## "GLORIFYING THE FATHER"

An Eloquent Sunday Sermon By Rev. Dr. Thomas B. McLeod.

We Can Make God Real. We Can Make the Gospel Subilme.

BROOKLYN, N. Y.—Upon his return to his pulpit from his vacation, the Rev. Dr. Thomas B. McLeod, pastor of the Clinton Avenue Congregational Church, preached an elequent sermon Sunday morning on "Glorifying the Father." The text was chosen from John xv.8: "Herein in My Father glorified that ye bear much fruit, so shall ye be My disciples." Dr. McLeod said:

said: How vital, dear friends, are all New Testament representations of religion. Compare the New Testament with the ethical teaching, or religious teaching of all other books in this respect, and you are simply astonished. There is nothing me-chanical in them, nothing formal, nothing institutional—every process is a process of life. It is no use for a man, or for men, to claim that they have Abraham for their father. Religion is not a matter of who a father. Religion is not a matter of who a
man's ancestors were; it is a matter of
what a man himself is. Jesus has given us
in one pithy sentence His estimate of the
worth of the claim that is based on descent, on heredity, on social prestige, when
He says that God could raise up, or make
children, unto Abraham out of the very
stones of the roadside. The concern that
interests God, when it comes to the matter
of religion, is whether a man is a living
plant or a dead stick. The hedge, though
it be a hedge of flowers or roses, in which
the stake occurs, does not make the stake
a living thing. The line of descent in
which a man stands, nor the social position he occupies, nor the church of which
he is an attendant, or a member, is nothing. The man may after all be nothing
better than a dead stake in a hedge.

There was a certain fine man, a fine man

There was a certain fine man, a fine man socially, religiously, politically—one of the best of men as men went—came to Jesus to make inquiry on the subject of religion. He was reverent and devout and respectful and courteous and cultured and learned ful and courteous and cultured and learned, a leader and teacher of the people, a lecturer on ethics, but when it came to religion, Jesus said to that man, "Ye must be born again." The vitality of the representation we find in the New Testament religion is its life; "I have come that ye might have life, and that ye might have it more abundantly."

And so of tests. Not simply of the representations or descriptions of religion, but also of the tests, the New Testament tests also of the tests, the New Testament tests of religion. How are we to know that we are living Christians? How are we to know that others are living Christians? Why, the New Testament pushes us up to the point of urgent belief, and insists on it, that the test is fruit, not leaves, not flowers, but fruit, and that fruitfulness is the only essential thing that shall triumphunder the test. Leaus may endure barren. the only essential thing that shall triumph under the test. Jesus may endure barren-ness outside of the church, but He cannot endure it inside of the church. A bramble in the woods is bearable, but a bramble in the orchard, that is intolerable. "By their fruits ye shall know them. Men do not gather figs of thistles or grapes of thorns." "The man of God is perfect, fruitful unto-all good works."

How little stress Jesus lays upon those tests that are so universally adopted and

tests that are so universally adopted and applied, and admitted to be sufficiently ad-equate; attendance upon religious ordin-ances, subscription to creed and statement, equate; attendance upon religious ordinances, subscription to creed and statement, routine observance of ritesand ceremonies; He makes nothing of all that, and He comes to us, friends, just as He came to the fruitless, leafy fig tree by the wayside, searching for fruit, not for leaves, not for blossoms, not for florescence, not for esthetic delight in sacred music, not for fondness of the literary side of religion, not for a keen appetite for well digested and presented truth, but for fruit—fruit, and He comes up closer to us, friends, than anybody else can come—than our dearest and nearest can come—for, after all, these can see only outside appearances. He sees realities. They see things that pass for good works in us, born, it may be, of wicked ambition or of self-conceit. He sees right down into the centre of the soul, and He is looking for fruit. What shall He find in you and me? Fruit or leaves, or just bare branches?

The test is fruitfulness. Now that ought

The test is fruitfulness. Now that ought to be an easy test to apply, and it surely, friends, is a safe test to apply—for you and me to apply to our own selves. But then, me to apply to our own selves. But then, some one may say, "Well, what constitutes fruitfulness? I am ready now to lay bare my soul before God: I am ready now to go fruitfulness? I am ready now to lay bare my soul before God; I am ready now to go down on my face before God and apply the test; I am ready now for heart-searching, and to measure myself by this standard, but I want to know what constitutes fruitfulness." "What are the fruits that Jesus expects and that I am to look for and by which I am to measure myself?" Why, the Bible is simply full of that. It has set the whole thing so plain, and so fully, and so variously that a wayfaring man though a fool need not mistake as to what fruitfulness in the Christian life is. Jesus says, "Blessed are the poor in spirit." Come now, we are examining ourselves about the fruits. "Blessed are the poor in spirit; blessed are the meck; blessed are the merciful (the good hearted); blessed are the pure in heart; blessed are the peacemakers; blessed are they who have not simply a relish now and then, but a hunger and a thirst after righteousness—rightness. These are the fruits that the Christian man is expected to grow in his character.

