"THE DIVINE CARPENTER" A Brilliant Sunday Sermon By the Rev. Dr. H. C. Swentzel.

Christ Belonged to the Grand Army of Self-Respecting Workingmen.

BROOKLYN, N. Y .- An interesting and BROOKLYN, N. I.—An interesting and forceful sermon was preached Sunday morning by Rev. Dr. Henry C. Swentzel, rector of St. Luke's Church, Clinton ave-nue, near Fulton street. The subject was "The Divine Carpenter," and the text St. Mark vi:3: "Is not this the carpenter?" Dr. Swentzel said:

Mark V13: "Is not this the carpenter?" Dr. Swentzel said: The glorious Son of Man was a mechanic. It is well worth while to consider those eighteen years which He spent at Nazar-eth, concerning which He spent at Nazar-eth, concerning which we would dearly love to know so much, but of which it is possible to learn so little. Whether He were rich or poor, whether He devoted Himsell exclusively to the exercises of re-ligion or was occupied with other concerns as well; whether He were, so to say, a man among men, or lived a strange weird life as a recluse in the wilderness-these are queries upon which we may reflect with profit.

During the period which began when the Christ Child went down from among the doctors in the temple to the Galilean home to prepare for His oublic life there is only one bit of definite information concerning Him, and that is furnished almost acci-dentally in the text. The people who had known Him all

The people who had known Him all along were astonished when they heard His sayings and saw His mighty works. The record which He made among them in bygone years was worthy of Him and ought to have prepared them to expect large things of Him sooner or later, but they could not forget that He had lived among them as a common artisan. When He returns to them with all the fame He had won and was about to spend a brid He returns to them with all the fame He had won and was about to spend a brief season with them in order that His former friends and neighbors might not be neg-lected in His ministry, they recall His an-tecedents, and they ask with mingled won-der and scorn, "Is not this the carpenter?" The question establishes the fact that Jesus had been known as a village carpen-ter. From the days of youth until He sat Jesus had been known as a village carpen-ter. From the days of youth until He set out to do the stupendous work for which He was sent, He accepted the trade of His reputed father and was occupied largely with its ordinary employment. He be-longed to the "working classes." A de-scendant of the royal David He most sure-ly was, and yet He thought not of the throue of His renowned ancestor. He was indeed a king, but not after the world's fashion, for He came to be King of men, to rule the heart and conscience of man-kind. He seems to have had no ambition to attain unto a lofty station, and the par-aphernalia of earthy greatness had no to attain unto a lofty station, and the par-aphernalia of earthiy greatness had no charms for Him. His masteriul purpose was to save the world, both the classes and the masses, and He would, therefore, iden-tify Himself personally and actively with the multitudes and not only with a privil-eged few. He could teach princely virtues without being a prince, and He would ben-efit the hosts of mankind by allying Him-self with the conditions and experiences of the many. He understood full well that no political contrivances could bring the kingdom of God to this earth, and He con-sidered that the needs of the millions could be served in no other way than by the moral and spiritual democracy which it was His mission to establish. Our Lord was a workingman. It must

was His mission to establish. Our Lord was a workingman. It must not, therefore, be supposed that He held a brief or thundered a bull of excommunica-tion against riches. He had something to say against mammon worship, and He warned against the temptations of opu-lence, but He never branded wealth as es-sentially evil. He taught emphatically that the responsibility of people is in exact pro-portion to what they have, and that, inas-much as money entails numerous ablian portion to wrait they have, and that, inas-much as money entails numerous obliga-tions, they who have it can be saved only through the most devoted regard for their duties. Some of His disciples were well-to-do, and both the midnight inquirer and the good man of Arimathea were dear to Him. "The common people heard Him glady," but others were not excluded from His blessing simply because they had posses-sions. The gifts of the Magi at the begin ming of His career and the rich man's tomb wherein His mangled corpse reposed at the last, indicate that His mission included both the many and the few. He advocated none of the insame social or political here-sies which some believe in now, but, tak-ing full account of human inequalities. He none of the some believe in now, but, the sies which some believe in now, but, the fing full account of human inequalities. He taught the world to do its best, to live manfully amid the strains and stress of life, to use the present situation with all its ills for the glory of God and the well-its ills for the glory of God and the wellits ills for the glory of God and the wea-being of the human family. No Croesus could have been the Son of Man. The real Son of Man must be typical and represen-

was His omnipotence exerted in His own beha?!. He accepted the very situation which confronts us. Engaged with the oc-cupations of His trade during so many years, He exalts industry into a divine virtue and brands sloth as a deadly sin. He has no favor for an ambition that longs for absolute ease. It may not be necessary for any one to be occupied with the bar-dens of business, but we are all bound to keep in personal touch with the life of hu-manity. There are other spheres of use-fulness than the field and the shop, the office or the counting room. The church ages thousands who are willings to fil THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES NTERNATIONAL LESSON COMMENTS manity. There are other spheres of use-fulness than the field and the shop, the office or the counting room. The church asks for thousands who are willing to fol-low the example of splendid herees who have withdrawn from the haunts of trade and from the hope of gain in order to de-vote themselves exclusively to the ministry of Christian laymen. Everywhere are char-ities calling loudly for encouragement and service. Politics presents a wide range for the activities of patriotism and of the very highest religion. There is something for everybody to do, and no one is justified in living for himself in a sequestered and at-tractive nook away from the demands that sound from every quarter. Each individ-ual should have some occupation, a place in the world's vast factories, a work of some sort which shall tell for the happiness of others.

