"INIVERSAL IN RELIGION" A Bright Sunday Sermon By Rev. C. L.

Palmer. Every System of Religion Has Some Concer-

tion of God. Kingsion, N. Y. - In the Reformed hurch of the Comforter on Sunday morning the Rev. C. L. Palmer preached a cholarly discourse entitled "The Univer-

scholarly discourse entitled "The Universal in Religion."
Tylor, in Primitive Culture, says: "He who only knows one religion can no more Tylor, in Primitive Culture, says: "He who only knows one religion can no more understand that religion, than he who only understands one language can master that language. By which he means, that oue cannot adequately appreciate any system of inith and practice without some knowledge of the history, doctrines and customs of systems other than his own, any more than one can master his native tongue without any knowledge of its cognates. It is undeniable that a study of the various systems discloses a religious substrature. systems discloses a religious substratum and phenomens, of which no intelligent student is willing to be deprived. The population of the world is estimated at 1.392.000,000. Of this number 100,000,000

are pagan or heathen, which represents the very lowest grade of humanity. There are supposed to be 175,090,000 Brahmans. The nominal and professed followers of Buddels and Confucius are estimated at 420,000,000 Mohammedans number more than 200,000 and Confacins are estimated at 420,000,000 Mohammedans number more than 200,000, 000. Christians, including Roman Catholic, Greek Church and Protestant, are computed at 400,000,000. The whole of Fastern Asia is occupied by the Buddhists. India by the Brahmans, Africa, Australia and the South Sea Islands by the pagart tribes. Parts of Europe, Asia and Africa by the Mohammedans, the largest part of Europe and America by Christians.

The conservative classifications of the re

Europe and America by Christians.

The conservative classifications of the religions of the world were such as these-true and talse religions, natural and supernatura, pagan and revealed, spiritua, and superstations. Such a classification is not only confusing to the student of comparative religions, but is unjust, for every system contains some truth. A better classification is: 1. Tribal, 2. Ethnic, 3. Catholic, The tribal includes all systems which have no ritual, priesthood creed, sacred writings, architecture of music. The ethnic religious are confined to one nation; such, for example, was the music. The ethnic religious are confin d to one nation; such, for example, was the religion of Egypt, which for a thousand years was limited to its national borders. The system of Assyria was confined to Assyria; the religion of Greece was confined to the Hellenic race; that of Rome to the Romans; of Confucius to Clima. Brahmanism is comined to India, and the faith of the Eddas was limited to the Scandingsian or Testonic race. The faith of the Eddas was limited to the Scandinavian or Teutonic races. The Catholic systems, in spirit and method, know no limit in either time of territory. They aspire to conquer the world. Such were Moses, Zoroaster, Buidah, Mohammed and Jesus. Ethnic religious were evolved out of their own life Catholic systems were formulated, introduced and promulgated by an inspired promise.

It is not my purpose to trace the origin

It is not my purpose to trace the origin of religion, the evolution or development or to compare the merits of each, but to very briefly direct attention to certain forms or doctrines common to all.

Such conception is either just or unjust true or false, right or wrong, though no faith, even among the most degraded, is entirely destitute of some truth concerning God. Christianity is the one system which has an adequate disclosure of the attributes of Jehovah, because Jesus became in carnate the reveal the Father. "He that hath seen Me hath seen the Father." And even Christianity cannot condense in a Christianity cannot condense in single definition a comprehensive descrip-tion of the Supreme Being, for the idea is not simple but complex. The lowest con-ception of God is known as animism, which is belief in spiritual powers as opposed to materialism. It is the unformulated no-tion of the most undeveloped tribes, and has no place in the Christian system except as clarified and perfected in angel cept as clarined and perfected in angel-ology and demonology. Polytheism is found principally in the ethnic systems. In Egypt the divine elements were seen dwelling in nature. The Greek deities were not personifications, but persons, di-vine men and women. In the Vedic Hymas of India the forces of nature are smiritualized into objects of reversors and Hyms of India the forces of nature are spiritualized into objects of reverence and love. The most marked form of pantheism appears in the Hindu religion, which is in its estreme development, that the universe is God, and God is the universe Christian science savors of it. The doctrine of the divine imminence may be so forced as to eliminate the personality of God. Ditheism is belief in two hostile powers which was a tenet of Zoroastrianiam. Triads appear in the ethnic and Cathelic systems. The Christian doctrine of the powers which was a tenet of Zoroastrian-ism. Triads appear in the ethnic and Cath-olic systems. The Christian doctrine of the trinity is a necessary and natural concep-tion of God, and becomes clear if it is understood to represent Him as one in e-sence but three in form. Monotheism, principally characteristic of the Catholic systems, though traces are found in the pagan and ethnic. Deeply imbedded in every heart is the convis...on of an Al-mighty personality, and that such person-ality is back of all forms and images, and that the latter becomes efficacious because of the power of God.