An apostle says, the fruits, or the fruit of the spirit, is love, joy, long suffering, patience, meekness, faith, temperance. The fruit that the Christian is to develop, that will be developed, that Jesus will expect if there be life—love—the heart of all goodness—love to God and love to man. "Who loveth not his brother whom he hath seen, how shall he love God—how can he love God whom he hath not seen?" Fruit; love—joy. Joy in fellowship with God; joy in fellowship with believers; joy in service and ministry. Love—joy—peace. Contentment of mind under all circumstances; the harmony of conviction, of thought and affection. Long suffering—patient endurance of wrong and provocation; and meekness and temperance and all the rest. What does fruitfulness mean? It means simply the development or achievement of character that will approve itself to God.

But this growth of character does not exhaust the expectation of Christ concerning us. It does not exhaust the fruit which the Christian has to bear. There is other fruit. You read that passage again and you will see that the tenor of it has to do with fellowship—fellowship with Jesus, fellowship in His purpose to redeem this world from sin. Jesus is not thinking altogether of the good His disciples are to get through fellowship with Him. Not altogether of what His disciples are to achieve. "Except the branch abide in the vine it bringeth forth no fruit. If ye abide in Me and My words abide in you, ye shall bring forth much fruit."

Oh, friends, we limit the range of the Christian hife, and our hearts and minds are so set upon getting, getting—enjoying, enjoying, enjoying, enjoying, enjoying, enjoying, that we are deal to the worlds of Christ concerning doing, doing, doing. Apart from the vine the branch the vine cannot bear fruit without the branch use in the wine the branch can bear no fruit; apart from the branch can bear no fruit; apart from the branch cannot bear fruit without the through tim another form when he says: "Ye are the body of Christ, and members—each se

prison doors for those in captivity, supposing the bands of the Lord be alyzed, how can He do these things?

supposing the hands of the Lord De Paralyzed, how can He do these things? We are the voice of Christ. Christ wants to publish abroad to the end of the earth the message of God's love and the way of salvation, but if the voice be silent, how can He do it?

We talk about the mercy of God having no limitation. We talk about the boundless pity of God and we do well, but the pity of God and the mercy of God have their limitations. Not according to the distorted Calvinism which our fathers believed, God's mercy is infinite; God's pity is boundless; His love extends to all mentants we believe; in that declaration we glory; we count it the very flower and coronation of our religion. And yet God's mercy is limited, His compassion is bounded. His pity is shortened by us—by us. According as we are willing or unwilling is the limitlessness of the love of God.

Let us take a homely illustration. Here is a friend—a man whom you have always known, a classmate it may be in school, an associate in business—and he has fallen

known, a classmate it may be in school, an associate in business—and he has fallen upon evil times and everything that he spent his life in accumulating is gone. You are rich, you are perfectly able to put that man on his feet again: to give him a second chance and another start; you are God's elected minister for that purpose. But you don't do it. God is kindly disposed to that man; God would help that man, and He has put you in a position to help him. You are His hands; you are God's ministering agency, but you limit God's goodness, don't you?

God is very pitiful, very pitiful. Rich

God's ministering agency, but you limit God's goodness, don't you?

God is very pitiful, very pitiful. Rich men can feed poor men, but they don't do it. No manna falls from heaven to feed those poor meu. They starve. God is wondrously pitiful, and there are strong people who are perfectly able to help and comfort weak and sickly people, but these sickly people die for lack of help. No ministering angel comes down to cool their fever and heal them. Don't you see that we, God's hand, God's voice, the branches and twigs of the vine, limit the fruitfulness of the vine, limit the power of the Almighty? "Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples." Friends, the thought is appalling; it oppresses me. When I look at that from one side I am terrified to think that the thing that God wanted done yesterday is not done through my neglect.

And vet there is encouragement here for

the thing that God wanted done yesterday is not done through my neglect.

And yet there is encouragement here for us all. Apart from the vine the branch withers; it can do nothing. Abiding in the vine, the branch bringeth forth much fruit, and we may abide and we may glorify our Father. Glorify Him. Make Him shine with radiance and beauty in the eyes of man. Make God manifest. We can make God real; we can make the gospre! sublime man. Make God manifest. We can make God real; we can make the gospel sublime in the eyes of those who are living without it. We can so tell the story; we can so the story we can so manifest the live our religion; we can so manifest the grace of God in our lives; we can so let our light shine that others—our neighbors and friends, our children and relatives— shall glorify our Father in heaven.

God Only is Perfect.

Perfection, in every absolute sense, can-not be found among men—it abides only with God. Man, at his best, is not free. An heir of immortality, he is imprisoned into time. Candidate for sainthood, he An heir of immortality, he is imprisoned into time. Candidate for sainthood, he has a heritage of sin and corruption from the generations of the past. Called to do all things through God strengthening him, he finds that the spirit is willing but the flesh is weak. Countless perils menace the voyage of the perfectionist. Presumptuous sins often have dominion over him, when he thinks it is not robbery to be equal with God and share with the absolute the attributes of divinity. Spiritual pride leads him to moral ruin when he is persunded to forget the hour of prayer because of his conceit that with him every breath is a prayer. The Man of Nazareth was so far from this vanity that He spent whole nights in communion with God on the mountains and in solitary places apart from His companions. The perfectionist, again, is deceived when he materializes the things of God, by asserting for the saints below an earthly empire over disease and death and by claiming a part in the political rule of the quick-coming Christ in a millenial reign at Jerusalem.