FOR MARCH 6. Subject: Jeans Calma the Storm, Mark iv., 35-41 - Golden Text, Paulm 107, 29 -Memory Verses, 31-39 - Commentary on the Day's Lesson.

Memory Verses, 37-39 - Commentary on the Day's Lesson. ' I. Crossing Galilee (vs. 35, 36), 35. "The other side." Jesus had probably be-come very weary through the long days work and needed retirement. He knew that quiet and rest could be best obtained in the solitude of the eastern shore. Ac-ordingly He proposed to the disciples that they cross over the lake. " 36. "Sent away the multitude." The fourtry cround Capernaum, and in all Gal-lee, was densely populated and great proved His power and authority. Some wished to heav the truth, others had a crowds of people followed Christ wherever He went. His teaching was original, His proved His power and authority. Some wished to heav the truth, others had a controsity to see the man, and many desired to be healed of their diseases. "As He was. Christ had been engaged up to the had moment, and now leaves without mak-ing any preparation for the voyage. Just before the boat put off three of the listen-try the words desired to attach them-elves to Him as His disciple. 3. Another which wished to bid tarewell to his triends at home. "In the ship," Life has often be on capitally described as a voyage. Christ will come on board the barque in which our desting is being carried forward, of the so-called ships on this lake were of any great size: they were what we would call." In A great itempest (vs. 37, 38). "A first storm." It was one of those suiden divident squalls to which the Lake of gennestret was notoriously exposed, lying as it does 600 teet lower than the sea and as it does 600 teet lower than the sea and as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 teet lower than the sea which as it does 600 some sort which shall tell for the happiness of others. The Lord has a strong word for labor. He is the fellow and the champion of all toilers. He has a meaning for all those who work with their brain or with their hands, for all such are workingmen. He has forever consecrated the everydayness of life. He adopts the workaday world. "The Light of Asia," which states beauti-fully certain features of the Buddhist reli-gion, represents the incarnate Buddha as a wandering beggar, asking food. Jesus Christ was no beggar. The mendicant, any more than the puper, receives not the ap-

wandering beggar, asking food. Jesus Christ was no beggar. The mendicant, any more than the pauper, receives not the ap-proval of His own practice, by which He sanctified labor until the end of the world. The Galličean Carpenter was no less the incarnate Son of God during the years which He spent at Nazareth than He was on the mominain of the transfiguration or on the first Easter Day. There are many reasons why work is honorable, but it re-ceives its crowning glory from the exper-ience of the divine Christ during the long period of which we know nothing save that He was a mechanic. He has endured all accupations with dignity that nothing short of our own disloyalty can possibly take away. It matters not what one's daily toils are, they are worthy of fidelity and, energy, and they are as much a part of God's service as the saying of prayers and the receiving of religious rites. The em-peror and his humblest subject, the prime minister and the street sweeper, the mil-tionaire and his valet, all are included in the spirit of industry and devotion waich Jesus manifested at the bench which stood in a shop or, perhaps, at times under a huge tree at Nazareth. He has hallowed in a shop or, perhaps, at times under a huge tree at Nazareth. He has hallowed

all vocations by the consecration of His personal industry, and they should be in-terpreted and accepted as a sacred part of

act like gigantic funnels to draw down the cold winds from the mountains. These winds are not only violent, but they come down suddenly, and often when the sky is perfective clear. Life's storms come was probably excited by Satan, the prince of the power of the air, who having the Author and all the preachers of the gaspel together in a small vessel, thought, by sinking it, to default the preachers of the gaspel together in a small vessel, thought, by sinking it, to default the preachers of the gaspel together in a small vessel, thought, by sinking it, to default the preachers of God. But the plans of Satan often miscarry. Christ is able to bring good out of the threatened ill, and thus cause even the devil to assist Him in perfecting the courage and faith of His followers.
38. "He was in," etc. Until Christ was in the ship there was no storm. While men are reating quietly in carnal security all is peace, but as soon as Christ rebukes the world of sin the wicked are like the raging sea, that cannot rest, whose waters east up dirt and mire. "Asleep." Here we see that Christ was a human being—a man like other men. He became very weary, and His nature called for rest and sleep. A moment later when He stilled the was God. "They awake Him." In the hour of their distress they turned to Christ; so should we. At times He may appear to be unmindful of our need, and it will be necessary for us to "awake Him." The double "Master, Master," of St. Lake gives vividness to their haste and terror "We perishing should always go to Christ for help, for there is none who can save from the storms of divine wrath but the Son of God. They want the anice of the down as the cause of the foaming set. "Preace, be still." Literally. "Be substitued of the torist on board. Those in danger of perishing should always go to Christ for help, for there is none who can save from the storms of divine wrath but the Son of God. They want he word can save from the store wind. The wind was the cause of the foaming set. "Preace, be s the life which now is. The Nazareth Carpenter teaches that worldly place of itself is nothing worth. A man may be a man wherever he is, and labor is honorable whatever it may be. labor is honorable whatever it may be. Station or the lack of it does not make the man or his life. The people of lowly degree may likewise learn precious lessons of the Galilean artisan. They become dis-couraged because they fancy themselves to be of no account, and they too often cher-ish an unhappy contempt for their daily toils. They despise the factory or the office as necessary evils. Jeaus has a lesson for them which He pronounces from the Nazareth shop. Long years He spent in obscurity. No mutrmuts escape Him, no signs of impatience, no evidences of a restless longing to be otherwise, no vulgar and gedless disposition to try to improve

weak failth. 1. Fear in danger. 2. Doubt of the Lord's power in danger. 3. Anx-ious solicitude about earthly things. 4. Impatience under trouble. "No faith." Matthew records Christ's words as being. "O ye of little faith." 1. They had "no faith" in themselves or their own ability to hugh the alexants or to quiet them core

Strength in Human Limbs.

