: Sunday Sermon By Rev. Dr. John E. Adams.

CE ORDERED"

is of the Law of Progress as Exemplified in the Waxing Strong of the Infant.

BROOKLYN, N. Y.-Dr. N. McGee Wa-ters, pastor of the Tompkins Avenue Con-gregational Church, took as his subject bunday morning, "Rewards of Righteous-ness." His text was from Matthew vi: "Seek ye first the kingdom of God and His righteousness, and all these things hall be added unto you." Dr. Waters bundar model unto you." Dr. Waters aid in the course of his excellent sermon: From the beginning until now man's earch has been for the golden see. Some-times he named it the Golden Fleece; bometimes Holy Grail. Plato prophesied it in a republic yet to be. Bunyan, after a weary pilgrimage, found it beyond the patients, rising out of the midst of an un-mailed see. It is always afar off and in the future. Like the pot of gold at the foot of the rainbow, it is always over the next.

Jesus also prophesied a golden age-called it "the Kingdom of God," and foun desus also prophesied a golden age-called it "the Kingdom of God," and found it in the present time. For a long time men went hu gry, and lo! there was al-ways pienty in the ground-when they "scratched the earth "ith a hoe it laughed with a harvest." They prized diamonds, and lo! they were always in the river beds for the finding. They shivered for warmth, and lo! coal was stored under the hills. They longed for some pack horse, and lo! giants were chained in very flowing riv-er. They were always looking for the golden age. Jesus said: "Look within--the Kingdom of God is vithin you." Men are always expecting the Kingdom of God to come through some device of their making. They ery, "Let us have a better government and a better wage, and we will have the Kingdom of God; let us toil and hoard a mountain of gold, and when our barms are filled we will have the Kingdom of wod. Let us search after ind

toil and hoard a mountain of gold, and when our barns are filled we will have the Kingdom of God. Let us search after knowledge, and when we are wise we will have the Kingdom of God. L.t us trade our strength for popularity and reputation, when with the laurel we have bound our brow we shall be blessed." Jesus says just the opposite: "Seek the Kingdom of God and you will have no la-bor problem, for you will have in increased wage; seek the Kingdom of God, and you will find wealth; seek the Kingdom of God, and you will be enrolled among the children of immortality." Men say, "Let us get rich and we will be content." Je-sus says, "Be content, and you will be rich." M. say, "Let us get wisdom, and we will be happy." Jesus says, "Be hap-py and you will be wise. Men say, "If we can gain all these things, like houses and lands, we will be the children of the King-dom of God, Jesus says, "Enter into the Kingdom of God, and you will have all these things."

Kingdom of God, and you will have all these things." When will we believe the teachings of Jesus? He was ahead of F a time. We are growing up to Him, to understand Him better than early generations. Ever ' say-ing of His we find true as law and fact. Take that saying of His, "The meek shall inherit the earth." It was too hard for His age. But time, the great tester, pro-nounces it pure gold. The wise man every-where sees the exceeding reward of meek-ness. They get who forget. Jesus said to His disciples: "It is ex-pedient for you that I go away." They could not believe that then. But when a long time hath passed we know that really death is a benefit, and that great men are never so valuable to their disciples as after they have gone away from the earth. The text, "Seek first the Kingdom of God," etc., is one of those sayings that we have things." We believe the teachings of

text, 'Seek next the Kingdom of God,' etc., is one of those sayings that we have to grow up to. Generally men have rea-garded it as true only in some peculiar re-ligious sense. But it is a literal fact; it is truth; it is law of the universe. Virtue is the road to fame. Godliness is profit-able in this world.