Some one has said that "each human life is another opportunity for God to display His grace and power." So it is, and the thought will grow upon you as you meditate upon it. Just think, "I am God's opportunity!" Isn't it wonderful? Isn't it glorious? When we look at others whom God has richly blessed and honored in service we can see how it but do we were vice we can see how it is, but do we ever think of ourselves as God's opportunity? Every one that responds to God's call, "Come!" gives God a larger place in the

world.

Every one who obeys God's command.

"Go!" assists God in gaining a larger place
in the hearts of men. Every regenerated
heart, and life is a new garden in which
God plants His seeds of love and grace; a

food plants His seeds of love and grace; a fountain out of which flow constant streams of healing power.

Take it home, dear young friend, and say to yourself, "I am God's opportunity." Be that and your life will become unutterably grand and your experience unspeakably sweet.—A. W. Spooner, D. D.

Can Do.

Each one in any given place has a responsible share in every other's good work in that place. In some things we do our part with our hands; in other matters we do our part with our hards. What the Apostle John said about evil deeds is as true of good deeds: "He that giveth him greeting partaketh in his \* \* works."

By our well wishing we become partakers in what others do. John said the same thing in the next Epistle: "We \* \* ought to welcome such, that we may be fellow workers." What we speed on its way, and what we welcome in our hearts when we workers." What we speed on its way, and what we welcome in our hearts when we hear of it—in all this we have a share. How wide reaching, then, are the opportunities of even the most secluded! How great is the work in which even the least can be engaged! As we hail any good incoming, or speed any good outgoing, we enter into the prophet's work, and shall receive a prophet's reward. Let us take heart and do our share.

We are commanded to be perfect, to love God continually, to rejoice evermore, and in everything to give thanks. And reason is in accord with revelation in enjoining this duty. Man's pathway is ever onward and upward. Larger and seemingly infinite possibilities of future achievement invite him to press on with unwearying footstep. ing footstep.

"Are these masterpieces?" asked a tourist in a Florentine gallery, adding, "I must admit that I do not see much in them myself." "These pictures, sir," was the answer, "are not on trial; it is the critics who are on trial, "! is the critics who are on trial, rot the a riptures.—New York Observer.

Things Animals Know.

"It is a queer thing the way animals earn the meaning of certain words, said Mr. W. T. Reeves of Little Rock . "I remember as a boy a certain old gray mare that belonged to our family, which one of my older brothers had ridden the whole time of his service in the confederate army. She was a magnificent saddle animal, and ordi narily as gentle as a lamb, but if any one ventured to say, when on her back, 'look out, the Yankees are comirg!' she would proceed to bolt at the top of her speed as though terror stricken, and it was a difficult thing to quiet her down. I suppose the words had in some way been borne in upon her equine intelligence during the conflict, and they must have had some frightful meaning.

"Once I addressed them to my sorrow, for, suddenly wheeling, she left the road and plunged into a she left the road and plunged into a thick piece of woodland, with the rewalt that a projecting limb knocked me senseless to the ground. After that, when astride the old mare, I studiously avoided all reference to the Yankees."—Washington Post.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 30.

Subject: Elisha at Dothan, II Kings, vi., 8-23 - Memory Verses, 15-17-Golden Text, Psalm xxxiv., 7-Commentary on the Day's Lesson.

on the Day's Lesson.

I. Elisha assisting the King of Israel (vs. 8-12). 8. "King of Syria." Benhadad II., who sent the letter about Naaman (2 Kings 5:5-7). A powerful king, bringing thirty-two vassal kings with him to the first siege of Samaria (1 Kings 20:1). He was killed by Hazael (2 Kings 8:7-15). "Warred." Not an open war but a desultory skirmisning. The plan of the Syrian king was to set an ambush that would lempt the king of Israel to his capture.

9. "Man of God." Jehovah rescued Israel not by kings, mighty armies or great generals, but by the man of God, that it might be seen that salvation was not a work of human strength or wisdom, but due to the God of Israel, "Beware." Be on the lookout. "Are come down." "Are coming down." R. V. God knows all that the wicked are doing, and He will employ this knowledge for the benefit of the good. 10. "King of Lerael sent." A party of troops to pre-occupy the place; and thus the Syrians found their designs had been detected. It is probable that whenever the Syrians found their designs had been detected. It is probable that whenever the Syrians arrived at a point selected for attack they found superior Israelitish forces already there. "Saved himself." Those who carefully follow selected for attack they found superior Israelitish forces already there. "Sayes himself." Those who carefully follow God's directions will have no difficulty in

God's directions will have no difficulty in out-generaling the foe. "Not once nor twice." This was done repeatedly.

11. "Sore troubled." Vexed and chagrined that all his plans were made known to Israel, and that they could thus treat all his stratagens with derision. "Shew me." When his design was thus repeatedly frustrated it was natural to think of treachery among his own people. 12. "One of his servants." From some Israelite this Syrian may have obtained his knowledge. "Telleth." A confession of the boundless knowledge, as, before, of the boundless power, of Israel's God is extorted from the Syrians. "In thy bed-thamber." In the greatest possible serrecy.

The Syrians seek Elisha (va. 13-15). 11. The Syrians seek Elisina (Va. 16-16).

13. "Go and spy." How blind to imagine that He who could tell his secret counsels rould not also frustrate the movements of his spies. "In Dothan." Dothan means "two wells" or "the double fountain." It was situated on the south side of the plain of Levisians.