Physiologists and scientists have

been making some curlous experi

ments with a view to determine the

relative length and strength of right

and left limbs. Fifty and nine-tenths

right arm stronger than the left; 16.4

per cent had the two arms of equa

Cat Likes Flowers

don, Conn., has a big tiger cat, "Jack,"

that has a mania for eating cut flow ors. "Jack" likes all varieties, and ir

particularly fond of palm leaf ends

but his choicest floral menu consist

He did not even leave the

Mrs. C. M. Brocksleper of New Lon

SUNDAY, MARCH SIXTH.

How Christ Stills the Storms of Life." Ps. 107:23-31.

Scripture Verses.-Job 3:17, 18; Isa, 35:19; Matt. 11:28-30; John 9, 1-3; 1 Cor. 15:53-57; 2 Cor. 4:16-18; 2 Tim 4:6-8; Heb. 12:11; Rev. 7:13-17; 21; 1, 3, 4.

Lesson Thoughts.

There is no distress, no trouble, no suffering, out of which God is not able and as willing as he is able, to deliver his neonle. He will never refuse his grace, which is sufficient for every need.

Life's storms would overwhelm us we had not divine protection. It is the part of wisdom to take our troubles to God.

It is good to cry unto the Lord in trouble: but how shamefully men for get to "praise the Lord for his good ness."

Selections

Thy burden is God's gift, And it will make the bearer calm and strong.

Yet, lest it press too heavily and long.

He says, "Cast it on me, And it shall easy be."

And those who heed the voice.

And seek to give it back in trustful prayer.

Have quiet hearts that never can despair:

And hope lights up the way Upon the darkest day.

Burdens are not unmixed evils. Saints are often the most heavily laden. When God tries, he is not look ing for guilt, but for gold. It is then sometimes to be interpreted as a mark of divine favor when a soul struggles forward under the heavy weight of affliction or disaster. Whatever is God-given need cause no dismay. It is not the burden, but the purpose of it, which we are to study.

O, shadowed heart, cease thy repining, A loving Father knows thy care; This cloud must be of his designing. Because faith sees the silver lining That proves his constant presence there.

Prayer-Oh that men would praise he Lord for His goodness, and for His wonderful works to the children of men! We do thank Thee, our merciful heavenly Father, that Thou dost constantly watch over us, protecting us from dangers seen and unseen, and giving us blessings far beyond what we are worthy to receive. When storms of trouble and temptation meet us, and we cry unto Thee, bring us, we beseech Thee out of our distress es, and give us perfect peace in the assurance of Thy loving protection. Now, accept our praises which we offer in Jesus' name. Amen.

EPWORTH LEAGUE LESSONS

MARCH SIXTH.

Christ Stilling the Storms of Life. Paa. 107. 23-31.

The noblest souls of Israel had a vision of God in everything. Second auses for them disappeared. The divine hand wrought all. The history, biography, prophecy, of Israel poetry. is tull of God.

probably to celebrate some national deliverance, is that the judgments and mercies of life come not by chance, but from God: are not arbitrary, but follow a divine plan. This plan proceeds from his eternal holiness. Sin Jehovah will punish, righteousness he will reward, that he may draw men from iniquity, and that they may un-



The Love of God. At first I prayed for light; could I but see

the way. How gladly would I walk to everlasting day! I asked the world's deep law before my

And let me see my prayer fulfilled, and realize my hope. But God was kinder than my prayer. And darkness veiled me everywhere.

There is no greater snare to the young nan just beginning life than the compan-orship of the moderate drinker. He had better a thousand times have for his friend the man who lies half of the ime dead drink in the gutter. For your moderate drinker is very of-en a man of good morals, as the world goes, and he talks bottle of schemes for aising mankind and puritying society. He dwave note something in the missionary box, and he goes to church, and helps to gay the minister, and he makes speeches a the something in the missionary box and he goes to church, and helps to gay the minister, and he makes speeches at Fourth of July celebrations and Sab-bath-school picnics, and, altogether, is con-idered a very good citizen; while his, neighbor, who begen with 'just one glass', but had not the will power to stop there, and desnair, is despised by all and hooted and acorded as he staggets along the streets. But Mr. Smith, the moderate drinker, And next I asked for strength, that I might tread the road With firm, unfaltering pase to heaven's That I might never know a faltering, tail

But manfully go on and reach the highest

part. But God was kinder than my prayer, And weakness checked me overywhere.

And then I asked for faith; could I but trust my God,

And now I pray for love, deep love to God

A love that will not fail, however dark His plan; That sees all life in Him, rejoicing in His

And faithful, though the darkest clouds of

Fiends, he looks surprised and refers them to Mr. Smith.
"Why, look at Mr. Smith. He has ali-wave taken a glass when he felt like it, and I am sure there is no man stands any sigher than Mr. Smith."
Young friends, such of you as are taking a pattern by Mr. Smith, pusse a moment-ind consider. How do you know that, like him, you can stop before you leave the ground of safety? How do you know that, your will is strong enough to keep you back from the brink of the precipice to-ward which you are advancing?
Every one has not an appetite which, when once aroused, can be controlled by the will. Nine-tenths of the men who be-in by taking "just ong glass" cnd by be-in by taking "just ong glass" cnd by be-in by taking "just ong glass". gloom and doubt may lower. And God is kinder than my prayer, Love fills and blesses everywhere. -Ednah D. Cheney, in Christian Work.