is the road to fame. Godliness is profit-able in this world. "And all these things shall be added." "And all these things shall be added." What things? Christ has just named them-food and clothes and the material prizes for which men strive. Men are swayed by motives as trees are by the winds. Tell me what you most love and I will tell you what you will be. You love knowledge with a passion-the Greek did and he became a scholar; you love pow-er-the Roman did and Rome is yet law giver for the nations; you love beauty-John Keats did and he became a poet. Among the motives that sway men's daily lives, we may put first these three-the pursuit of wealth, the gaining of knowllives, we may put first these three—the pursuit of wealth, the gaining of knowl-edge and the winning of fame. How can these things best be won? According to Jesus, by a deep hearted search after the Kingdom of God. Wealth—the laws of wealth are the laws of righteousness. Knowledge—the king-dom of knowledge is the Kingdom of God. Fame—"the Lord knoweth the way of the righteous, but the ways of the wicked shall rot." Let us look at the world of wealth. The savage has no prosperity; it is only the civilized man who grows rich. What is wealth? Emerson tells us it begins "with a tight roof that keeps out the rain and a good pump that yields sweet waters, and horses, or a locomotive to cross the land, and a boat to cross the sea." But whence come the roof and the nump and the ship and the locomotive? Man did not invent them; he only discovered them. They are the laws of God dressed up in clothes of wood and steel and stone. The laws of wealth are the laws of righteousness. Men go toward prosperity as they find the laws of God. Again, how do we get wealth? There Let us look at the world of wealth. The of God. Again, how do we get wealth? There are three possible ways. A man may beg it, he may steal it, or a man may earn it. But neither pauper nor beggar increases the wealth of the community. Only by the laws of industry and vision can we in-crease wealtn. But the laws of labor and vision are the laws of the Kingdom of God. Barbarism has been, with its poverty, de-Vision are the news of the Kingdom of con-Barbarism has been, with its poverty, de-fined as "society without the command-ments." Contrariwise, then, civilization, with all its houses and lands and stocks and bonds, is society with the command-ments. Violation of the laws of God in every age means bankruptcy. Obedience and bonds, is society with the command-ments. Violation of the laws of God in every age means bankruptey. Obedience to the laws of God in every age makes for prosperity. History writes down the tale of empires. When she writes down "Py-ramids" and "Parthenon" and "Hanging Gardens," she expresses their desolation by saying over their runs. "These people forgot God, and hence their state places." She writes down "London," "Chamber of Commerce," Shipyards," "Temple," "La-brary," and expresses their glory by say-ing, "These have remembered God-hence their properity." The Bible pronounces "Anathema" against those who "make haste to get rich"-that is, they who, despising the laws of God, take a short cut to prosperity. Their wealth is poverty; their gain is loss. The mistress who holds back the just wage from the maid; the borrower who re-fuses to return to the lender; the govern-ment that debases its people with debased orin, may temporarily gain; but such wealth destroys the possessor and is like the weeker's handful of coin, gleaned from argosy; is like the camp follower's bun-dle of lags ctolen from the breast of men' shold wherein hiberty and justice and pros-porty shall at last be buried in the grave of diahono. Way back in the Old Testa-ment we have Mosse saying: "Thou shalt not have civeres measures in thy same-tiany." The words call up for us a scene from that far of time. There are booths with baskets of figs and grapes and golden , wheat and bottles of oil and silks and with baskets of figs and grapes and golden, wheat and bottles of oil and silks and ploths, and the merchant has two sets of scales—one scale, with a large pan, in which he buys the grapes from the hus-bandman, and another, with a small pan, in which he sells the grapes to the house-men in dehased coin, and honesty and in-tegrity and justice are being exterminat-ed, and there is growing up a poople with tying King and lying merchants and false words. The old prophet rises in his anger and anys: "A false measure in an shom-ination unto the Lord." Any falsehood in commerce at last poisons the very foun-dation of mylingation. The city and the partion and the individual man who have forgotten God and His laws do not stand for a lang time in the world al commerce.

The laws of wealth are the laws of rightcommens. If you would attain prosperity, if you would multiply houses and lands and banks, if you would multiply houses and lands and banks, if you would multiply houses and lands and banks, if the rose, let Christ be your teacher. "Seek first the kingdom of His rightcommess and all these things shall be added unto you." What is knowledge? How do we gain for the poorest, feeding his shaggy intellect on French revolution, storm of modern ages. When he speaks we call him our greatest prophet and scholar. And his message is: "I have found God reigning among all peoples." He writes down for un through the handwrites Dieden either a scholar which is Puritan line as though it was savory with. There is Charles Diedens. He is we do and shake hands with the and homes and haunts and sins we do and shake hands with the article to meet people on the street we do and shake hands with the art of the shake hands with the sympathy, with pathos and with rars to the in of a society, and in them we with sympathy, with pathos and with rars to the pooren a sort of Bible of the submer of a society, and in them we with a great attion and conduct and chars other handwritter down the great divine laws in the handwritter of God. All knowledge is revelation.

acter. He is the poor man's prophet, be-many he handwriting of God. All knowl-edge is revelation. Seeking the way God made the stars go, Kepler became an astronomer. Seeking the way the world was made, Wallace became a scientist. Seeking the mysteries and se-crets of the human soul and God's doing therein. Kant became a philosopher. Seek-ing to find out how God wrought upon hu-man nature. Shakespeare nenetrated into the soul depths of Iago, Hamlet, Desde-mona, Richard, Henry and Lear, and transcribing into words what he found written there, he has given us his great drams. Lo' the dramas of Shakespeare are almost another book of God in which we find written the divine law of rotribu-tion and forgiveness and sacrifice and re-iemption. Augustine comes and his one word is law, but it is the law of God. Browing comes and bis one word is in-spiration, but it is the law of God. And Beecher and Phillips Brooks come and their one word is love, but it is the love of God. Save he bring us a word of God. Markey evou ever seen the shimmering of a stake when the sun was playing in its arface? Have you seen the gleams of sun-fight dancing like angels on the water? You know the glory was in the sun, not in the water. The sun was the source the waters were clothed in a borrowed glory. If you have ever stood in a great valley surrounded by mountains, and heard the schoes repeated from mount to mount, one is solve, soft, some distant, some near at hand, you know the voice was not in the mountains. The mountains only arried the voice. So great scholars are food Almighty who speaks. It is his glory that shines. There is a difference in men. The difference between great men and lit-le men always consist in this--the great man is always listening for the voice of found of his earthy ongoing. The Jews heard a sound and said: "It thundered." Jesus standing with them knew "it was an any water's crown and have s scholar's rew for is revelation. There is no other way if you would be a scholar, if you would wear a scholar's cro wear a scholar's crown and have a schol-ar's power, you must seek and know face to face and to find out His ways, which are above our ways, and His words, which are above our words. Here is the prescrip-tion for all scholarship: "Seek first the Kingdom of God and His rightcounness and all these things shall be added unto you."