Jezreel. (4. "Horses and chariots." What un ionscious tributes had men pay to good influences! The king sent "horses and thariots and a great host" to take a man whose sword was the word of God, whose telmet was the defense of the Most High. whose breast-plate was righteousness? Sven had it 1 'n possible to kill Elishar Jod could easily raise up and instruct unother prophet. "By night." To take the city by surprise and Elisha in it withmt any warning or opportunity for es-

lape.

15. "Servant. "Or minister." R. V., nargin. "A special ervant, probably shosen from one of the schools of the prophets." He had only been with him ince Gehazi's dismissal, and had bittle experience of his master's powers. His laith was easily shaken. "Risen early." "Fe may have been aroused by the arrival of the Syriars. "Alas." Contrast the tertor of the servant with the calminess of the prophet. "How shall we do." The worst of unbelief is, that it not only loses sourage for itself, but assumes that all other Christians are in the same plight. Hi. God delivers Elisha (vs. 16-18). 16. "Fear not." Elisha speaks as a man whose eyes are opened and who is sure of God's protection whether he beholds the angelic host about him or not. He quiets the fears of his servant, 1. By showing his own faith in God. 2. By causing the young man to catch a glimpse of their protectors. "Are more." The person who has God with him has more than all that can possibly be against him. One with God is a majority.

17. "Open his eyes." His natural eyes are open and he sees the danger; now open the eyes of his faith that he may 15. "Servant. "Or minister." R. V.

17. "Open his eyes." His natural eves are open and he sees the danger: now open the eyes of his faith that he may see the protection. The greatest kindness we can do for the fearful and fainthearted is to pray for them, and so to recommend them to the mighty grace of God. The opening of our eyes will silence our fears; the clearer sight we have of the power of heaven, the less we shall fear the calamities of earth. "The Lord opened." God opened his spiritual eyes, unveiled his inner sense. "Mountain was ppened." God opened his spiritual eyes, unveiled his inner sense. "Mountain was full." How thickly crowded the spiritual world must be when such a host could be spared for Elisha alone. "Horses and thariots." Horses and chariots were there to match horses and chariots of the Syrian avader. When Judas came to Gethsemane with a detachment of the Roman mard, Christ said. "Thinkest thou that I cannot beseech My Father, and He shall yen now send Me more than twelve lezions of angels." The reserves were of the same military order as the foe. "Fire." Ezekiel, Isaiah and John, when they describe the divine equipage, represent it as a wheeled, harnessed conflagration. That means purity, justice, chastisement, de-

wheeled, harnessed conflagration. That means purity, justice, chastisement, de-iverance through burning escapes. Charlot of rescue? Yes, but chariot of fire.

18. "They." The Syrian army. "Came lown." From the surrounding hills on which they were encamped. "To him." Elisha, to capture him, which was their object in coming to Dotham. It was quite in the character of Elisha to go forth from the city with his now courageous servant. in the character of Elisha to go forth from the city with his now courageous servant. 'Elisha prayed.' He had prayed for his servant that he might see God's army. He now prayed for his chemical that they might be withheld from doing the evil they designed to do. For the servant the eyes of his understanding were enlightened; but for the Syrians their faculties failed them. They were so confused as not to know the place to be Dothan or to recognize Elisha. They groped as in darkness. Thus protection came in answer to prayer. God is merciful to sinners when He defeats their plans and saves them ness. Thus protection came in answer to prayer. God is merciful to sinners when He defeats their plans and saves them from crime. "Smote with blindness." Not the usual Hebrew word for blindness, but a compound word meaning to blind, to shine. The resulting idea would be that of dazzling. This would denote halucination ratner than total loss of sight. IV. Elisha's treatment of his enemies (vs. 10-23), 19. "He led them to Samaria." There is a sort of irony in these words of Elisha, which virtually treated the enemy with derision.

20. "They saw." Elisha led them twelve miles to Samaria and then their sight was

20. "They saw." Elisha led them twelve miles to Sanaria and then their sight was restored and they found themselves captives in the midst of their enemies. 21. When Jehoram, the king of Israel, saw them he asked Elisha if he should kill them. 22. Elisha strongly objected to this and ordered them to be well fed and sent back to Benhadad. 23. The result of Elisha's kindness was that the Syrians ceased this sort of warfare against Israel.

Pennsylvania Dog and Cow Story. Ben Record owns a cow which he believed to be one of the best milkers

in all this country until a few weeks ago, when she began to "fall off" suddealy. The shortage became more and more noticeable until the animal developed into a third class "stripterrier pup, whose rapid growth and

portly appearance has occasioned re-mark, although the dog seldom ate anything that was offered to him by the family. Both mysteries were cleared up the other evening, how-ever, when Mrs. Record went to the barn to milk, for there lay the cow contentedly chewing her cud, while the terrier pup, his feet spread far apart, leisurely extracted the precious lacteal fluid so much desired for making ice cream or constructing pump-kin ples. Since the discovery the cow has become reinstated in the good opinion of the family, but the terrier takes his milk after it has been skimmed.—Punzsutawney Spirit.

# THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

OCTOBER THIRTIETH.

'How Giving Reacts Upon Me."-Prov. 3:9, 10; 2 Cor. 9:6-11.