An possible theories about the origin of All possible theories about the origin of the universe are reducible to four. I That it had no beginning, but ha: always existed either in its present or another form. While the eternity of matter habeen advocated by some it has never be come a popular belief, and it does not appeal to modern science. But among the primitive tribes we presume, many think of the handiwork of God without commencement and culmination. 2. That it came by a process of evolution. The the

mencement and culmination. 2. That it came by a process of evolution. This the ory had been modified in recent years by Biblical scholars and philosophical think crs, with the result of a most hearty acceptance but the part of some thorough studenas and devoted scientists. 3. An other view is that it came by a process of emnastion. The difference between evolution and emanation seems to be, that the former is a growth up to and including a certain completeness, while the latter began "with the dark abyse of infinite being and by means of a series of emnastions of fallings away from this inconceivable first essence, gradually reached an intelligent Creator and an intelligent creation." This theory is Oriental in its origin, appearing first in the cosmogony of the Hindus. 4 Conservative Christian scholars are divided on this doctrine. Some hold that God created, that is, actually made, brought into existence, the material out of which all things were formed. Others hold that He simply cut, carved and fash ioned the universe out of pre-existing material. It is difficult to say just what form is acceptable to the majority of Christian scholars. Evolution as we now understand it is certainly accepted by men whose sin cerity we cannot question and whose scholarahip commands universal admiration.

There is a spirit in man and the inspiration of the Almighty giveth it understanding. The lowest and most ignorant pagan, and the most intelligent Christian is boro in possession of it. The practice of the human family from the very first confirms the statement, "that the spirit of man goeth upward." All believe in a spirit world and that access is had to it through prayer. Men pray either because they obtain what they ask for, or because the act is a blessing in itself. The Sioux Indians pray—"Spirits of the dead, have mercy on us." The Zulus of Africa pray to their secestors—"People of our house, good luck and health." A Delaware Indian prayed thus—"Of Great Spirit sbove! have mercy on my children and my wife. Let them not

is addressed as the Divine Monarch. In China the worship of ancestors is constantly practiced. On an Assyrian tabler are found these words: "May I never feet the anger and wrath of God." The God by Mexicans addressed God, "The God by whom we live, Thou omnipresent, Who knoweth all out thoughts, and giveth all gifts." They baptized children with this formula, "Let these holy drops wash away the sin that it received before the foundation of the world, so that the child may be new born." In the Catholic religions we discover an element less conspicuous than in the others. It is pardon for past sins, reconciliation with God and growth in grace. It would be interesting to trace under this division the practice of sacrifice, hymnology and other forms that enter into worship, but we pass on.

Inspiration implies that man must have a capacity to be inspired, which makes it a human faculty and therefore common to all. Inspiration in its largest sense is the sight of inward truth, a truth which is seen within the mind. A thought will come while one is walking, conversing, reading or meditating. It is a kind of inspiration. Poets have been inspired to formulate the sciences, musicians to compose music, Columbus to discover and invent. Inspiration differs in quantity and quality, religious being the highest. The Vedas and Zend Avesta are considered inspired by their cult. The Mohammedans believe the Koran is inspired for of inspiration among the undeveloped races, which is not expected to compose made for the Scriptures. There is a low and crude form of inspiration among the undeveloped races, which therefore infallible, and Christians make the same contentions for the Scriptures. There is a low and crude form of inspiration among the undeveloped races, which is not committed to writing. The Samoieds of Siberia have diviners who work themselves into a frenzy before delivering oracles. The notion of inspiration appeared in the insanity of the Pythian priestess and the Greek diviners who fell into trances. In the religion of Greece it appeared as an alien element. The wind dances of the Bacchantes, the shrieka and self-lacerations of the Corpbiantes were considered forms of inspiration. In the Hindu religion it appears in the Yoga, that is one who seeks God by withdrawing from the things of sense. Painful positions are assumed, contortions of the limbs, suppression of breath and other incredtion are assumed, contortions of the limbs, suppression of breath and other incredible mortifications. The Greenlander has his prophets, who abandon the converse of men and remain in fixed intensity of thought until they hear and see the spirits. Balaam was compelled to utter an involuntary prochecy, and the priests of Baal of themselves with lances. Sometimes in our own country at restance.

cit themselves with ances. Sometimes in our own country, at protracted meetings, men have the "jerks." The Shakers dance, the Mohammedans whirl. These seem absurd to us, but they disclose this, that all mankind would ascertain the will of God.

From time immemorial the human race has bad some intimation of an endless life. The most degraded savages and the most enlightened philosophers share the conviction that death does not end all. The Hottentot and the Fiji Islander agree with Plato and Aristotle. The Esquimaux in the Arctic circle, the native of Siberia, the Australians, the Patagonians believe that the grave is the cradle of another life. All the religions of antiquity believe in immertality, Egypt, China, India, Persia, Greece, Rome, Mexico, Peru, the Tartar tribes of Central Asia, the negroes of Central and Western Africa and the islands of the Pacific, all contend that while the body returns to dust, the spirit goes to God, Who save it. central and Western Africa and the islands of the Pacific, all contend that while the body returns to dust, the spirit goes to God, Who gave it. The North American Indian believes in duplicate souls, one remaining with the body, the other departing during sieep. It has been claimed by some that Buddhism is an exception, but it is not. The teaching of Buddhism is to annihilate by the destruction of desire. It is not claimed that this is successful, but that the spirit becomes incarnate in one form or another until it rests in Nirvana. The transmigration of souls was taught by the religion of Egypt, hence they embalmed their dead. It is found in Brahmanism, among the Greek philosophers—Pythagoras, Empedocles and Plato By the Neo-Platonists, Jewish Cabbala, Arab philosophers, by origin and other church fathers. Also by the Gnoatics, Manicheans, Druids and in more recent times by Fourier. Christianity believes in eternal life, and that Jesus became flesh, not only to disclose God, but to bring life and immortality to light.