and all these things shall be added unto you."
In every age men believe that fame can be bought for a price, and so they tear down their warehouses and build larger. So they multiply their facets until their white sails cover every sea; so they get for themselv i houses and lands and stocks and bonds. When they die the market drops down for a day or a week and then the world goes on. You do not know the names of any rich men in Athens or Rome or fary man who had nothing but wealth. Dut you do do not know the name of any man who had nothing but wealth. There was a a pawder manufact turer. He drove his fortune in the days of the Stuarts. He was a powder manufact turer. He drove his coach and four and tived in a palace. He built silken nests for his children. He had been an ardent Royaliat, but when in the Revolution came, which, if taken in its flood, leads on the four and the tait on were formerly worn by prophets and prices as the sim. for his children. He had been an ardent Royalist, but when the Revolution came, he said: "There is a tide in the affairs of men, which, if taken in its flood, leads on to fortune." And he cut off his powdered rurls and left off his jeweled sword. He wen sang psalms. He turned Puritan. He urned his back on the cathedral and went to worship in a Puritan conventicle. He had his reward. He got the contract for making powder for Cromwell's army and became a multi-millionaire. And yhen the restoration came he grew again his Van Dyke beard, he again wore his velvet doub-et, he again wore his velvet doub-et, he again went to church with prayer pook and crucifix. He even stood by and applauded when Cromwell's bones were nung up to dry on Tyburn Hill. He quick y became a cavalier and he had his re-ward. For lo! Charles made him a Knight of the Garter and he still had the contract for making powder for the English Army. What was his name? You do not know. Nobody knows. You cannot find it writ-ten down in any book. But in that same time there was a poor man who was a Puritan under the first Stuarts, who was a Puritan secretary of commouwealth un-der Cromwell, and who was a Puritan blind and poor, an exile threatened with his life under the returned Stuarts. He had the pen of a ready writer and the Stu-urts offered him gold to make the worse appear the better side. He said: "May, bay, I will live in hunger and I will hear my children cry for bread, but I will not sell my honor. I care not for parties. I strive only for the truth of the Kingdom of God." And everything he ever said in prose or in poetry is still remembered. His name was John Mitton, and every school boy knows it by heart. Seek first the Kingdom of God and fame will find you out. Always the pathway to greatness is along the line of loyalty to the Kingdom of God. Seek the Kingdom of God, that is the great thing. Any man who seeks wealth

THE SUNDAY SCHOOL

FOR SEPTEMBER 4.

9-18-Golden Text, Isa. xll., 10-Men Day's Lesson.

Day's Lesson. 1. Elijah receives instructions from God (vs. 9-14). 9. "Came thither." He came to Horeb, or Sinai. The relation of the two names is not clear. Horeb was either "a mountain of the Sinai range, or the range of which Sinai is a mountrun." prob-ably the latter. "A cave." Hebrew, "the care." Stanley says there is nothing te affirm or contradict the conjecture that this may have been the same spot where Moses atood (Exod. 33:22) when Jehorab passed by. "What dost thou have." The Lord now gives the prehper an opportunity to open his heart and tell his grief. The question here must have a different force from that which it bears atter the mani-fere it must signify. "Why art thou cast down?" What is thy business here? Why hast thou left Brael, to whom I sent they and come to those mountains? No doubt there was in the works a gentle reproof He who is found out of place in God's pan-must render an account of himsel. The inquiry should pursue others who have afted to caves in which they would fain hide thermselves from respossibility. (1) If romes to the moust of comes to the penitent in the cave of despondency. (3) If comes to the indoient in the cave of con-consent of the sind of the spondency. (3) If comes to the indoient in the cave of con-

penitent in the cave of

connect to the impenituation in the cave of concentment of their sin. (2) It comes to the impenituation in the cave of despondency. (3) It comes to the indonent in the cave of sloth. (4) It comes to the sorrowini in the cave of marming. Read this question with the emphasis on the different words in succession. What 'doest' thou here? What doest 'thou' here?' thou here?' along the second the sorrowing in the cave of marming. Zealong y avenging Jehowah's honor by slaying those who have brought idointry into Israe, thus imitating the zeal of Phinehas (Num. 25,1-13). There is no boastfulness in these words. Each ah on y opens his grief and sets forth that he has done his utmost, but that, in spite of all, both king and people are still unrepentant. 'Forsaken I'r covenant.' The inter stage of apostasy. They lighty estimate the places of prayer were destroyen; they were anwilling to have among them longer anything that reminded them of their Lord. 'Sain Thy prophers'. Lowest stage of apostasy. When a man will not bisten to the trath, he seeks to remove its witnesses, either by power or cunning. 'I only, am left.' The same statement in 1 Kings 18:22, but the sense is different.' They were any close the prophet's office, wheth was true; here he implies that he is the only prophet 'et alive, whereas a hundred had been saved by Ooadiah, but none of them had stood by him at Carmel and he uoes not count them. He felt ham self to be alone in an awill desolation.''. They office the king and people where down and and earthquake had passed (v. 13). The account seems to indicate that at this time he went to the torthe.'' they may and he uoes not count them. He felt ham self to be cave and looked out. 'The bouth of the cave and was about to teach Elijah a great lesson and 's end ham back to Israe, 'Earthquake.'' One of the most terrible manifestations of diversing the roles.''.' Earthquake.'' One in Manitoba, watching a most

vine power. 12. "Fire." Probably, light-ning. I myself stood for hours one night, in Manitoba, watching a most vivid, con-tinual and terrible display of lightning. Natural phenomena are calculated to im-press the mind with Jehovah's power and indicate the divine resources for the de-struction of His enemies. "Was not in." There was a sense in which the Lord was in the wind, the earthquake and the fire; they were symbols of His mighty power. But there was a revelation of the divine nature which God would not give to Elijah which these symbols could not con-vey, and in this sense Jehovah was not in them. "Still small vorce." "A sound of anothe stillence."

