the commands of God. On the second altar write your own name. God calls to you for a sacrifice in His name. First of all He asks for your heart and its love. "Son, daughter, give me thine heart." Then He asks for your service, and your time and talents, and your treasure, all for His glory and your exaltation.

Isaac was as literally surrendered to God as if his life had been taken by the obedient and faithful father. Ask the personal, present, practical question: "What sacrifice am I willing to make for God?"

Remember that the crown of life lies beyond the altar of sacrifice.

Scranton, Pa.

PLAYS AND PLAYERS.

Mr. Kyrle Bellew will probably terminate his long journey from Australia to England on Thursday of this week, a journey by sea and land of not less than seven weeks duration. On Saturday last, Miss Harriet Ford, the dramatist, sailed on the Umbria for England with the complete manuscript fo "A Gentleman of France," with which play Mr. Bellew is to open his starring engagement in America. Mr. Bellew will not have seen the completed manuscript of the play until Miss Ford's arrival in London, although he is familiar with the scenario, and the first and second acts had been forwarded him. It was thought best by Liebler & Co., however, that Miss Ford should meet him in London, so that any slight alterations desired, if any should be desired, could have prompt attention. Mr. Bellew is a diligent student, and he is naturally anxious to get to work upon his part, which seems to offer greater possibilities than any role tendered a romantic actor in recent years. Miss Ford will remain in London until the sailing of the Servia on the 17th of September, on which vessel she will return to New York.

Lost River with its massive scenes and effects will probably be one of the most successful plays out of New York next season. The company now rehearsing in New York numbers 25 people with Paul Gilmore as leading man. This young actor's success in the gay cavaliers, Ruy Blas, Gil de Berault and D'Artagnan were surpassed by his fine performances of King Charles in Henrietta Crosman's Mistress Nell during last seasons Broadway run and Gilmore exalted to the highest pinnacle of the matinee girls' favor. As Bob Blessing in Lost River he fights, makes love and is just as dashing a lover of Virginia Warren, the heroine, as he was in the romantic plays.

Miss Amy Lee, who for five years was the stock star of the Girard Avenue Theatre, Philadelphia, will this season make a road tour at the head of her own company. During her Philadelphia engagement she played one hundred and twenty-two leading parts, ranging from "Desdemona" to "Teddy" in "A Bunch of Keys," receiving the unqualified endorsement of the entire Philadelphia press for each and every portrayal.

Managers Wagenhals & Kemper announce they will pay a hundred dollars for the most unique design suggested by the title, "Petticoats and Bayonets," the name of the new play in which Arthur Byron is to make his first appearance as a star. Any number of designs may be submitted by the same competitor, and the sketches need not necessarily be finished in color, this not being demanded unless the idea is accepted. The design must display the name of star and play in equal proportion, and bring out both in the boldest relief. Unaccepted designs will be returned. Sketches should be mailed to Wagenhals and Kemper, 1441 Broadway, New York.

Among the people engaged to support Madame Modjeska and Mr. Louis James in Henry VIII, are Mr. Norman Hackett, who will appear as King Henry; Thomas Coffin Cooke as Lord Buckingham; Wadsworth Harris as the Duke of Norfolk, and the beautiful Jane Oakers as Anne Bolleyn. The company will comprise over fifty people in all, which will include a ballet. Carl Busch of the Kansas City Philharmonic has written special incidental music which will accompany the dramatic action throughout.

The new comedy Martha Morton has written for Ada Rehan and in which she will be seen the coming season, will be called "The Fascinating Miss Ford."

The new sequel song to "The Innocent Maid" and "When Reuben Comes to Town," "The Wedding of the Reuben and the Maid," sung by the Rogers Brothers, Edith St. Clair and Jeannette Bageard at the first performance of "The Rogers Brothers in Washington" in Buffalo last Monday night, is even a greater hit than the others proved. It was encored fourteen times by actual count.