Man is a moral being, because he has a moral anture. He has a moral sentiment, moral ideas and a moral power. The moral sentiment is the sense of right and wrong, which produces a feeling of duty

moral nature. He has a moral sentiment, moral ideas and a moral power. The moral sentiment is the sense of right and wrong, which produces a feeling of daty and obligation. Moral ideas consist in the belief that certain acts are right, others wrong. Moral power is the ability to do the right and not the wrong. Feeling, thought and will cannot be eliminimated from any moral test. Even the childlike races have some conception of right and wrong, though often very much below the Christian standard; enough, however, to be classed among those who are not without God. But few, if any, have been discovered without enough moral ability to say yes to the right and no to the wrong. It is not denied that the moral standard is different in each system, and that what may be right in one may be wrong in another. The temples of India and Chua sensurase. in each system, and that what may be right in one may be wrong in another. The temples of India and China encourage right in one may be wrong in another. The temples of India and China encourage vices which are too low to mention. The underlying principle of Brahmanism is to gratify every desire. The test of Christianity is the type of life it produces. The liberal, consistent, devoted business man, father, brother, son, the position of mother, sister, daughter, the Christian home, school, hospital and the National flag. They are the result of the code of ethics—the Bible. One has only to read any of the standard works on the life of the nations in order to be convinced that Christianity is capable of producing the ideal life. That while every system contains some truth, Christianity is the truth. The religious world is passing through a great change. To just what we are coming no one is confident, though the indications are that Christianity is destined to encircle the globe.

1. Christianity is the one system that is making civilization. We lament the indifference and anathy on the part of Christians, but it is not to be compared with the lethargy of heathenism.

2. Christianity is destined to spread, because it has the Bible, church, Sabbath, and has produced a type of civilization that satisfies the enlightened mind and renewed heart.

3. All the aggressive systems have the

that satisfies the enlightened mind and renewed heart.

3. All the aggressive systems have the inspiration of an inspired prophet. We have the greatest of them all. Christ is seeking the nations, and they are seeking Him.

4. Christianity not only contains all the truth of all other systems, but much not possessed by others.

Be not anxious about to-morrow. Do to-day's duty, fight to-day's temptation and do not weaken and distrust yourself by looking forward to things which you can-not see and could not unders' and if you saw them.—Charles Kingsley.

Blessings Come in Bunches. Albert Byric, an Ebervale (Pa.) tarmer, was showered with blessing the other day. In the morning, a bouncing baby boy arrived at his home. Going to his stable a short time later, Byric was greeted by the bellowing of a new-born calt. Several hours afterward he was attracted by the squeal of thirteen little pigs. To ward noon, when Byric went to the barn for the third time, he was sur prised to see a dozen young geese just hatched out, running about. He was so overjoyed because of his good fortune that he invited all the neigh bors to his place and held a great celebration to mark the advent of such

propitious additions to his family. Plans to Tame Wildcat.

Bernard Martin, a woodchopper on Welcott mountain, in the town uthington, Conn., has a wildcat aptive at his shanty on the mountain. He set a trap for a fox and his first visit to the trap revealed the wildcat with one leg caught in the jaws of the trap. He secured the animal alive and intends to train it.

INTERNATIONAL LESSON COMMENTS FOR JULY 3.

Subject: The Kingdom Divided, I Kings xil., 12-20-Golden Text, Prov. xvi., 18-Memory Verses, 12-14-Commen tary on the Day's Lesson.

L. A demand by the people (vs. 1-11). When Rehoboam found himself the successor to the tirrone he met the leaders of the nation at Shechem. While this assembly was called ostensibly for the purpose of confirming Rehoboam in his kingdom, yet the people had determined to exact certain reforms as the condition of their allegiance. They had many grievances: 1. The burden of taxation was very great. It was especially hard upon the northern tribes who were so far removed from Jerusalem that they could not share in the wealth which filled the coffers of the leaders. 2. The people were bitterly oppressed. The forced tree labor for Solomon's great works was exceedingly hurden.

pressed. The forced free labor for Solomon's great works was exceedingly burdensome. "Although they had been dazzled by the splendor and display of Solomon, yet ere long they waked up to the bitter realization of the fact that all this glitter was not gold, and that the just policy of David no longer guided the throne.

II. Rehoboam's decision (vs. 12-15). 12. "All the people." This probably has reference to the ter, tribes; Judah and Benjamin clung to Rehoboam. "The third day." Rehoboam had asked the people to wait three days for his decision (v. 5). "This seemed reasonable on the face of it, and yet this was one of the questions which a right heart would have decided instantly. It was only because there was a contest be

three days for his decision (v. 5). This seemed reasonable on the face of it, and yet this was one of the questions which a right heart would have decided instantly. It was only because there was a contest between his conscience and his desires that delay was needed. This was the turning point in the life of King Rehoboam. On his decision hung his destiny as king and the welfare of the nation." 13. "Roughly." He was harsh and insolent. "For sook—counsel." Rehoboam first consulted with the old men (v. 6). They were the men of wisdom and ability whom Solomon in his wisdom had chosen for his advisers. See Prov. 11:14; 15:22. But their counsel did not suit the young king. They advised Rehoboam to grant the request of the people and "speak good words to them" (v. 7). But he was proud, haughty and conceited and forsook their counsel. He should have followed it because, 1. It was right. 2. It was good for the people. 3. It would bring the highest prosperity and glory to the kingdom. 4. It would render the Government more stable. 5. It would bind the people to him.