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER FOURTH.

"New Courage for New Work." Ps.

144 1-15; Acts 28:15.

Lesson Thoughts.

Selections.

A minister was called upon to offer

condolence to one of his endeavor-

ers who was in the hospital.

cast down, but no destroyed.

SEPTEMBER FOURTH.

144. 1-15; Acts 28. 15.

to drop upon our shoulders?

at the command of your faith.

strength (Psa. 144. 1.)

Paul's.

Work for God requires courage.

Scripture Verses .- Prov. 16:7: Luke

INTERNATIONAL LESSON COMMENTS

Subject: Elijah Encouraged, 1 Kings, xix., ory Verses, 9, 10-Commentary on the

21:36; Rom. 8:18, 28; 14:8; 2 Cor. 10:5; Eph. 6:10; 1 Thess. 5:15; 1 Tim. 4:8; Tit. 2:11, 12; 1 Pet. 3:13. Witnesses for Christ have had courage to give up their lives in his name, and we need moral courage. But no cause

was ever better fi ted to inspire courage A thankful spirit can hardly fail to be courageous, for a realizing appre-ciation of God's boundless resources and his equal willingness to aid must make any undertaking sure.

Courage shall outlast the years, But every coward soul shall die .-Griswold. A great traveller was saved from death, while lying in a desert where he had fallen faint and famishing, by seeing a little speck of green moss rising out of the hot sand. This gleam of life assured him that God must be near, and he rose up to live and

journey on. Discouraged in the work of life, Discouraged by its load, Shamed by its failures or its fears, I sink beside the road; But let me only think of thee, And then new heart springs up in me.

Phillips Brooks.

The days in which our dutiesworn by prophets and priests as the sin ple insignia of their office. He covered by worn by prophets and priests as the sim-ple insignia of their office. He covered his face to show his respect; so Moses hid his face (Exod. 3:6). "Went out." Elijah now leaves the cave and listens to the voice of God. God intended to display Himself to mankind, not in judgment, but in mercy; as the wind, earthquake and fire were only the foreranners of the still small voice, so the law and all its terrors were only intended to introduce the Gos-pe. of Jesus. "What doest thou here?" The Lord's question and the prophet's answer are repeated. The repetition shows that Elijah still justifies his course. "He had, indeed, been very zealous for the Lord, but he had expected too much from his triumph at Carmel." II. Elijah sent on a special mission (vs. 15-19). 15, 16. "The Lord said." Three things God gave to Elijah in this inter-view: 1. A purpose in his-some definite work to occupy his attention. 2. Compan-ionship, by having a disciple and succes-sor. 3. Assurance that he had not lived in vain, since seven thousand were still faithfail. "Go, return." Elijah's mission is not yet ended. IT. "Shall come to pass." Gods assures Elijah that the Almgehry is still rains in ter-Andre seven thousand were still faithfail. "Go, return." Elijah's mission is not yet ended. T. "Shall come to pass." Gods assures Elijah that the Almighty is still ruling in Israel and that ido.atry is to be over thrown. Harael, Jehu and Elisha are to be "the ministers of divine vengeance against the house of Ahah." "Shall Elisha the ministers of the seventhrow of a seven thousand by the hand of Elisha, hut "his voice and his labors for the overthrew the foce of Jehovah." IS. "Seven thousand." In the judgment to come upon the people, and larael shall not be cut off. There will be found seven thousand who have never worshiped Baal. Here Elijah hearns that the is not the only Israelite who remains true to God. As seven is the covening the seven thousand need not be pressed here to mean an exact designation of the number of true worshipers, but a round number of true worshipers, but a round number of the seven thousand need not be pressed here to mean an exact designation of the atra be of the worshipers, but a round number of the seven thousand need not be pressed here to mean an exact designation of the atra be of the worshipers, but a round number of the seven at the things; many things." lived.

The Sunday Breakfast Table

Enoch Walked With God.

My God, how can I walk with Thee? O, wilt Thou not to me confide, The secret of the Enoch life, In Thy communion to abide?

Not for eternity alone. To brighten hope and cancel fear; But, listening Father, for to-day. To know the joy to feel Thee near

In skies and flowers and holy book At times I hear Thee speak to me. I love to speak to Thee in prayer, But, Father, do I walk with Thee?

Can I be walking with my God. If, through some storm of selfish grief, I shrink, and lie with sullen gloom

In some foul cave of unbelief

Or, if alternately within Now reigns the good and now the ill? Or, if my heart in changeful moods Robeis against Thy holy will?

Come, Holy Spirit of the Lord. Before whom chaos cannot be, To harmony bring all my soul, That God may come and walk with me

Be near me, O Thou, Christ divine Who art the life, the truth, the way, Now let me closely follow Thee Then I shall walk with God to-day, -J. Hunt Cooke, in Chicago Standard.

Trust in God.