Criticism and Work.

It is both natural and easy to criticise. It is both natural and easy to tribuse, but as George Eliot used to say: "It is easier to criticise than to be correct." The tendency to criticise is always strong with in us, but never is it stronger than in the In us, but never is it stronger than in the years when our eyes are keen and fresh, says Wellspring. As time goes on we be come accustomed to stains and blotches, to blemishes and blunders, and they do not jar upon us as they do when yet unspoiled or calloused; we measure all things by the high ideals which God plants in hearts which are young. It is not wise for young people to suppress entirely their critical facultics or to smother the hot indication faculties or to smother the hot indignation which they feel in the presence of suffering or wrong. The world is never so fine as young folks expect it to be, and the church young folks expect it to be, and the church never turns out to be so good as young people first dream that it is. The disap-pointments of the disillusioning years, the imperfections of men, the defects of insti-tutions, and the out-of-jointness of things in general sometimes drive the critic from one mood to another until he becomes both sour and skeptical, and takes his place in the seat of the scornful. A man who sits down in his scorn is known as a ctnic-about the most unders and most cynic-about the most useless and most pitiable of all the descendants of Adam. Do not allow yourselves to become hind to be a second become hind

to defects, or to be satisfied with things as they are. Alas for the man or worn who submits so completely to the wor that he loses the desire to make it better In the words of a wise Southman. "The first open look of young eyes on the condi-tion of the world is one of the principal regenerative forces of humanity." Keep your keen eyes and your exacting con-science, but be careful to work as well as

temptation to him to go and do likewise? Does the sight make him anxious to be-rome a drunkard? Never! He shudders with disgust and hurries by. No, the drunkard never tempts any man to become like him; he never entices the young man of so-called goed habits to drink. It is your contemaniv, perfumed, refined, respectable moderate drinker, whe wears glossy linen and broadcloth and passes for a worthy member of society. Men and women of to-dist, ye who would strengthen the weak and hift up the fallen, tast out from your friendship and your homes this moderate drinker. Place him ander ban. Let the light of truth shine spon him, and show him in his true colors, which, beautiful though they may be, are beautiful only with the baleful gitter of a series this. A critic who degenerates into a chronis fault finder is a nuisance and a curse. Criticism is never same unless accompan-ied by honest work. The old Latin poet Lucretius spoke truly when he said: "It is a pleasant thing to stand upon the shore and set ships tossed upon the set, to stand in the window of a castle and watch a bat-tle on the plain below." It may be pleas-ant, but it is base to hold one's self aloof from the Christian church, criticising its blunders, but doing nothing to settle it. talk. blunders, but doing nothing to settle its problems or lighten its burdens.

Our Religion. --- 1 ...

beautiful only with the baleful glitter of a serpent's skin. And when you pass the misorable drunk-and as he lies helpless beneath the fiend of rum-when you draw your virtuous robes around you with a shiver of disgust, and pass by on the other side, remember that, oathsome and repulsive though he may be, his example is a thousand times less bane ful than that of the respectable, moderate drinker whom you receive into your houses and feast at your tables and a scept as a companion and triend of your families.--Kate Thorn, in the New York Weekly. A reader of the Old Testameni must be impressed, if he be a thoughtful student of what he reads, with the fascination which novelty in religion always possesses, says the Chicago Interior. It is difficult for us to conceive what charm the cults of forms and Asserba possessed, but the

THE KEYSTONE STATE THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE.

Chere is No Greater Scare to the Young

er-They Are Society's Real Bune.

with a

Irunkard.

rell

"Oh, I only take a glass now and then ith a friend or when I don't feel quite ell. I dery any man to say he ever saw e drunk"

And so we say to you, misguided man hat for this very reason, because you frink but are never drunk, that you are he have of society. You, and not the

There is no greater snare to the young

But Mr. Smith, the moderate drinker, thows where to stop, and so retains the espect of his acquaintances. And when the young man at the beginning of his ca-cer of ruin is remonstrated with by his riends, he looks surprised and refers them

the will. Nine-tenths of the men who be-sin by taking "just one glass" cnd by be-roming drunkards. How do you know that you are the lucky tenth man? Again, we repeat, moderate drinkers are the bane of society, because their example is one full of insidious fascination, and the danger is never seen or realized until it is too late. No man was ever influenced to drink by the sight of one of his fellows lying beastly drunk by the roadside. Beastly, did we say? We beg to correct ourselves. Beastly is not the word, for beasts never degrade themselves to the tevel of men in this respect. A brute beast is a creature to be hon-ored beside the poor wretch who prosti-tutes his manhood, sinks his moral respon-ibility and falls to the degradation of a set.

tibility and falls to the degradation of a so

whility and fails to the degradation of a sof-Think you that any young man who sees the bloated, disgusting wreck of humanity, which we call the drunkard, passing along to the lockup in the hands of the police. desires to become like him? Is it any temptation to him to go and do likewise? Does the sight make him anxious to be

Man Just Beginning Life Than the Companionship of the Moderate Drink-

Latest News of Pennsylvania Told in Short Order.

Charles L. Huston, of Contesville, State president of the Y. M. C. A., and prominent iron and steel manufacturer, a prominent iron and steel manufacturer, is widely known for his philanthropy. In ten years he has given more than \$50, -000 to charity. For several years has maintained the Huston Memorial Hos-pital at an annual expense of \$60000. Mr. Huston has given \$10,000 to the Coates-ville Y. M. C. A. He has also given \$5000 towards the new public hospital. Mrs. Huston, his wife, pays for the ser-vices of a graduate nurse to attend the unfortunate free. unfortunate free.