14. "Young men." Rehoboam next consulted the young men, his associates (vs. 8, 9). The surest mark of a fool is that he chooseth other fools for his advisors. The king made a fatal omission in seeking advice. There is no mention made of his going to God or to one of God's prophets." I will add." This was the language of a tyrant. "With whips." It is probable that the expression is not entirely figurative. It is quite possible that the levies of Amorites, Hitties, etc. (chap. 9:20, 21) had been kept at their tolis by the lash "With scorpions." As the scorpion—as instrument of torture with many lashes like the legs of the animal of this name and each lash armed with chap points to lacerate the flesh—is a more tervible scourge than the common whip, so will my severity exceed my father's. This answer meant his downfall. It was the height of folly for him to take such a course. Is "Brought about in the Providence of God as a judgment on the nation for the sins o

16. "All Israel." The leaders representing to the leaders representing the ten tribes. "What portion—in David." etc. Just as a kirg inherits the nation he governs, so a monarchy inherits its king. But the ten tribes had not thus received David, nor probably Solomon either. Seven years after David had been recognized as King of Judah the chicftains of the ten tribes made a special treaty with him.

remember also that a great multitude was now crowded about a town, and doubtless many were at this time dwelling in tents. "Now see," etc. Let David's descendants look after his dynasty; we sever our connection. 17. "Which dwelt." The Israelites who were members of the northern tribes, but who had homes in the cities of Judah, did not go with their own tribes, but remained and quietly sumbitted to the reign of Rehoboam.

18. "Sent Adoram." The chief tax collector and therefore one of the most obnoxious in the nation. He was probably sent to make concessions, but it was too late. "The fatal word had been spoken, the rent in the nation had been made never to be healed until they shall be united in Christ, the son of David, in the latter days (Ezek. 37:15-28). "Stoned him." The people in their blind rage rose up in a mob. With this one exception this was a bloodleas revolution. "Rehoboam made speed." Strengthened himself. Margin, "Made use of every effort;" "exerted himself much," since danger was threatening him as well as his messenger. Strengthened himself. Margin, "Made use of every effort:" "exerted himself much," since danger was threatening him as well as his messenger. It appears that little time elapsed between the answer of Rehoboam and the sending of Adoram to appease the irritated leaders. This was done and Adoram killed before Rehoboam left Shechem. The haughty, stern answer and the sudden change to a more lenient policy markes the weak character of the new king. 19. "Israel rebelled." Where prince and people fear God there will be no rebellion, but where no covenant with God is, all human considerations fall in pieces.

20. "All Israel heard." When the main body of the people learned what the few assembled at Shechem knew. "Called him," etc. After the congregation at Shechem was broken up and the people had returned to their homes, another assembly was convened by the leaders of the ten tribes, at which time Jeroboam was made their king. "Judah only," Although Benjamin adhered to Rehoboam (v. 21) and also many Israelites of other tribes (v. 17), yet they are all looked upon as being absorbed in the tribe of Judah.

Origin of "To Tip." Apropos of the question whether it were better "to tip or not to tip" waiters, the origin of the odd little word, which so greatly influences the treatment of man at public dining houses, goes back a couple of centuries to the coffee houses of Eng land. At the doors of the eating rooms a brass-bound box with lock and key was hung up, and into the the top customers were expected to drop a coin for the waiter "To Insure Promptness," according to the phrase engraved upon it. Hence the word "Tip," spelled from the initial letters of the three words on the box, and ever since used to express

Vuluable Maple Tree. Wilbur E. Washburn of Woodstock 7t., has a maple tree, standing in an open field, measuring 10 feet 4 inches circumference, the branches spread ng 67 feet. April 13, six buckets were ung on the tree and in the elever lays following 168 gallons of sap were athered from it.

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY THIRD.

"Ways of Consecrating Ourselves to Our Country." Rom. 13:1-7: 1

Pet. 2:13-17. Scripture Verses-Neh. 1:1-4; 16:5, 6: 48:12; 137:5, 6; Matt. 23:37; 1 Cor. 1:2; Eph. 2:6, 19, 22; Phil. 3:20;

Lesson Thoughts. God holds in his hands the reins of all governments; if the human soverhonors God, his rule will eign blessed even though it may seem disastrous; if he dishonors God, he works out his own and the nation's de

Rulers are not a terror to good works, but to evil." It has been said that the object of laws is to make it as easy as possible to do right and as hard as possible to do wrong. Christianity respects the law.

true Christian is sure to be a patriotic, law-abiding citizen. Selections.

He who maintains his count; y's laws Alone is great; or he who dies in the

good cause The strongest safeguard for our country is not in ourselves, in our armies and navies, but in the keep ing and favor of God. The Christian owes it to his country to "pray for the peace of Jerusalem," for her rulers and all in authority, for her institutions, for her citizens.