Scripture Verses.-Gen. 28:20-22; Lev. 27:30; Prov. 23:26; Matt. 5:23, 24; 25:37, 40; 18:5; Mark. 9:41; 2 Cor. 8:9; Col. 3:17; 3 Peter 4:9, 10. Lesson Thoughts.

We hear it said that "it takes money to make money"; in other large investments earn large This is even more certainly profits. true in the matter of Christian giv ing, though it defeats its own object if the gift is for gain.

Exercise, while it demands strength from the muscles, at the same time gives back to them more strength than it takes. So we grow rich by

Addison once said that charity is a virtue of the heart and not of the hands. That is true, and so we need not worry if we have little to give, provided we have a great will to give. Some one has said that even a drop of water, if it is given in love and unselfishness, will become the giver a living fountain in Para-It is certain that nothing we do will bring us such precious eternal results as what we give.

There is a capital story of a man named Pyrrhus, who once found a good man captive in a pirate ship He took compassion on him and bought him, and with him bought also the old man's goods that had been seized by the pirates, several barrels The old man saw that Pyrrhus had done this out of pure philanthropy and goodness of heart, and showed him a great treasure hidden in the pitch, a treasure that made Pyrrhus enormously wealthy. God does not always reward giving In just this way, but he always does reward it in some way.

Who shuts his hand hath lost his gold, Who opens it, hath it twice told. Prayer.—O thou who art the giver of every good and perfect gift, teach us how to give; not grudgingly, or of pecessity, for thou lovest a cheerful giver. Help us to realize that we are stewards of thy bounty, that what we have is not our own, but is given to us in trust. Accept us first, we beseech Thee; and bless us and all that we give of interest and activity, of money and of mercy, in the love of Jesus Christ who gave himself for

# EPWORTH LEAGUE LESSONS

OCTOBER THIRTIETH.

Around the World: Our New Pos essions-Hawaii, Alaska, Philippine Islands, Porto Rico. Psa. 97. 1-12.

What expansive power has the Gospel of Christ! To-nay the sun is ever shining somewhere on Christian fields of victory. The flag of this Christian rejublic spreads its protecting folds over the cross of Christ in all parts of the world, and in our own new island possessions the Gospel may rut and be gierified with rare advantages. Out of the Golden Gate at San Francisco and a sail of over two thous and miles west southwest, through the briny deep, brings us to the famous Hawaiian Islands. Once they were the home of flercest cannibals. Brutality and tyranny were rampant The men said: "Our women would never work if we did not heat them. After we have killed two or three and eaten them the rest are quiet and good for a time."

Strange indeed is the story of an early missionary there. He tells how the wife of one chief, during his absence, murdered all his other wives. Such were the deeds of blood and terror prompted by their system of

polygamy and savagism.

How is it now? Missionaries no longer needed? It scarcely seems possible. No longer is heard the wild shout of the war dance, but their grassy hillsides resound with earnest prayers and sacred songs. These transformed peoples are now sending happy, self-sacrificing missionaries to other islands in that vast South Sea

In one glorious revival there Titus Coan baptised seventeen hundred and five natives of Hawaii in a single day Some one said to him, "Titus Coan, why didn't you put this excitement down?" No which he replied, "I didn't get it up." Evidently it was the genuine work of the Holy Spirit. Alaska was once regarded as little

less than one immense iceberg. By many its purchase by the United States was regarded as a piece of monumental folly. For it we paid seven millions of doilars-a very moderate price in view of its actual worth. But what of Christ's kingdom in this ley region.

It began with a native. He strayed into British America. There he was educated and brought to the Saviour in a Methodist mission. Returning to Fort Wrangel, he hired a dance hall, changing it into a schoolroom and preaching place. Seeing his inspired earnestness, a few white men and wives of army officers railied to his support. Not many converts were won, but a standard was raised against

further degradation. As one reward for our humane deliverance of Cuba from Spanish cruelty this tropical land gladly came under the protecting folds of the Stars and Stripes. She seems ripe for the Gos-Its joyous sound can reach every inhabitant without serious opposition. The Rev. Dr. Charles W. Drees has supervision there and reports the outlook as very hopeful.

No Doubt of Thief's Destination. A London jeweler recently had a thermometer stolen from his shop, and the next day he affixed the fol lowing notice to his door: "Will the misguided individual who took the thermometer without leave the other day please return the same? He has made a mistake. It can be of no use to him in the place to which he is going, as it only registers 125 degrees

Triplets were born recently to Mr. and Mrs. I. Goldfaden of Cleveland.

A remarkable fact about the newly arrived, in addition to their unusually great weight, is that they divide up 24 pounds evenly among them, each tipping the scales at exactly eight pounds. Two are boys and one is a



'Tis Really Sweet. How sweet in life's weak, feeble breath, To never fear the sting of death, But silently await the Power That takes us at the given hour, And look to heaven, man's greatest prize, Where tears can never dim the eyes.

How sweet to know that all is well, When one can easily foretell.

The joyous welcome that's in store.

When landing on the other shore.

Here countless thousands gladly sing.

Sweet praises to the Christ their King.

How sweet to think when suffing pain. The soul is free from every stain. That in the coming of the dawn. You're nearer to the Master drawn. Where sorrow shall forever cease. And love reign out in perfect peace.

How sweet the though that night or de: Whene'er we humbly choose to pray. That every honest spoken word Is sympathetically heard, So quickly does it reach the car Of Him, whom mortals all should for How sweet to know that after all.