Madison A. Carnahan, of Harrisburg, one of the oldest engineers in the Phila-delphia and Erie service, was killed in a collision between the Buffalo express and a draft of freight ears at Rockyille. Carnahan was in charge of the locomotive attached to the express train, and was running an hour and thirty minutes late. When the collision occurred he was caught between the locomotive and the ank and squeezed to death. None of the passengers or the crew was injured.

Thomas Recsehagan was committed to the county jail at Doylestown to awalt trial for larceny and burglary. Soma months ago he is said to have robbed John Yost, of Buckingham, of \$90, succooding in getting away.

Elsie and Robert Shenafelt, aged 6 and 4 years respectively, were burned to death in their home in Johnstown. Their death in their nome in Johnstown. Then mother, who is a widow, had gone acrons the street to visit a neighbor, and the first she knew of the fire was when the flamed burst from the door. By that time it was ou late to save the little ones.

While unloading scrap iron from a car t the Penn Iron Works workmen found two boaconstrictors, each more than ten feet long. After conquering their fright the men found that the snakes were dead. It is believed that the reptiles escaped from some traveling organization and crawled to the car where they froze to death.

Andrew Lichter, the 15-year-old son of Charles Lichter, of Willow Grove, has been missing since February 4.

The Board of Revision of Taxes has raised the assessment on property is Chester, \$50,000. The present assess-ment is \$14,939,104. The increase has been particularly heavy on water front property.

Rev. Dr. S. L. Messinger, pastor of St. Luke's Reformed Church, Trappe, has received a check for \$900 from a friend of the congregation, to pay one-half the cost of a pipe organ. Andrew Carnegie - State B has promised to pay the other half.

Nº With

Delaware county seems to have more than its share of mad dogs so far this year. A dog created have among the dogs at Lima and a number were shot. Two mad dogs made their appearance in Upper Darby, but were despatched before doing any harm.

The State Board of Public Buildings and Grounds has not yet approved the contract for building the bridge over the Lehigh River at Allentown, as the Lehigh Valley Railroad Company has thus far failed to sign an agreement to pay \$23,-000 for a right of way over the structure

Jacob Buckwalter, of New Holland, was driving down the Welsh Mountains, with a wagon loaded with heavy logt and near the base endeavored to release and near the base endeavored to release the brake. He was caught astride by one of the wheels and dragged twenty feet in that position and so hadly lacra-ted that it is feared he will die.

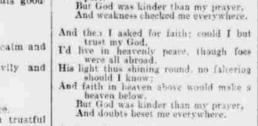
The eleventh annual Sunday School onvention of the Allentown Conference f the Lutheran Church was held in St Luke's Church, that city Charles Fagely, of Reading, an engine

ser on the Pennsylvania Railroad, leaned too far out the window of his cab and was struck on the head by the Monocacy Bridge and killed.

Deputy Fish Warden Criswell reports that he has succeeded in breaking up a



The lesson of this psaim, written



tative in every noble way. He must be the brother of the toiling millions who earn their bread in the sweat of their face, and who deal every day with the urgent prob-lem of livelihood.

lem of livelihood. And yet Jesus did not accept the state of squalid poverty. He was no pauper. The purpose of infinite love which brought Him hither could not prompt Him to ac-cept the state of such a forlorn character. It would be impossible for any individual who was poor through his own guilt to be other than an incomprised and resulting It would be through his own guilt to be other than an incongruous and repulsive figure, or to stand as the model of perfect manhood. Paupgrism is an evil in every sense; and while society is bound to help it, it is too degrading and polluting to the second second second second second second to the second seco manhood. Paupgrism is an evil in every sense; and while society is bound to help it, it is too degrading and polluting to merit encouragement, and an enlightened state will wisely make laws by which, if possible to crush it. Guilty poverty should be rebuked and shamed. The Son of Man could choose it not, for then He would have disgraced Himself and presented an plerior ideal for His followers. Never by allowing Himself to be a burden to others or by becoming an object of public charity, could the have spoken to men and elevated their standards and raised the tone of their thought. Neither a high social degree nor a discreditable beggary would have been in harmony with Himself or the interests which He had in view; for in either case He would not have been in a position from which He eault ouch the minds and hearts and lives of the nations. The Son of Man must be where He can speak to all with equal advantage, where He can reach their affections and wield His blessed power over the sphere of their practical questions and activities. He could not have been one who was arrayed in purple and fine linen and fared sunptitud y overly. He would not be either rich or smirilly poor, but an honest, industriant, royal workingma. "Is not this the carpenter?" In this en-vious and half reproachful question of His acquaintances is a happy revelation of the ideal of the Son of Man for all the world. It was in Joseph's shop that He spent all save three years of His manhood. The was at the bench and with the tools of a me-chanic that He chose to live in order that His example might speak lessons of truth and inspiration to all human souls. The fort of ours can fathom the depths of His merinilation who, being the Son of God, be-came the Son of Mary and a carpenter; who, though He was rich yet for our sakes he bench and with the the holes of their and inspiration to all human souls. The fort of ours can fathom the depths of the humiliation who, being the Son of God, be-came the Son of Mary and a carpenter; who, though He was ri

tearing by day that way of abor which must be trodden by all bread wigners. He belonged to the grand army of self-respect-ing workingmen. Not from the workshop of an artisan does Jesus of Nazareth make common cause with all the people of the bassing generation. The surger our Lord condemns the sin-dise stands use of the self of the massing generation of the self of the down surely our Lord condemns the sin-dise stands use the self of the saving generation of the self of the world without work, bet to have done so would have been to set the seal of His world with as little effort as possible—the sworld with as little effort as possible—the spirit that is the prolific cause of crime and woe. He who fed the crowds from a few loaves and fishes might have wrought a gaily miracle for Himself, but never once