Our debt to our country needs to be linked with the thought of our duty to True patriotism must rest on a religious basis; political problems must be solved by Christian principles Christianity must leave all our national affairs, or national corruption will

eaven the church. The age calls for men who will place righteousness and the public welfare above personal prosperity. If the evils of the world are ever to be overcome. they will be overcome by the useful ness and berolam of self-sacrificing love on the parts of all who call themselves followers of Jesus Christ

EPWURTH LEAGUE LESSONS

JULY THIRD.

Christian Patriotism. Rom. 13. 1-7: 1 Pet. 2. 13-17.

Too many citizens shick personal responsibility, declining to take active part in politics. Many otherwise good men are too indifferent to register or go to the polls on Election Day. They allow others to misrule while they themselves ought to govern.

Enemies from without are not half as great a menace to national welfare as these proxy patriots within. The citizen who fails to do his duty

in legality protecting the State may not consistently complain of misgov-

Civic duties cannot be performed in one day for a whole year. A continual, unceasing interest is demanded. The enemies of good government, such as saloon men and small policicians who are only after the spoils, set good citizens a fine example of persistency. Reform Societies, Law and Orgen

rangues, and other well-meaning organizations are well enough in their But they cannot be a safe place. substitute for personal patriotism.

The Republic's mainstay is Chr.s-tian character. Ours is a Christian country.
It will be permanently prosperous

only in so far as it obeys God. Every man, woman, and child who loves and honors the Master contributes real strength to the republic. Unrightness, integrity, rectifude, puof life-these are pillars of power

and uphold the temple of freedom. Since the people are the rulers here, It is imperative that they qualify themseives to rule in rightcourness. The church and sunday school and young people's religious organizations

are mighty supports to the State and The very best way to serve our country is first to be a true Christian and then do all we can to help others in

beautifully and strongly toe Christian Life. Mo. munism is a shameful foe. must be eliminated-partly by govern-

meat force, largely by Gospel enlightenment. Page wars, both North and South A deep r love of justice and loftier enthurlasm for humanity must be an-

Corruption in politics must perish in the flames of purer patriotism. The saloon must be pushed off tae continent by united temperance senti-

Sabbath desecration must be supplanted by a rational observance of

this divine day.

The wild, mad, reckless worship of pleasure must give way to wholesome recreations.

Clubs for men or women must not be all wed to crowd the Christian home out of its rightful place of proruinence and power. Christian homes constitute a nation's mightiest sale-

Was He Joking?

Several Philadelphia men recently cent on a gunning trip to Virginia. the first evening they elected to stop at a little, out of the way hotel. Along with the other guests they had repaired to the dining room for supper, and had been seated some little while when the proprietor appeared in the doorway and to their astonishment recited in stentorian tones the bill of

One of the party inquired later why this novel method prevailed in lieu of the usual printed cards,

"It's a practice I began some years ago," replied the proprietor with a smile, "when I kept a botel in an other state. Most of my guests were members of the legislature, and they couldn't read."

"Seven" Social the Latest.

They had a "Seven" social over it Patten, Me., the other night, says the Boston Globe. It opened at sever minutes past seven, cost seven cent to get in and seven cents to get out except every seventh one. All were at liberty to go home at seven min utes past nine, but no one went unti seven minutes past ten. All agree on the way home that the sever kinds of refreshments served at sever minutes past eight were seven times than anything ever before



The Five Thousand. Send them away, this countles: throng, That they may all be fed.

For high comes on, and no one here
Hath either meat or bread."
Whus spake the Tweive, but not the Christ,
For He in love replied:
'Give ye to eat, My chosen ones,
And let them here abide."

"Kind Master, how shall we supply Their hungry mouths with meat? Two hundred pennyworth would scare Provide enough to eat." But in the multitude there moved

A lad unknown and poor, Whose fish and bread the Saviour used To show His mighty power. All seated on the ground, the throng

Beheld the mighty deed.
Apostles, from God's ample store,
Supplied their every need.
The children, too, His thought controlled, And none were sent away For every soul was satisfied Ere sank the light of day.

The world about us everywhere Has world about us everywhere
Has many a desert spot
Where souls are hungering for God's food,
And lo, they find it not.
Oh, let us heed the Saviour's voice,
And answer Him in love.
With willing hearts and eager hands
Bring blessings from above.
—John Timothy Stone, in Christian Work.

Christianity is a Lite.

Christianity is a Lite.

Christianity, declares N. D. Hillis, in the Brooklyn Daily Eagle, is not the book—that describes the Christian life: Christianity is not a creed—that analyzes the Christian life; Christianity is not a sacrament—that promotes the Christian life. Christianity is not the Sermon on the Mount—that is the architect's plan, of which the Christianity is a vital force, the living Christ within the living soul, building a ripe character. In the school room you have a man of Maine and Florida, but the real thing is the forests of Maine and the orange groves of the South. Handel wrote his musical score but when that score is translated through the cornet and the violins and the 'celle and the flute, and a hundred other stringed instruments, and a thousand voices unite, the score of Handel becomes the music that he describes. In the Kensington museum in London are the cartoons of Raphael. These are charcoal sketches, the outlines of Raphael's masterpieces. From them, as models and skeletons, he mainted his angels and seraphs and the Madonna and child. And the Sermon on the Mount his angels and scraphs and the Mador and child. And the Sermon on the Mo-is an outline sketch of the Christian. is a verbal description of what Christ was and what His disciples are to be. It is Christ's ideal of the Christian. It is His sketch of what He wants you to become, sketch of what He wants you to become, And you are to translate it into pure thoughts, into holy deeds, into stern re solves, until your intellect is clear and your will strong as iron in its firmness, and your character white as a cloud and firm as a mountain.

as a mountain.