Trust in God. We sing: "In some way or other, the Lord will provide," and still we worry about it, as if the Lord did not care any-thing about us, or were unable to help us, however much He might wish to do so. What is lacking, in a greater or less de gree, is an intelligent trust in God—a dis-position to take God at His word. To many Christians it is comparatively easy to trust in God for spirital blessings, but difficult, if not altogether impossible, to trust Him for temporal blessings, and yet in the promises of God's word there is no distinction made as to these, or if there is any discrimination it is in fayor of tem-The young man had lost his right hand. but instead of being downcast he was lying calmly on his back, the stump of his right arm on a pillow, while in his left hand he held a boo, from which he was studying a new line of work that he could follow, one-handed, when he could be up again. He was Such courage as that is as refreshing as Go, take that task of yours which

you have been hesitating before and shirking, and walking around, and on this very day lift it up and do it .--

ist interprinting of the start EPWORTH LEAGUE LESSONS the air that are fed (not on spiritual food) as an illustration of the way in which God would provide for them! There is, in fact, not the slightest intimation that anything clas is meant than the supply of those temporal and material wants to which the New Courage for New Work-Psa. Gradually the days are growing shorter, cooler, and renewed energy disciples were subject while in the world. The care that our Heavenly Father be-stows on the comparatively insignificant and worthless objects of His creation is calls to greater activity. Before us are spread inviting fields of labor Should we think it strange if, in looking out upon their strenuous tasks, we shrink from the duties

and worthless objects of His creation is used as a convincing argument to prove His care for those that trust Him. "Are ye not much better than they?" The other error is that of the fanatic who says: "God has promised to take care of me, to feed and clothe me, why should I make any effort to care for myself? To trust is easier than to work, therefore I will give myself no concern as to the clothing and feeding of myseli and my family, for verily the Lord will provide." "Undoubtedly the Lord will provide." "Undoubtedly the Lord will provide, but how? Not by encouraging improvidence or laziness, but by putting the means of supply within the reach of those who trust awaiting our hands? Do we almost wish ourselves again just at the opening of the vacation period? Why the burdens that seem almost impatient Why the cares so eager to be taken up again? New courage is needed-cour age a little more sunny and tenacious than ever before. Such courage is supply within the reach of those who trust Him that they may help themselves; just as He does for the towis of the air and all the other creatures that He has made. "God feedeth the sparrow that scratcheth for a living," is not exactly Scriptural lan-guage, but it conveys a very sound Scrip-tural truth, nevertheless. The same rule applies in temporal mat-ters as in spiritual, says the Chicago Ad-vance. If one would enjoy spiritual bless-ings he must use the means of grace that God has placed within his reach. The one-who does not will assuredly starve spiritly within the reach of those who trust What a variety of activities and interests we behold! Instead of being discouraged we should be inspired with the vast and increasing opportunities of usefulness. They are a re-ward of somebody's past fidelity. They

are of the Lord's choosing. They must be undertaken in the, Lord's who does not will assuredly starve spirit who does not will assuredly starve spirit-nally just as he who, through indifference or laziness, neglects his opportunity to make a living, will starve physically. "Trust in the Lord and do good!" and, be assured, the "doing good" is as impor-tant a condition of the promise as is the trusting. But having done all, ye may safe-ly leave the results with Him who has promised, for His promise cannot fail. There is no room for anxiety, no occo-This statement was made out on Sundry, in the presence of his wife and four chi-dren, while trying to keep warm before an empty grate, with the thermometer fifteen degrees below zero, says the American Is-sue. There was no coal in the house, noth-ing to eat, ro money and no credit outside. It shows that for five days' work he re-ceived \$7.50, of which \$3.75 went for intox-icating laquers. There is no room for anxiety, no osca-sion for worry. "Commit thy ways unto the Lord, trust also in Him, and He will bring it to pass, and He will bring forth thy rightcousness as the light and thy judgment as the noonday!" The answer that for the days work he re-ceived \$7.50, of which \$3.75 went for intox-icating liquers. It further shows that he was "short" for groceries, meat and rent \$5.25. That is to say, he had paid all his drink bill bot twenty-five cents, as his account shows, doubtless under compulsion of getting no more drink, while the legitimate trades-gree were left to whistle. This shows where the money goes. Who foots the bills for this business? The landlord, who losses his rent; the baker, the butcher and the grocer; the charitable persons who pity the children and keep them from starving, and the tax-payers who support the jails, prisons, the loopitals and the almshouses, where such folks fetch up at last. Who makes the money? The saloon-keeper, who is privileged to fill the land with poverty, wretchedness, madoess, crime, disease, death and damnation, be-ing authorized by the sovereign people? Are worth of a Single Life.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem : Weimer's House, a Strong Argu ment in Verse in Favor of Abolishing the Rum Traffic-Walls Red With the Blood of Human Sacrifice.

Wiemer's House! Now ain't it grand! Nothing finer in the land. When the folks come up this way, down from Flint and Halliday. And we santer up and down seein' sights around the town, They don't seem to have no use for the stores or calaboose; All they really seem to see is Wiemer's pile of masonry.

All they really seem to see is Wiemer's pile of masonry. Fine? Now I should calculate, grand enough for potentate. Built of stone from land knows where, cov-ers more than half a square: Marble steps and rods of stoop, fancy fixin's lare and loop. From the cellar to the top-makes a stran-ger stand and gop. Walks a-runnin' through the grass, dogs and lions made of brass; And made, I've leand u told, is a sight pist to behold-Like a palace, so I guess just one doggoned loreliness.