The power of Satan can't enthral Λ single soul, who will but try His wicked ways to e'er defy. if his company you keen.

"Up To You."

The expression "Up to you" is one of the quaint terms that has taken hold of the people, and which will not die out for years. The people easily found out what

it meant to convey.

It is "up to you" to do almost everything that is calculated to do you good and make you a great blessing. You can caim to be entitled to but very little. What you don't have is often your own fault what you will have depends much There is much in the words "God helps

There is much in the words "God helps those who help themselves."

It is "up to you" to make yourself beloved by those who surround you. "Know thyself" is the first thing to be done before you can get the constant love of others. We all have our weak spots, and they should be attended to before we can be to others what we would like to be.

How often you have heard people say that they would think much of a certain person if he or she would only not do something that make the one alluded to disagreeable.

agreeable.

Reforms should always begin with our-

Some things are not up to us, but are up to others. You cannot do everything, but must leave it to others to accomplish some things. It is never up to me to sing, unless I feel it my duty to punish somehody. But it is up to me every day to do some little good act "Big" deeds of kindness are not to be despised, but, after all, it is the little deeds of kindness that make us useful and a blessing.

Yesterday I received a letter from a gentleman that make me feel certain that he

tleman that made me feel certain that he felt that it was up to him to write me one of the kindest letters I ever received. The cost of the letter was not much, but what doses of cheer it contained. I thank him for that bouquet of love that is now on my lesk, for it is much better to have bouquets thrown at you while alive than to have them placed on your coffin after you have ceased to see or to be able to return thanks. It is up to you to look after me, and up o me to care for you. Reciprocity is a

to me to care for you. Reciprocity is a good doctrine.

How thankful you ought to be that you can do something to make others happy. Deeds of love and kindness will stand you

even better and more useful than your fathers and mothers, and that is asking much of you.

This morning it struck me that I ought to be a much better man than I am. The mistakes of our lives are many, but that is no reason why we should keep on making mistakes all the time or part of the time. Improvement is always in order-

ing mistakes all the time or part of the time. Improvement is always in order—when we feel like it and when we do not. For many of us are actuated by our feelings. We should be good even when we do not feel like it, for that is the best time to be good. You know that being bad does not pay. A quarrel with your neighbor early in the morning makes you miserable all day. If you must quarrel don't begin until about five minutes to 12 o'clock midnight, and strive to get to sleep

don't begin until about five minutes to 12 o'clock midnight, and strive to get to sleep as near 12 o'clock as possible.

It is "up to you" to love those whom you despise. "Hard work," you say, but that is the doctrine I am in duty bound to preach and also to practice.

Be lively in doing what duty calls upon you to do. Ask not others to perform what you should be so willing to do. There are awards for those who light good fights, and there are punishments ahead, for those who neglect to come to time when called.

Ask not for a more convenient season, for that time may never come. How mean you must feel if laziness has control of you. Strike out and be men, women, how and girls in the great army of well-doers.

The harvest fields are already size wait.

doers.

The harvest fields are already ripe, waiting for you to take advantage of the opportunity to reap and pluck that which make you more like Jesus.

The sun shines so brightly to-day that it is almost impossible to write about anything but the bright and pleasant sides of life. Shine forth like the sun!—George R. Scott, in Sabbath Reading.

Our Star of Hope.

Those rash men, young and old, who call on God and heaven to behold them holy now, perfect and sinless, at the ultimate point of saintly experience, show little in the Bible and nothing in experience, to instite these the Bible and nothing in experience, to justify their arrogant professions. The instincts of humanity make us recoil with horror from conditions that are fixed and unyielding. The uncertainty of the future is the star of hope in human life. Who can covet the religious experiences of him who stands still at the summit, simply waiting, but not advancing, because progress is impossible?

The Inner Witness. We Christians are mystics. We do not hark back into an inner recess of our souls and then come forth and declare to men that we have had revelations and inspirations. We do say again and again that God is our home because of this sense of divine love and care that has been aroused within us. We are ready to stake all we are upon the validity of this inner witness.

Abundant life and not abundant thought is what we ask for from the power and content of Christianity The priority of life and not of thought is the program of Jeaus.

An Enterprising Sleuth.
A man who was "wanted" by the police had been photographed in aix different positions, and the pictures were duly circulated among the police. The chief of police in a country town wrote to police headquarters of the city in search of the malefactor a few days after the set of portraits had been issued as follows:

"I duly received the pictures of the six miscreants whose capture is de-sired. I have arrested five of them, and the sixth is under observation and will be secured shortly."-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Come in and Look-You Will Not Be Expected to Buy-Woful Tales That Make No Impression on the Liquot Dealer-Visions of Desolation.

In the front store window of a dealer wines and other intoxicating drinks I sev-cral times noticed during the past winter placards displayed, upon which were let-tered the words which form the caption of

tered the words which form the cantion of this article: "Come in and look! You will not be expected to buy!" How like in sentiment and accordant in rhyme. I thought, to the familiar dity of my child-hood: "Will you walk into my parlor, said the spider to the fly?"