Oh, for a church made up of such Christians! Oh, for a time when these ideals of perfect manhood shall prevail! The power of the church is only incidentally in the pulpit. It becomes omnipotent through men who incarnate ideal sermons. The living church is the one in which these living ideals are transforming men. Fortunately multitude, are beauty accounted. tunately multitudes are being transformed, and these transformations are the most glorious events in ife. It is given to the clod to climb to the grass, it is given to a rose bough to burst into bloom, it is given to a eloudstorm to hold the rainbow; to the night is given a star. But the most wondrous thing in creation is the soul, carrica up to beauty of character, made wise by the truth, made pure and sweet by Christ's love, made righteous and holy by God's cleansing grace. In Stratford lovers of Shakespeare have planted in his garden only those flowers that are mentioned in tunately multitudes are being transformed of Shakespeare have planted in his garden only those flowers that are mentioned in the poet's plays. There you find the eglantine, the rosemary, the woodbine, the modest pansy, the sweetbriar, all the humble flowers. And Christ hath His garden, and the flowers that bloom in it are the fruits of His spirit, hate is not there; ency and strife and vulgarity and covetousness are expelled, as men expel the burr, the thistle and the noxious nightshade, but love and jor and peace are there, blooming as sweetly as flowers whose roots are in heaven, but whose bloom and sweetness and perfume are the glory of our earth

Love That is Complete. Love, to be complete, must have no con-straints or conditions thrown about it. It must go out spontaneously, and in its re-turn it must be met without restraint and turn it must be met without restraint and without reserve. Conditional love is no love at all; it larks the vital element—the absolute self-surrender of the loved to the lover. So God hath loved thee, my heart. Thou hast often read, "God so loved that He gave." There was no reserve in His love: He loved supremely, so He gave unstintingly. Hast thou learned the secret also? When thou savest to thy friend, "I love thee"—dost thou add—"il"—" Nay, nay, when thou lovest deeply, all that thou hast thou first thou freely givest; so of thee it may be written. Why, then, he sitate in thy love to Him: Coasceration, self-giving, life-surrender—these are but the definitions of the words. "I love Thee, O God." And vet thou dost he sitate so often, as though Hes love seemed to demand so much. "We treat ho other friend so ill."—Baptist Union.

Temptation of Christ. There is no doubt in our minds that the temptation of Christ in the wilderness was some supreme crisis. It was not the first time He had met a moral issue. It might time He had met a moral issue. It might have been supreme and unique, but it was not an initial temptation. He could not yield, we say, but it was simply because His necessity had been determined by Himself by an earlier choice. Such in sight, such power, such self-necessity come from discipline and practice, from communion and self-control.—Rev. D. S. Townsend, New York City.

Honesty. Whatever we may say about honesiy being the best policy and the financial rewards which come to sobriety and frugality, we shall have hard work in proving that Christianity pays in dollars and cents. The man who disregards the Golden Rule is tricky and dishonest; often accumulates more money than his neighbor, who is unsellish and absolutely honest. If money is of larger value than anything else in this world then it does not pay to be a Christian.—Rev. L. A. Canfield, Chicago, Ill.

World Neighbors. World Neighbors.

The world is not so large physically as it used to be, but in the matters of real living it was never so large as it is to-day. The words neighbor and neighborhood mean more than ever before. As the world grows more homogenous the English-speaking nations are destined to be leaders in the development of the kingdoms of the world.—Rev. E. T. Hageman, Des Moines, Iowa.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people.—Emerson,

Greatest Ocean Deoths. The deepest sounding ever made b, any vessel, says the National Geo graphic Magazine, was by the United States steamship Nero while on the Honolulu-Manila cable survey, with apparatus borrowed from the Alba tross. When near Guam the Nero got 5,269 fathoms, or 31,614 feet, only six ty-six feet less than six miles. Mount Everest, the highest mountain on earth, were set down in this hole depth of 2.612 feet, or nearly half a

lile of water.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Moderate Drinking Habit His Buin-Sad Recital of a Former Bank Clerk-How He and His Wife Went Over the

Hill to the Poor House.

The New York World thus tells the story of the downfall of a well-known New York bank clerk:
Garvin R. Dick, former clerk of the check department of the Chase National Bank, sat on a bench in the room for visitors at the work house on Blackwell's Island. He wore prison trousers, prison shoes and a prison hat.

"Tippling brought me here." he said, "just a drink or two a day with a friend. That's what downed me. Moderate drinking is the most insidious form of indulgence.

once.

"It was moderate drinking also that brought my wife here. She had her circle of friends, and they had their social glass. She will agree with me that the hard drinker has not as much to fear as those who take a social glass regularly."

Dick and his wife, whose maiden name was Gertrude Bancker, popular in the Harlem set, were taken to the Island at the same time, sentenced for six months because neither could give the required bond

neither could give the required bond

of 8300.

Friends of Dick who used to know him when he stood behind the grating of the Chase National Bank and counted up the checks and classified them, would not have recognized in the thin-faced, which-haired, unshorn prisoner, feebly and penitently telling of his downfall, the same smiling, joyial and confident young man who was pointed out as a model to many of the sub-ordinate elerks in the big bank.