Like a palace, so I guess just one doggoned loveliness.
Pictures ling as double doors, costly carpets on the floors;
Marble wimmen, iron hids, strange things iron the Pyramids;
Curtings with a house and lot, even more it's likely's not;
Crockery things from ferren parts, repre-sentin' ancient arts.
Goodness me! But what folks tell, what and there hain't been to sell;
Makes things look like thirty cents, com-mon truck without pretense.

Wiemer's House! Look yonder there where the black smoke fills the air.
What is that you plainly see? That is Wiemer's Brewery.
Here is where he coins his gold, piles his riches up untoid.
This is Wiemer's private mint-just the same to ad intent.

Wiemer's House, so fair to see, is but a

Wiemer's House, so fair to see, is but a shaft to misery.
 Every stone within its walls silently for justice calls;
 Could they ery aloud like men they would tell what tongue nor pen.
 Could not utter, for the tale would make stoutest heart to fail;
 Widows' cries would rend the air, shricks of suffering and descare.

Widows' cries would rend the air, shrieks of suffering and despair;
Broken hearts would moan in grief, pray-ing for death's sweet relief;
Starving children, cold, unfed, begging for a crust of broad
Might be heard-God spare the sight-cry-ing in the lonely night.
Prayers of mothers might be heard sobbing out each broken word.

Then would sound the murderer's yell com-

ing as from deepest held. And the clank of feion's chains curding blood within the veins Might resound through hall and room like the awful cry of doom.

the awful cry of doom.
Wiemer's House! Now some may laugh, but I see an epitaph
On every stone within its walls. The but a tomb-its princely halls
Built at a cost beyond all price-a moloch fat with sacrifice.
Its walls are red with human blood, so dyed, so stained, no earthly flood
Can wash them clear. O house of Death, whose poison chokes the very breath.
How slowly creeps the time apace when on earth shall be no place
For brewery, saloon and den to blight and curse the souls of men?
God speed the day when from our sight these shall be hanished into night
And God's good world shall henceforth be forever from intemperance free.

forever from intemperance free. --Ram's Horn.

An Expense Account.

Here is an exact transcription from a workingman's weekly book account: Monday neon, 2 giasses beet Monday evening, 3 giasses beet Monday evening, 3 freats for 3 Tuesday (holiday) for solf and friends, 15 glasses beet Wednesday, same as Monday, for solf.

THE KEYSTONE STAFE

Latest News of Pennsylvania Told a Short Order.

Mark J. Moran was crushed to death beneath a freight train on which he was stealing a ride at Christiana.

The breaker boys at Spencer's Colliery, in Dunmore, have gone on strike because the paymaster failed to pay them when they expected.

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The mayor of Altoona, has issued orders closing fruit and candy stores on Sundays, because children on the way to Sunday school spend pennics intended for the collection boxes.

In a fight due to an argument over the possibilities of Roosevelt carry-ing Schuylkill county, William Duffert was struck in the back with a brick and his spine was injured.

Victoria, the ro-year-old daughter of Mr. and Mrs. John Copp. of Scranton, is under a physician's care, as the result of a vicious attack made on her by a cat. The child was b diy offen on the leg.

The explosion of a gas stove hurled Miss Maud Smith, of Lancaster, the entire length of the kitchen and against a fence with sufficient force to nder her unconscious. She was adly burned and bruised.

According to the asessors' returns According to the assessors returns is made to the County Commissioners be number of school children in Lan-oster County is 31,100, a gain of 620 wer that of last year. The sexes re almost equally divided, there be-ing 15,011 girls and only fifty-six less

Commencing next month, the United line Workers in the anthracite district ill adopt a new plan to boom their embership and keep it solid. Each al union will appoint subcommittees be stationed in and about mines ith instructions to see that all the rs of the union.

Governor Pennypacker has issued quisitions on the Governor of New ork for the return to this State of lliam Brady, of Philadelphia, under arrest in Buffalo, charged with break-ing his Huntingdon Reformatory arole, Peter M. Brady in jail in May-tile, N. Y., charged with larceny in Trie, and Thomas Jones, in jail in Ruffalo, charged with burglary in

cranton. When a fast train bound west on he Pennsylvania Railroad arrived in farrisburg, the other afternoon, of-feers arrested and took from the train Dr. A. B. Allison, of Tarentum, near Pittsburg, who was charged with beating his daughter. Zoe, in tha sleeper between Philadelphia and Harrisburg. Father and daughter had cen in Atlantic City and the girl it is asserted ran away and started for home. The father sent despatches to various cities and she was inter-repted in Philadelphia and turned over the doctor. On the way to Harrisburg the father, it is alleged, wanted o place her in a stateroom to prevent her getting away, and, failing in this, Conductor Harding says. Dr. Allison struck and heat her shameful-Allison struck and heat her shametul-ly. The conductor interfered and put Allison in another car, telegraphing to Harrisburg for an officer. At the Mayor's office a large revolver was aken from Allison and he was held for trial in default of bail. His daugh-'er proceeded home to Tarentum

Having been prohibited from work-ing on Vermont marble score time igo, the union marble scores employ-ed on the new State Capitol are now out and will not work on any variety of marble whatever. This is in ac-cordance with orders received from New York. The men were called out

sympathetic strike and Foreman

along the line of loyalty to the three series of God. Seek the Kingdom of God, that is the great thing. Any man who seeks wealth to wealth's sake will always the poor, though he be clad in purple. Any man who seeks first and always the Kingdom of God will be rich, whether be live in a garret or a king's palace. It is the law of the universe. They who leve truth and serve her, receive a true man's reward-houses and lands in the present time, and in the time to come, life eternal. Changing an old poem a little:

Then to side with truth is noble. Though we share her wretched crust, For her cause brings fame and profit, And 'tis prosperous to be just.