signs of impatience, no evidences of a restless longing to be otherwise, no vulgar and godless disposition to try to improve upon the plans of divine providence. Quiet-ly day after day He was concerned with the unimpressive and uninteresting mat-ters of His business, and His only aim was to be true to the state where He was des-timed to live until the time came for be-ginning the public ministry. Wherever the Heavenly Father has placed us we, the sons of men, can be the sons of God. The real things of hie are not earthly and tem-poral, and the true estimate of ourselves is not the place—be it lofty or lowly—which we hold among men. The divine Carpen-ter is a comfort and an inspiration to all. Amid the employment of His trade did Jesus prepare Himself for His public life. There He was made ready, at least in part, to exercise all those transcendently great qualities of mind and heart which marked His ministry. For three years He gaves Himself up to His work as the world's Re-deemer, but for filten years and more, as was probably the case. He was only a car-penter. Surely He did not spend all His time and energy upon His daily toils. Of-ten did He devote Himself to godly exer-cises of prayer and contemplation, without which no one can develop the traits of highest character. But He was no recluse. He settled the truth once for all that the place for strong-minded, stout-hearted folk to serve God is in the world'; the arena for doing the Father's will is right here, where

He settled the truth once for all that the place for strong-minded, stout-hearted folk to serve God is in the world; the arena for doing the Father's will is right here, where we have abundant opportunities for the culture of holy graces and the practice of holy living. We need the benefits of occa-sional solitude, but we are bound to think so seriously of life and of God's cause as to give no place to the mawkish sentimen-talism which adores perpetual seclusion and calls it the noblest type of religion. The divine Carpenter hesitated not to spend the years upon which His future work was founded amid the activities inci-dent to the daily interests of mankind. He was a bread-winner, a wage-earner. Work is God's ordinance. If it was a curse in the beginning, it is a blessing now. It is one of the best tonics. It is scarcely less than a sacrament. It may be debased, even as may the sacrament of the altar in which one may eat and drink damation to his soul, but it is something of a sacra-ment which is intended, if used aright, to strengthen and uplift, and to further the divine plans. It is a sacred duty. It is the privilege and the percogative of taking part in the vast activities of homanity. It is an invitation to the market place to dis-pense comforts, to have a share in the world's progress and the market place to dis-plines character, it schools the affections. We are only holy ground and are doing holy things when we go with Christ's spirit to the daily round and the common task. The founder of Christianity, the incarnate Son of God, the universal Man, was a vil-lage carpenter. cord and unrest and give you perfect peace. And it is the duty of the tempest-tossed soul to make a personal application to Christ for the peace which He so much de-Some to make a personal application to Christ for the peace which He so much de-sires to give. "V. Great astonishment (v. 41). 41. "Feared exceedingly." Matthew says. "The men marvelled." They were greatly aston-ished; filled with amazement. They were overwhelmed with the majesty and ease with which He issued His orders to the elements, and at the submission with which they, like living intelligencies, are hushed by His word. "What manner of man." What a vast display of power; how far exalted above mortals must He be! Christ is the great problem of history, of theology, of life. What is He? He is "man," but what "manner" of man? He is the God man, who stands equal with God on the high level of Deity, and equal with man on the low level of humanity. "Obey Him." The One who created wind and sea could control them. lage carpenter.

Holiness and Humility.

Hoilness and Humility. The highest lesson a believer has to learn is humility. O, that every Christian who seeks to advance in holiness may re-member this well! There may be intenses consecration, and fervent zeal, and beav-enly experience, and yet, if it is not pre-vented by dealings of the Lord, there may be an unconscious self-exaltation with it all. Let us learn the lesson—the highest holi-mess is the deepest humility, and let us re-member that it comes not conself. but on, you it is made a matter of special deal-ing so the part of our faithful Lord and His faithful servant.—Andrew Murray.

A Heap of Pennies.

During the past-five years the mint in Philadelphia has ground out 3,000, 000,393 pennies. Between July 1, 1902. and June 1. 1903, \$6,600,000 pennies were coined.

right arm stronger than the left; 24.1 If all these pennies were collected per cent had the left stronger than the in a heap it would make quite a right. In order to arrive at the aver mountain. It would take a good many age length of limbs fifty skeletons Eiffel towers to reach as high, for it were measured-twenty-five of each would not be less than 2,400 miles from the bottom to the top penny. sex. Of these twenty-three had the right arm and left leg longer, six the

From his present stock of pennies left arm and right leg, while in seven Uncle Sam would be able to give each child in the world 10 copper keep-sales and have enough left over to teen cases all the members were w or less equal in length. fill a good sized savings bank besides.

Needle Book. Take a piece of brown leather and cut out a maple leaf from it. Then take a piece of pink leather and do the same. Then stitch these leaves so as to show the veins.