"I didn't bring my wite down with me.

ordinate clerks in the big bank.
"I didn't bring my wife down with me.
I didn't cause her to take up drinking." he said. "It was her circle of friends with whom she used to take a social glass when they came together that caused her to be

they came together that caused her to be here with me.

"I had no idea that I would ever be as low as this. I came to New York from New Brunswick, Canada, more than twenty-five years ago. I was barely more than a boy then, and I had hopes of accomplishing something in the big city. It was the habit of all the people in my Canadian neighborhood to take a glass of whisky when they wanted it. I thought, too, that I could drink like a gentleman and sufferno ill effects. I got a position twenty-three years ago with the bank as one of the clerks, at \$15 a week. I worked hard, and was shortly afterward advanced. Taxoyears later I married, and we were very happy together.

happy together.

"Whenever the boys would ask me out to have a drink I would not refuse, but I was not what one might call in the habit of drinking. I knew that I could stop at

Mrs. Dick did not drink in those days. Mrs. Dick did not drink in those days.

"By hard work, in a year or two I was advanced again and we took a more pretentious home. I had several friends at the bank, but, of course, they would not endanger their position now by trying to do anything for me. You know how particular a bank is.

do anything for me. You know how particular a bank is.

"I suppose it must be the case with all drunkards, but the first thing I knew I got to be so dependent upon my duily amount of stimulant that I would be nervors it I left off. In the meantime I noticed that my wife also would ask for a drink before meals and before retiring.

"She seemed to take to it at first to be congenial with me, but she told me she had learned to drink at a friend's house I did not try to stop her, because I expected no ill effects. I always did my work regularly at the bank. The first intimation that anything was wrong came a year ago, when the surety company which protected my position went off my bond.

"The bank, of course, notified me that I would have to leave. I got out. In the meanwhile I had saved up no money and had to borrow from friends. I thought there would be no trouble in getting a new place, but after a man gets to a certain age in New York no business has any use for him, and it was then that I realized that I had cultivated the drink habit so far that I was permanently injured by it.

"It was impossible for me to get any position. I got more discouraged and began to drilk heavier. Mrs. Dick also began to "It was impossible for me to get any po-sition. I got more discouraged and begon to drink neavier. Mrs. Dick also began to drink more. From the tippler she soor was changed into the confirmed mebriate. "We are here both of us for six months, and we can both attribute our present state to the moderate drinking habit."

Drinking Among "the 400."

In New York not long since a social leader, together with the President of the New York State W. C. T. U., made a thorough personal investigation of city to ascertain whether the use of liquor in public places was general among the fashionable set. To this end they visited the places where fashionable people lunch and dine, at the hours when the greatest numbers were present. At a favorite and dine, at the hours when the greatest numbers were present. At a favorite lunching place they noted that at fifty per cent, of the tables women were drinking some kind of hignor. There were only three or four men in the room, but womez lunching alone ordered wine, champagne and claret as freely and naturally as any lady would order tea or coffee.

The Wine and Spirit News, one of the The Wine and Spirit News, one of the prominent organs of the liquor traffic, recently published the following significant paragraph concerning the achievements of the Anti-Saloon League and its probable future: "The Anti-Saloon League has accomplished more than any other organization formed in a similar time. It will capture the State; then God have mercy or the rest of mankind if we are permitted to live at all."

Great Britain's Powerful Brewers. Mr. T. W. Russell, M. P., speaking at the United Kingdom Alliance Jubilee meetings in Manchester, asserted that if the drink bill could be reduced one-ball "the hearly dead bones of 12,000,000 of people would vigorously live." He stated further that in Parliament affairs are dominated by the great brewers. "My blood boils when I see them in the House of Commons treating that assembly as it is were a counting house of their breweries."

Why Men Go to Saloons.

"Evils of the saloon are made possible by the wrong conditions existing in the homes of working people. Men go to the saloon to escape the misery, noise, confusion and uginess of the small homes where incapable women hold sway as wives and mothers." So said Mrs. W. S. Stewart. President of the International Board of Young Women's Christian Associations, at the twelfth annual meeting of the New York and New Jersey State Board.

The Crusade in Brief. Before the devil can be chained, the beer aloon door must be bolted.

The amount of alcoholic beverages swal-The amount of alcoholic beverages swal-lowed by the American people last year would fill a canal 100 miles long, 100 feet wide and 100 feet deep.

A circular has been issued by Paris phy-sicians taking the radical ground that alco-liol is never and never can be of any use whatever to the organism.

The Women's Temperance Leegue of Vicnua, with the object of keeping work-men out of public houses, are sending out hand-carts laden with hot, non-alcoholic heavenages. beverages.

With a population of only 5,000,000 in-habitants itoliand spends no less than £7,000,000 a year on spirits.

The Searchlight makes the statement that the man who gulps down twenty cents' worth of beer a day awallows in one year five pairs of shoes, four hundred loaves of bread, twelve sacks of potatoes, two suits of clothes, two tons of coal, a barrel of sugar and twenty-seven pounds of coffee.

Mr. Arthur Sherwell, in his "Drink Peril in Scotland," has a chapter on the growth of alcoholic insanity in Scotland. Having traced this growth of insanity to alcoholism, he produces the terrific figures that, while the population has increased since 1828 but forty-nine per sent. insanity has increased 180 per cent.