Bear Story from Maine. Here is a bear story from South Paris: The other night Ira Murch of that village went to a pasture near the Stony Brook road after his cow. When well up into the pasture he stooped down to pick some strawber ries, and a little distance away heard a combined grunting and squealing sound. Looking up he beheld a large remale bear with her family of three little cubs about two rods ahead of him. The mother bear was lying down, but got up slowly onto her forward feet and took a careful survey of Mr. Murch. He then tossed a small stick toward her, when she got onto her feet and walked away, closely followed by her three bables. Mr. ly followed by her three bables. Mr. Murch says she was quite thin, but thinks she would weigh about 200 pounds. The cubs were, from his des-cription, some eight or ten weeks old, and very cunning. Several boys arm-ed with guns started Saturday in hot pursuit. Bo far as we know the boys got back alive.—Kennebec Journal. Simple Cure for Lockjaw.

My father (who has now passed away) was a physician, practicing for over fifty years, and cured many many cases of lockjaw. Even after the jaws were set they became relaxed, and the patients recovered. He often told me that it was p great outrage to let the patients die of lockjaw, as they have done time after time in the hospitals of this city. Then he told me what to doand which I have always done when ever I have accidentally cut my hand or foot with rusty iron, and have nev er had any serious results. He told me that this knowledge he received from an old French physician, year ago. He said to take a raw red bee cut it in half and scrape or mash it into a pulp and apply it to the wound and also to the palms of the hands. binding it on like a politice. The juice of the red beet will cure lock jaw. It draws the polson out and prevents it from spreading.—Philadelphia Record.

noble duties-are to be performed are like a shadow (Psa. 144. 2), but the work itself is for eternity.

Our duties may seem old, but they are new each day and bring their new results. New trusts, new con-quests, new progress, and new songs of triumph when duties are rightly

done (Psa, 144, 9). Gratitude will "grow to more and more" as we learn to realize the value of the work divinely assigned us As we advance step by step and climb to height rising above we too, with St. Paul, will thank God and take courage (Acts 28, 15). Gratitude

gives relish to duty. New courage is more than an inspiration from heaven. It is an inspiration with something to be inspired. That something is what we have made of ourselves by past courageous endeavor.

Such retrospect as this enforces the wisdom of making each day count. If it induces a determination to be faith-ful, this in itself will assist in supplying courage for a good start in the autumn enterprises.

Thank God for health and strength and the honor of a place in his vineyard and the supreme glory of being a colaborer with him.

Remember that each day's faithful service opens up new an. "larger rooms in the Father's vast temple. Continuously ind forever may the true work-er hear from his Master's lips "Thou hast been faithful over a few I will make thee ruler over

Caleb is one of the grandest charac ters in the Old Testament. Study him and catch his spirit. At eighty five he requested the privilege of tak-ing for his part of Canaan the rugged region about Hebron where the giants

One sure sign of growing old is a disrelish for difficult undertakings. The best way to keep young is to live in touch with young life, always ready for new enterprises. Caleb grew strong by using wisely the strength he

had. He braced up his courage and faith by "wholly following" the Lord in all his commandments.

Rare Medal Found.

darold Reed, of Dummerston, Vt. recently dug up a medal or coin that was made for a memento of the battle of New Orleans, fought Jan. 8, 1815. On the obverse side of a relief portrait of Andrew Jackson, encircled by his name. On the reverse is a distinct picture of the battle fought by Gen. Jackson encircled by the words, "Battle of New Orleans,"

Red Cherries Anger Bull. Red cherries which Farmer Henry Knapp of Richland township, Pa., was carrying in a basket nearly cost him his life when attacked by a mad bull Mr. Knapp was passing through the barnyard when the bull, seeing the cherries, attacked the farmer. The animal knocked the farmer down and was goring him when the farm hands drove the angored animal away with hay forks.

A Hypocritical Excuse

We must impress upon parents the great responsibility which rests upon them. I occasionally meet with people who say: "When I was a boy my father and mother were very strict. They brought me up so rigidly that a reaction took place in my mind, and I have turned away from re-ligion." I have sometimes said to such persons

ersons: "Pid they teach you to be honest?" "Yes." "Yes." "Yid they insist upon it?" "Yes."

"Has any reaction taken place on these

"Diserts" There is a great deal of nonsense paimed off upon the community in relation to this matter. Not one man of us learns the multiplication table from sheer love of it; but I never knew any one to say his mind was in reaction against the multi-plication table.—Dr. John Hall. The Worth of a Single Life. Dr. Torrey tells of a well which was be-ing dug in an American township by two men, one working at the bottom filling a bucket, and the other at the top drawing it up by a windlass. Presently quicks and was struck, which began to pour in upon the bottom man, but, sheltering his head under a plank which was there, he was able to breather. News of his danger spread in the township, and the whole township turned out to dig shat man out, and worked for many hours till he was sayed.

Lofty Sacrifices.