After that cut three leaves from flannel cloth, Buttonhole stitch them ol violets. On Thanksgiving day he turned up his nose at turkey and de with either pink, white or brown. Tie all together with a piece of ribbon, and you will have a pretty, but simple youred a large bouquet of violets that had been left in a vase on the dining table. needle book.

derstand the loving kindness of the

Bunyan likens the Christian life to in overland pilgrimage. With equal by ye of initie fails. 1. They had no faith" in themselves or their own ability to hush the elements or to quiet their own fears. 2. They had a "little faith" in their divine Master. This is seen from the fact that they (1) came to Christ, (2) awoke Him, and (3) appealed to Him to save them. 3. But their own fearfulness and Christ's reproof shows that they had only a little faith. 4. Christ's questions go to show that they were responsible for the defectiveness of their faith. 5. Christ's love for them did not lead Him to shield His disciples from the reproof they de-served. 6. Christ honored a little faith. He (1) arose, (2) rebuked the wind, and (3) caused a great calm. Is there a tempest in your heart? There is One who is able to drive out all the elements that cause dis-cord and unrest and give you perfect peace. fitness and fascination he might have pictured it as a voyage. So self-evi dent is this comparison that preachers moralists, poets have worn it thread bare. The embarkation, the destred haven, the calm and storm, perils, companionships, hopes, movement, unestainty, need of chart and compass, necessity of a pilot, safe arrival, glad-ness at clasping friends on the homeland shore, these and other like nesses are so obvious that a voyage will always be a favorable picture Hie.

It is a perilous voyage. For some reason the ship seems to have an evil tendency to wreck itself. It is into refuse obedience to lined helmsman, to run upon rocks and quicksands, to get leaky. It is ill fitted cope with wind and wave. To reak without figure, man is by naare disposed to sin.

There are outward perils. Pirates flying the black flag of ruin swarm on this sea. Then there are the storms How suddenly they sometimes arise! How fiercely they rage! How they How they toss the Lest built, most skillfully man-aged crafts. Many a fine-looking ship, which in calm weather sailed as monarch of the seas, has easily foundered when the tempest came. But not one need be wrecked. Each

may take on board the Master of wind and wave. Once there, he can change the most leaky, water-logged, rotten ship. with machinery broken and rudder helpless, into a very queen of the deep. He can and will either still the storms or give the vessel power in security to outride them and even make them help sweep her home. Christ on board will calm thu storm of guilt, How many.

per cent of the men examined had the pest tossed by conviction, have heard that sweet, magisterial voice, "Peace, be still," and there was a great calm length and strength and \$2.7 per cen Looking up into the clear blue, we had the left arm stronger than the could say, "Therefore being justified right. Of women 46.9 per cent had the by faith, we have neace with God through our Lord Jesus Christ.

Cat's Thrilling Ride.

The office cat at the shoe factory in Derry, N. H., had a rapid ride in the big drive wheel one day last week The cat was asleep in a warm place in the rim of the wheel before the power was started and the big wheel was revolving swiftly before the cat was seen. The machinery was stop ped and pussy was taken out un-

Killed Wolf With Broomstick. .: David Dike of Starksmoro, Vt., is axhibiting the skin of a gray wolf which he killed near his barn. Mr Dike was attracted by a noise near the barn, and, taking a broom, went to investigate. He found a wolf there and killed it with the broomstick. The animal weighed about thirty-five pounds and was a fine specimen.

Egypt and Assyria possessed, but the ithiul in Israel had continually to lift up their voices against the priests of Apis, the prophets of Baal, and even the votaries of the still grosser forms of idolarry practiced by the Canaanites. The same spiritual phenomenon exhibited itself at Rome, where the worship of the Egyptian Isis at one time threatened to replace that of Jove, and later, the mysteries of Mithra, from Persia, drew after them practically the whole patrician class. It makes all the difference in the world whether our reli-gion is a home or a habit, a rool tree that has sheltcred us or a coatume that has merely pleased our fancy. We resent change in what is dear to us as much as we hate sameness in what is simply a cou-vention. A religion which is merely for-mul, external, become as tiresome as an out-of-date garment, but for a religion which goes down by its roots into the heart of life, men will go to the stake. A new faith, or an old faith, revamped, will off-times spread like wildfire, just as a new conting the possessed us. But a religion our of a gown will, and for the same rea-son: because we possessed the former, but it never possessed us. But a religion our aims, sanctifying our affections and dominating imagination itself, is oue; till death. No strange god can be set up in the temple which the Shekinah of His presence completely "fills" with its glory. Egypt and Assyria possessed, but the ithful in Israel had continually to lift up

The Crime of Complacency.

No man has a right to be satisfied with No man has a right to be satisfied with what he has done. A famous artist was once found by a friend gloomily contem-plating his last painting. "I see nothing wrong with it." said the friend. "Neither do I." replied the artist. "I'm satisfied, and—I shall never paint another great pic-ture." The same trath was in the mind of a grand old veteran in Christ's cause, who said, when coagratulated on the man-ifold achievement of his life: "I is not what I've left undone." As Robert Browning wrote: wrote:

"Life has no place for satisfaction in well-

Strong Prohibitory Ordinance, Set adopted within the State of California is that which was recently enacted by the trustees of Lompoc, which provides for the following penalties: First violation, \$109 fine and thirty days' imprisonment; second violation, \$200 fine, sixty days' imprison-ment; third violation, \$300 fine and ninety days. According to this ordinance all pre-veriptions for liquor must be signed by a fully accredited physician, and must state lay, hour and minute when given, and must be filed within three hours of date and placed on a separate file by the drug-pists for inspection. doing. On the earth the broken arcs; only in heaven a perfect round.

Finding the Gold.

Finding the Gold. How fond we are of thinking about what we have not, instead of about what we have! It has been well said that "some people's cast-off happiness, like their cast-off clothes, would make some other people very happy." The cheeriest lives are not those that have the most, but those that appreciate the most. Every one of us has a gold mine of unworked joy close at hand. But gold needs searching for—are you find-ing yours?—Sunday-School Times.

Ta many a test of character is lodged in poverty. - Rev. Dr. Adams, Mechadist, Brooklyn, N. Y.