Peter F. Dailey, and the company that will support him in Augustus Thomas' new comedy, "Champagne Charley," began rehearsals at the Madison Square Theatre last Monday, under the direction of the author. The new piece will be presented in three acts. The scene of the first act is the veranda of a summer hotel at Shelter Island; the second, the reception room in the Herald Square Theatre, New York, and the third, the restaurant of the Grand Union Hotel, 12:30 a. m. The characters are Charles Carey, a wine agent; Admiral Delevan, U. S. N., retired; Will A. McConnell, a theatrical manager; Mr. Gibbons, a lawyer; Adolph Krieter and Charley Bostwick, musicians; "Sanday" Edwards, a small boy; Dorothy Williams, the Admiral's niece; Nelie Marko, Marko's wife; Fay Edwards, a widow; Mrs. Gibbons, a writer, and Letitia Kemble, a matinee girl. Christie McDonald will play Dorothy, the Admiral's niece. She and Mr. Dailey as the wine agent will carry both comedy and sentimental interest.

FASHION NOTES.

New York, Aug. 23.—So many successes have signalized the present season so far as fashions are concerned that in spite of the new joys which await the feminine persuasion the faithful chronicler of the modes experiences a feeling of reluctance in turning from them to the next chapter in the history of dress—the early fall styles.

A last glance at summer gowns is a sight to tempt the most puritanical. The dresses that are being made up now are constructed with an idea of use during the early autumn. Those developed in light weight wool fabrics will be worn for carriage and informal afternoon wear while the thinner creations will do duty as afternoon house and dinner gowns.

It is inevitable, of course, that the craze for automobiling should have an influence upon the fashions, and some very dainty costumes designed especially for this purpose are seen. One model recently imported is of linen-colored embroidery. The skirt is long and clinging and the bodice and sleeves are also close, the latter being bishop in shape. The only touch of contrasting color to be seen is in a crushed stock and belt of pale green Liberty satin held in place with dull silver buckles.

Linen gowns are made most fashionably of the heaviest material obtainable, and when treated to numerous rows of stitching combined with strappings of the same material are very quite the smartest out-door gowns imaginable. The latest feature of these frocks is a lining—usually a drop skirt—of black taffeta, and the bodice, which is plentifully ornamented with embroidery shows through the openings in the trimming a foundation of the same material.

The hat designed to be worn with the automobile gown above mentioned is of rough white straw, with a long made white feather starting from the right front and running around to the left, drooped over the hair in the back.

Pale grey promises to be as fashionable during the coming season as it has been during the summer. An advance made shows a calling dress of pale gray cloth and lace, fully as much lace as cloth, the latter being very heavy, and applied in medallions all over the gown, the material being cut from under it. Both bodice and skirt fit closely and a girdle of yellow taffeta laid in folds with a chou in the back is the only feature that interferes with the princess lines. The underslip is yellow taffeta and the accompanying hat is a medium sized double brim affair. The brim is filled in with small pink roses while the crown is of white straw trimmed with flat bows of lustrous black velvet.

Princess gowns, according to cable reports, are worn more by women on the other side than in America, but the number will increase with the arrival of imported costumes. One beautiful princess frock of white satin has the simplicity relieved by a bolero of lace Simplicity, however, rules in the greater number of gowns and an exquisite Irish lace model built over cream taffeta is absolutely plain, with only a bit of chiffon to soften the lines about the decolletage.

Really the modistes and manufacturers seem to have every feature imaginable for the conveniences of the fashionable women this year. It is the simplest matter posible to entirely change the appearance of a gown by the additional substitution of new collars and sleeves and addition of other small articles of dress until it is unrecognizable. Beautiful lace sleeves which are to be found in all lengths to be worn with different styles of gowns are in some instances given a lining of chiffon to soften the effect and bring out the design of the lace. With very open work laces for the neck or sleeves the chiffon is a great addition.

An artistic head dress is composed of a spreading bow of black velvet, the bow having two wired straight loops on each side. Where the loops end small pink or white roses begin and run around the crown; the crown itself, which shows from the back only is a coarse dead-white straw.

In spite of the frailty chiffon holds its own and makes the prettiest gown of any of the diaphanous fabrics. Something exceedingly chic is a dress of white over white silk. The trailing skirt has narrow fluffy ruffles of the white chiffon at the bottom, and each is edged with black. Trailing vines of leaves and flowers run from the belt to the frills. These are very fine at the top but broaden out to a width of six inches at their lower portions and have medallions of dead-white lace as center pieces.