Loity Sacrifices. The only way to beron.e capable of loity sacrifices is first to hegin with humble ones. The doing of the little duties at our own house door, the love of our neighbor, perhaps uninteresting and rather stupid, are the first steps in the ladder of good-ness, at the top of which sparkles the mar-tyr's crown. For there are martyrs now, who live out their quiet lives, die in their beds, wear everyday clothes, enjoy homely worship, yet hay their lives at their heav-enly Master's feet as full and as acceptably as either Ignatius or Ridley. It is the havit of making sacrifices in all things that enables us for making them in great, when it is asked of us.—Bishop Thoroid

Many a triating child is cast down be-cause the little love service, which may be required, seems too small to be counted for aught in the great harvest field, forget-ting that the dear Lord asks of His chil-dren only so much as He gives them abil-ity to perform.—Augustus C. Thompson. "There is only one custom in our country which I would like to see established in which I would like to see established in Americs, and that is the custom of dealing with drunkards," said Isaac Yohannen, a Persian missionary, who lectured at Sioux City, Iowa, the other night. "In our country when a man gets drunk we take him and nail him to the sidewalk, driving the spikes through his ears. Then when other people come along they spit is his face and kick him until he is sober. I think this method would do a great deal of good in America, because you have more drunkenness than we do." You Must Seek Him.

You need God in the very things that meen to separate you from Him. You must seek Him in the very places where the misery of hile seems to be that He is not. You must question the stoniest paths for streams of water. Phillips Brooks.

bers.

Owe for groceries..... Owe for meat 2.00-87.50 Owe for rent. Received for five days' work

The Worth of a Single Life.

waved. Was it worth while for the whole town-

Was it worth while for the whole town-ship to go to work to save one man? Was it right? There is one man going down a victim of the liquor habit in your township. Will it be worth it for the whole township to vote the liquor traffic out to save that man? Will it be right?—National Advo-cate.

Heroic Drink Cure.

A Butcher's Temperance Lecture. A butcher not long ago delivered a whole temperance lecture in a single sentence A young lady called upon him, and with much misgiving asked for \$1 toward pay-ing a temperance lecturer who was to speak for the Woman's Christian Temper-ance Union. He replied: "There's your dollar! Twe sold more meat in one day since this town went no-license than 1 used to in a whole week when we had sa-loons."-Banner of Gold.

The breweries in Kristianis, Norway, are no gold mines nowadays. Five of the siz breweries located in or near the city gave their stockholders no dividends for the

Butcher's Temper

cate.

Butler left for New York to find out what are the causes of the strike there.

A Schuylkill Valley Traction Com-pany car bumped into a cow eighteen months ago at Harmonville and the passengers were considerably shaken up. John R. Comly, of Plymouth Township, whose wife and two children where in the car, brought suit against the company for \$8000 damages. He says his wife's nerves were so affected that she cannot pursue her occupation as dressmaker. The injuries to his children, he says, are permanent.

The first death from heat this sca-son occured in Norristown when James Burns was prostrated while painting a tin roof. He was taken Charity Hospital and died in a few hours.

A meat packer from Lincoln, Neb., held up the Chicago Limited train in the Pennsylvania Station, at Harristhe Pennsylvania Station, at Harris-hung for thirty-five minutes by re-furing to pay an extra fare of \$2.50. He and his wife were on their way home from Asbury Park to Lincoln. Neither railroad officials nor police officers could move the passenger for a time. Finally, as he said, because his wife was ill and wanted to get home, he unwound a \$5 bill from his wad and handed it over vad and handed it over.

The Coroner's jury in the inquest nto the death of Thomas Reddy, at West Chester, returned a verdict that Reddy came to his death from cerebral hemorrhage caused by a blow from the hands of Eugene Spriggs. The jury recommended the Spriggs be held for the action of the Grand jury. fight started between the two men be-cause Reddy was annoyed by the way in which Spriggs blew the whistle of a traction engine.

James Springer, 78 years old, a trucker at Fairview, was struck by a Royal Blue flyer and died of his injuries.

Train No. 11, Fast Mail, on the Pennsylvania Railroad, ran from Nawport to Altoona, 104 miles, in 99 minu-tes, establishing a new record for this distance. From Tyrone to Altoona, fourteen and two-tenths miles, the time was 13 minutes, with a slow up

for water at Bellwood. Schuylkill County is overrun with myriads of gnats which fill the atmosphere to such an extent as to prove a veritable plague. Many people have had to resort to physicians to get the insects out of their eyes, ears and nostrils.

Rosewell Waite, who killed Police-man Frank Skidmore, at Newcastle, is believed to have committed suicide. He took refuge on Thursday night in Emery's woods, where there are aban-doned coal shafts and caves. Two pre-tol shots were heard late Friday night which sounded from the direction of the Emery woods. This has given rise to the belief that he shot himself. Chief of Police Horner gives the sui-cide theory credence. Waite was not a strong man physically and the ab-sence of cocaine and morphine, both of which he used, would leave him a physical wreck.

The Little Love Services.

Wants His Dismond Ring

Leon Stanford of Keene, N. H., has rought an action in trover against Daisy Wells, an actress of Athol, Mass., to recover a diamond ring which was given him by his uncle. The uncle before his death loaned the ring to Miss Wells to wear at a theatrical performance and it was never returned. The defense is that two of the stones were lost and that the made up into three rings that were afterward stolen through no fault of