A Useless Burden. It has been well said that no man ever sank under the burden of the day. It is when to imorrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load your-selves so, my friends. If you find your-selves so loaded, at least remember this: it is your doings, not God's. He begs you to leave the future to Him and mind the present. What more or what else could He do to take the burden off you?--George MacDonald.

Forgetfuinces of God is the path that leads to manifold evils .- United Presby-terian.

Temperance For Railroad Men.

What the Saloon Does.

Strong Prohibitory Ordinance.

What He Had to Say.

Demoralizes the Natives

Whisky Breeds Feuds.

rists for inspection.

Some time since, the Boston and Maine Some time since, the Boston and Maine Railroad bought a hotel at Rotterdam, N. Y., where hydro had previously been sold and turned it into a plant for moral and religions work among the railroad em-ployes, who congregated in large numbers in that town. It was determined to sup-olant the saloon by affording employes a place of resort, which was conducted upon moral principles and where religion might have access. The renort of the company band of fish law violators who have operating all winter by fishing through the ice on Lake Erie.

Rev. Theodore Heysham, pastor of the Bridgeport paptist Church, has resigned because of the health. Mr. Heysham has been pastor there for five years and it was his first charge. moral principles and where religion might have access. The reports of the company announce that the investment has been a decidedly paying one. The employes are more sober and reliable. The danger from accidents and injuries to life and hub has been decreased, and the religions hotel is regarded as a success.

The Media County Commissioners appointed J. Herbert Ögden, of Lansdowng, and J. Lord Rigby, of Media, as mem-bers of the Board of Prison Inspectors, Judge Johnson will appoint the three other members.

The annual convention of the school The annual convention of the school directors of Chester County was held in the chapel of the State Normal School, West Chester. An organization was effected under the new law governing school directors' conventions.

Judge C. B. Staples, the newly-elected Judge of the Monroe-Pike District, In his first charge to the Grand Jury said if jurors and witnesses do not answer to their names when called they will be fined their day's pay.

What the Saloon Does. The other day we saw an eld man pushed out and staggering from the door of a sa-oon. He stumbled off the sidewalk, and, falling headlong, struck his head on the pavement, and lay stunned and bleeding intil some passers by picked him up and parried him across the street. Of course, he was drunk, and probably disagreeable, and presumably had spent all his money, and so he was put out as an undesirable guest. The saloon keeper had his money and was through with the man until he sobered up and had some more monay. As he came, pitched out from that den of iniquity, he was a fit sample of the work done within. He illustrated what the sa-loon does, in the long run, for those who make it their headquarters. The Stroudsburg authorities wrote to Governor Pennypacker informing him of the outbreak of rabies among dogs in that city. The Governor's secretary realied that steps would be taken to pro-vent any spread of the disease.

> The annual contest in oratory for the The annual contest in ordery for the Scorge F. Nesbitt prize took place at the Wyoning Seminary The girls prize vas won by Miss Myram Stevens, while he boys' prize was divided between Eugene Brennau and David C. Spencer,

> Ex-County Treasurer G. A. Doerflin er who, it is alleged, is \$2800 short in is accounts for interest on public moneys placed on deposit during his term, which anded in 1903, had a hearing before Alderman Fister, at Pottsville. He walved hearing and entered ball for court.

> Prof. Albert G. Dunn, of Philadelphia, Prof. Albert G. Dunn, of Philadelphia, nas tendered his resignation as organist of the First Presbyterian Church of Jhester. Prof. Dunn is the third organ-st of large churches in Chester to resign in the course of the last month, the other two being Prof. Rees J. Frescoln, of St. Paul's Protestant Episcopal Church, and Prof. J. Evans Eccles, of the Emmanuel Bounds Church.

Gaptist Church. A week's session of farmers' instituter A week's a supervision of at Andreas inder the supervision of William H. Stout, lecturer and director for the State loand of Agriculture. L. W. Lighty and Dr. I. A. Thayer delivered addres

The Leaders' Conference of the Lehigt County Christian Endeavor Union was OWD.

John W. Grawal, who claims he is an Austrian count, had a hearing in Mayor Price's court. Wilkes-Barre. He is sharged with larceny and obtaining money under false pretenses. As he was ed out he turned to Charles A. Blumen-thal, one of his accusers, and cried outs "You're a liar." At the same time he truck at Blumenthal, who hit back and struck Grawal several times before the police separated them. Grawal was are to jail in default of bail.

Forgetfulness of God.

Poverty.

A Useless Burden.

What He Had to Say. A number of young men were one day sitting around the fire in the waiting room of an English railway talking about total ibstinence societies. Just then a police man came in with a prisoner in handcuffs. He listened to the young men's conversa-tion, but did not give any opinion. There was also in the room Mr. McDonald, s minister of the gospel, who, hearing what the young men were saying, stepped up to the policeman and said: "Pray, sir, what have you to say about temperance?" "Well," replied the policeman. "all have to say is that I never took a teetotaller to York Castle prison in my life, nor to Wakefield house of correction, either." Bishop Hartzell says that seventy-five per cent, of the demoralization of natives of Africa in their home life and character comes from the use of strong drink, and Rev. Charles Satchell Morris drefares that no fewer than 2,000,000 savages die every year as the result of the irailio.

Whiaky Breads Feeds. Dr. William Goodell Frost, President of Berea College, Berea, Ky., in speaking re cently upon "Feeds in our Southern high lands," said that it is the common belief of judges that have tried criminals for murder that minety-five per cent. of all these killings are performed under the is fluence of the whisky bottle.