The tight fitting bodice has elbow sleeves of black lace appliqued over white chiffon and there are very full elbow frills fully ten inches deep of white chiffon and black lace falling from them, the effect being most graceful. The lace flowers on the bodice and upper sleeves are outlined with a fine line of silver jet.

Light and heavy materials are combined in the most incongruous manner in the making of fashionable gowns, and besides the stunning effect obtained the adaptability of the dress for almost any season makes the idea practicable as well as original.

COLOR IN THE STREET.

Need for Art and Beauty for Modern Thoroughfares.

From Current Literature.

In the discussion of the aesthetic posibilities in business signs there was mention of color for city streets. This opens another line of endeavor in the cause of artistic cityhood, for color doubtless should have an impartant part in the city beautiful. The smoke nuisance removed, there is the blue of the sky for white buildings to show against, as presented by the color scheme of the modern classic. There are also the bright hues of nature with their undertone of verdure, as made much of in the gardens of Babylon, these primal elements lending beauty to the modern village streets. The facades of Italian cities are painted in bright colors. The red tiles of their roofs add another touch, to be found much farther north, and make reminder of the color symphonies which architects can play in the use of the familiar building materials. And always, until the last century, there have been gay, varied and fantastic costumes to give color and life to streets. It is only within a hundred years, indeed, that the urban highway has become a monochrome, dull and dingy.

Yet we have still the sky, the blue sea and nature's lavishness in tree and shrub and flower, in clay and stone, where we will use them. Art in the street has, and will still further put on color on our signs; and the beauty with which we are to clothe necessities will not disregard this opportunity. Already there are distinctive colors for the fire alarm and mail boxes; and it has been proposed in London that each parish have a color of its own, as have the different services of the city. To all this there are the fluttering flags to be added, and the many colors of the vehicles on the public way. There are the arms of the city, to be emblazoned on municipal structures; and the city flag, to fly in gay contrast with the national ensign. We have lost the picturesque bright raiment, and must watch with care the painting of facades; but we need not fear that civic art will not put again the witching touch of color on city streets. Art and beauty for the thoroughfare cannot stop with a mere regulation of design. Color in exterior decoration has been made a feature already in the later expositions, and expositions create popular ideals.

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The Pennsylvania State College

An examination of candidates for admission will be held at the High school, Auesday, August 27, 1901, beginning at 9 a. m.

Dr. M. E. Wadsworth, for several years Director of the Houghton (Michigan) College of Mines, has accepted an appointment as Head of the Mining Department.

The Fall Session opens September 11, 1901.

For catalogue, specimens of former examination papers, or other information, address

THE REGISTRAR, State College, Pa.

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The Knights Templar, Louisville, Ky.

On account of the triennial conclave August 27 to 31 inclusive, ticket agents of the "Lackawanna railroad" will sell round trip tickets to Louisville, Ky., at rate of one fare for the round trip. Tickets will be on sale good going August 22 to 25 inclusive, and good for return until September 2 inclusive, except by depositing tickets with joint agent at Louisville on or before September 2 return limit will be extended to leave Louisville not later than September 16 on payment of 50 cents. Stop off at Buffalo to visit the Pan-American will be permitted on the return trip upon payment of one dollar extra and depositing ticket with joint agent, providing passenger reaches destination within the final return limit. The Grand commandery of Knights Templar of New Jersey have arranged for a special train to leave Hoboken at 10 a. m. August 25, reaching Scranton at 1.30 p. m., and a cordial invitation has been offered to all local Sir Knights and their friends to join them at Scranton.

35th National Encampment G. A. R., Cleveland, Ohio, September 10th to 14th Inclusive.

For the above occasion ticket agents of the Lackawanna railroad will sell special round trip tickets to Cleveland and return at one way fare for the round trip, tickets to be on sale good going September 8th, 9th, 10th, 11th and 12th, and for return up to and including September 15th, except by depositing tickets with joint agent at Cleveland on or before noon of September 15, return limit will be extended to leave Cleveland not later than October 6th on payment of 50 cents extra. Stop off at Buffalo will be permitted on the return trip by depositing tickets with joint agent at that point and payment of one dollar, provided the same is used within the final return limit. Children between the ages of 5 and 12 one-half of the above rate.