With no inclination whatever to accept the invitation to enter this death trap. I could nevertheless, in imagination, look around upon its brave array of bottles of wine and demijohns of whisky, its flasks of gin and casks of brewed liquors, and readily picture some scenes, which, although inseparably linked to this traffic, I am sure that the dealer would have been am sure that the dealer would have been altogether unwilling to have enacted right there in his presence. Thus, I could bring before him the young

Thus, I could being before him the young washerwoman, who, with a babe at her breast, and with a second little one just able to walk, beside her, was at work at my house only vesterday. It might have been well had this greatly wronged woman stood in his presence, where he, too, could have seen her ween hitter tears whilst she told how her husband had broken again his good resolve—had stent all his week's wages for the hateful liquor—had lost an excellent place, and finally, overcome with remorse at his folly, had utterly described her and the children.

Had the tears and woful tale of this woman made no impression upon the re-

her and the children.

Had the tears and woful tale of this woman made no impression upon the respectable dealer in rum cordials, there might have been brought before himswere it not that she had lately been silenced by drink—another one of whom I had knowledge, who earned a livelihood by washing. Most faithful and hardworking was she in her sober moments, but constant was her craving for alcohol, and dreadful to hear were her jeerings and imprecations when it mastered her. Over come by the habit, she had at last died miserably in the forlorn room of the tenement where she lodged. The writer, being called to the spot, heheld a loathsome object, such as he hoped never again to see, yet, had he accepted the invitation of the rumseller to "come in and look" upon those demijohns of whisky in the wavehouse referred to, visions of desolution very like this must have risen to view.

Again: I might have brought—I could bring now—into the presence of this dealer a terribly besotted and bloated creature, made so by the same maddening poison as is drawn from those casks. If there should come with him, at the same time, the two elder sons who are following hard in their father's steps to ruin, and the nine other children—which would include the jabber.

father's steps to ruin, and the nine othe children—which would include the jabber ing idiot boy and the baby—and finally the mother herself, to tell of her husband nearly continuous drunken or half-dr condition, his frequent ravings and foam ings when he dashes the scanty furnitur about and no one is safe in his presence his threatenings to kill her with the knif which he uses in his shoemaker's craft and of her being driven acreaming into the street even at midnight in the depths of winter and with a single garment upon

winter and with a single garment upon her, I think, perhaps, the owner of the casks and demijohns might be convinced of the reality of the suffering, though he might still make denial of the iniquity of the traffic by which he thrives.

I have here simply spoken of three cases of the drink evil, happening, within a stone's throw of each other, in what is spoken of as one of "the poorer localities" of Philadelphia's inviting suburb of G——Almost every one who reads these lines.

of Philadelphia's inviting suburb of G-Almost every one who reads these lines can cite somewhat similar instances; whilst the cases which daily come before our Quarter Sessions Court will furnish many others, of the harrowing details of which the swiftest pen could not take full account. Yet we are assured that none of these things are unrecorded in "the book of remembrance," none forgotten by Him who heareth the cry of all His creatures. Would that all who accede to the alluring invitation to "Come in and look," who look acquiescingly "upon the wine when it is red," would consider the deadly peril of that adder's sting ("at the last it stingeth Deeds of love and kindness will stand you well in hand when you come to be judged according to the deeds done in the body. Many of my readers will hear, in the great heareafter, about a donation that they gave while on earth te my "Back Lambs." A bleat from one of them in the better land will sound like sweet music, especially when the words "Insmuch" (to., will be heard from Him who once said, "Feed My lambs."

It is up to you, my young readers, to be even better and more useful than your even better and more useful than your in through the gates into the city." Still, to the tempted, the weary, and the heavy aden, is ever extended the invitation, with is ever extended the invitation, with its promise of eternal rest: "Let him that is athirst come. And whosoever will, let him take the water of life freely." No deception nor double dealing here. The word is come and freely take, for assuredly you will not be expected to buy.—Josiah W. Leeds, in the National Advocate.

The municipal authorities of Glasgow recently appointed a commission to inquire into the alarming increase of insanity caused by alcoholiam in Scotland. The report of this commission brings to light some striking statistics. In the case of the Glasgow district asylums and the observation wards of the poorhouse, of 565 admissions during twelve months no fewer than 259, or thirty-three per cent., were directly traced to alcohol. In most of these cases the patients had been comparatively well to do and prosperous, so that the disease could not be ascribed to had home conditions or poverty. The reports of the Royal Edinburgh Asylum show the same alarming growth of alcoholic insanity. Statistics for the whole of Scotland during 1902 showed 16,658 insane persons, an increase of 370 over the preceding year. The number of patients discharged as recov-The municipal authorities of Glasgow recrease of 370 over the preceding year. The number of patients discharged as recov-ered during the year was 1620. In Argyll, where the highest proportion of lunacy prevails, there are 842 lunaries per 100,000 of the population.

If what you sell is for the good of the community, why do you let others sell that which harms the community? The more decent all lines of trade are the

better for yours.

If ten decent business men allow one bad iness man to harm their trade, whose Whose fault is it if a saloonkeeper gets \$10 out of a mechanic before he gets to your store? He's broke. What do you

get?

If you have dry goods or groceries or boots and shoes to sell to wage earners, and the saloons of your town get hold of these wages first, where are you?

Saloons cannot exist if decent business men protest.

As deceat business men, why don't you protest?—Dial of Progress.

The Crusade in Brief.