THE KEYSTONE STATE

Latest News of Pennsylvania Told in Short Order.

What the Lebanon police believe to have been a bold attempt at kid-naping was frustrated by Miss Maude Page, a 16-year-old daughter of Mr and Mrs. Henry Page, of that city While Miss Page was on her way home she was attacked in a dark portion of a back street by three menwho attempted to drag her into a closed cab. She slipped from their grasp and ran to her home, where she fell in a faint. The men made their escape without being recognized. Neighbors of the Page family assert that for several nights past strange men have been seen prowling around the house and peeping into the windows. A merchant in the same lo-cality alleges that on the night of the alleged attack on Miss Page he saw a man looking through the shutter as he was counting his day's receipts. He remoined awake all night in fear

of a robbery. Society women of Pittsburg pro-pose to establish a House-wives Em-ployment Agency, for the purpose of doing away with some of the nuisances now attached to the problem of do-mestic help. Women of many prominent families do their own work, and entire families take their meals at restaurants and clubs solely for the certain that no dependence can be placed upon it. The men blame the condition of affairs upon professional employment agents, who care only for their fees, and whose interest it is to have domestics constantly changing

their places. A young daughter of Levi Home, of Hamburg, encountered a snake with a young chicken in its mouth. The young daughter of Levi Henne, child, unconscious of its danger, fol-lowing the natural instinct to re-me, took the chick from the snake and carried it to its mother at the house. The snake followed the child to the house, with its head raised in an sifort to get the chick, until it was scared off by other members of the

family.
Public Safety-Director Harry Moore of Pittsburg is preparing an ordinance to regulate the speed of automobile and street cars. The former are to he limited to eight miles an hour on the business streets and twelve miles on the buolevards. Street cars are to run at slower speed downtown, but will have the privilege of making time outside of the congested districts. Mr. Moore says many personal have been killed and injured for law

of proper regulations.

People living year the Public School Park in Pottsville have complained to the School Board that "spooning" ouples at the park have made it a lovers' retreat, some of the most ardent ones even frequenting the place in the rain to kiss each other under umbrellas. The board decided to place bright lights in the park and request the police to keep a watch

on the place. Jealous because of Miss Mary Her-linger, a Pottstown young woman back accepted a love charm from another young man, George Bagley, of Saring it is alleged, assaulted her took the charm away from her. The Miss Herlinger to forget her love for Bagley and center her affections are his rival. Miss Herlinger had Bag ley arrested, and he was held in \$100 bail for court by Magistrate Mis-

President George F. Baer, of the Reading Railway, with General Seneral intendent A. T. Dice and General Manager W. J. Richards, of the Coxi ing purchased a Pottsville last week Considerable time was spent at the enlarged machine shops now covering seven acres of additional space. policy adopted by Preside & Wilkes repair work of the Lehigh & Wilkes Barre Coal Company's collieries # already being done in Portseills to renair work of the other subsidiary railway companies is also to be done at the Pottsville shops.

Ridgeway Leedom, of Swarthmore, once wealthy, was arrested and taken to Chester, where he was given a hearing before Magistrate Smith, on the charge of theratening to poison his family, to cut his wife's throw and to burn down the house. He was held in the sum of \$500 for his anpearance at the next term of the Dela-ware County Criminal Court.

The contract for the granite wall to surround the Capitol Park, including the tall granite clock tower in the park at Third and Locust streets, has been awarded to George F. Payns & Company, of Philadelpria, by the Board of Public Buildings and Grounds. The same firm is building the new Capitol, and was the only hid-der for the wall. Work will begin next spring.

Steps will be taken at a congrega-tional meeting of the Presbyterian Church at Doylestown, June 28 19 dissolve the pastoral relations of Rev. Robert M. Labaree, who will go to Persia to succeed his murdered brother, Rev. Benjamine W. Labarce, 19 missionary.

While carrying a keg of beer on his shoulder in Reading Elmer Kerchoff, aged 19, stumbled over a piece of wire. The keg slipped so suddenly that the jar dislocated his neck killing

Rev. Charles W. W. Bishop, pastoc the Marcus Hook Baptist Church for the past twenty-five years, ten-dered his resignation at the Sunday morning service. Rev. Mr. Bishop gave no reason for resigning.

While returning from a festival in the village of White Horse, Salisbury Township, Jacob Trego met a number of mountaineers, who were promis-cuously firing of revolvers. A stray ball passed through Trego's neck The injured man could not identify his assailant.

The charred body of Mrs. Frank Morgan, aged 53, was found at her home in West Pitiston by neighbors The fact that the bare kitchen floor beneath the body showed no trace of fire, and that blood was spattered in a side room suggests foul play. A full investigation is to be made.

The 185th anniversary services of the Montgomery Baptist Church, at Colmar, were opened Sunday evening by the pastor, Rev. C. H. Pinchbeck who delivered the historical sermon. The church was organized in June 1719, by ten Welsh immigrants.

A fierce hail storm visited Media. The hail followed a heavy thunder storm, lasting but a short time. When the storm abated the streets and sidewalks were covered with hail. Trees, crops and flowers were badly damaged. crops and flowers were badly damaged the hail cutting off the young corn, peas, tomatoes and blossoms as ef-fectually as though a sharp knife had been used.