It is worse than irony to be praying "Thy kingdom come," while in the nation we are turning out annually 37,560,000 harrels of liquors, supporting 200,000 prostitutes and 300,000 saloons.

The Danish Government, in filling posi-tions on the State railways, will henceforth prefer men who can prove by documentary evidence that they have been total abstain; ers for at least one year past

A prominent physician in France writes that alcoholism is making deplorable rav-ages, while tuberculosis carries off more than 150,000 victims every year, and saps the strength of 500,030 in addition.

the strength of 500,030 in addition.

Is it right to license a man to make paupers and criminals, and then tax sober and virtuous people to pay rates to keep them?

A circular has been issued by Paris physicians taking the radical ground that alcohol is never and never, can be of any use whatever to the organism.

In Russia the Minister of Finance has issued an order that hats must be doffed to hartenders in whisky shops, as they are Government officials. This is an honor that the American barkeeper does not receive.

According to the American Grocer's compliation one-fourth of all the people of the United States drink alcohole beverages, and the total drink bill of intexteants for 1903 was \$1.51,033,579, or an annual expenditure for each drinker of \$22.16.

## THE KEYSTONE STATE

### Latest News of Pennsylvania Told is Short Order.

In a holograph will executed or August 22, 1903, the day after his son committed suicide, Colonel James Boyd, the late Nestor of the Mont-County Bar, bequeaths his entire estate to his grandson, James S. Boyd, in trust, condition upon the Boyd, in trust, condition upon the payment of \$300 annually to Colonel Boyd's sister, Mrs. Mary Pugh, of Newtown, Pa. James S. Boyd is the executor and trustee. The will has been admitted to probate. At the death of the grandson the will provides that the actuate shall be divided. death of the grandson the will pro-vides that the estate shall be divided in accordance with the interstate laws then in force. The estate is valued at "\$50,000 and upward," that being the limit of the fee bill in the State. It is considered to be worth many times that sum, although no definite estimate can be made now, as the estator made distribution of much of his estate before death.

"There's a man on the other end of this rope," were the words of a note fastened to the anchor line of a rowbat found by fishermen in the middle of Presque Isle Bay. The rope was pulled up, and along with it the dead body of Louis E. Thompson, a painter. No cause for the suicide is

The Grand Lodge of Pennsylvania, Ancient Order United Workmen, add journed at Uniontown after a three days' session. The next biennial meeting will be in Cambridge Springs.

The title of past grand master work-man was conferred on Dr. P. Y. Eis-enberg, of Norristown, grand medical

Addison Thompson Bullock, of Media, was arrested charged with shooting blackbirds. Chief of Police Mo-Kniff, who made the arrest, testified hat Bullock killed three birds. Bul-ock was fined \$30 and costs and in default of this amount was sent to

jail for ten days.

Application was made to court in Potsville for a receiver for the Lytle Coal Company. The Philadelphia and Reading and the Pennsylvania Coal Company, with some individuals, are interested in this colliery, but cannot

agree on an operating plan.

A controversy has arisen over the site for the monument to be erected to commemorate the battle of Hanover, for which the last Legislature appro-priated \$7000. The commission, com-posed of Governor Pennypacker, Colonel John P. Nicholosn and Prof. Daniel Eberly, decided to place the monument inside the oval of Center Square and excavations were begun. A public meeting was held and Town uncil ordered the excavation stop-The majority of the citizens desired the monument erected outside the oval of Center Square, and if necessary will appeal to the county court for an injunction. The monu-ment has been completed by a Boston

ulptor. Bloodhounds were placed on the trail of the negro who attacked and robbed Miss Anna Love, sister of Judge John G. Love, of Bellefonte, near her home, at Tyrone, last night The dogs apparently caught the scent and followed it to the cell where Edward Mills, a negro suspect, was confined in the Tyrone lookup. The ne-gro was confronted by Miss Love, but she was unable positively to identify him. Mills was arrested while in bed. Lewis Carnegie, with whom Mills boarded, says Mills was out of the house at the time of the assault. The negro who robbed Miss Love knocked her senseless, and she has not re-

covered from her injuries.
Two masked men held up Edward Johnson, chauffer in the employ of Mrs. John Janeway, of Oaks, while he was returning from Norristown in the family's automobile. The high-waymen hailed Johnson and asked for a ride. Thinking it was two of his friends, he stopped the machine. The two men then jumped into the automobile and relieved Johnson of his watch and \$10, but returned the

watch before releasing Johnson, Mrs. Sarah R. Leatherman and William Harrold, of Doviestown, were married by Rev. E. F. Hoffman, of the Beckman Memorial Church. The bridegroom is 77 years old and the bride is 60 years of age.

The Norristown Lutheran Confer-ence, in session at Norristown, elect-ed these officers: President, Rev. P. A. Laury, of Perkasie: recording secretary, Rev. N. E. Miller, of Phoneixville; treasurer, Rev. W. O. Waage, of Pennsburg, Lancaster Classis of the Reformed Church, at a meeting at Lancaster, licensed Rev. John W. Ault, formerly

connected with the Church of God, to preach in the Reformed Church, and confirmed him as paster of Zion Church, Lancaster. Burglars entered the residences of

Burglars entered the residences of Mrs. James Elhanan, Jonas Carl, W., F. Fetzer and F. G. Finkbiner, in Parkerford. Sideboards and closets were searched by the intruders, who were evidently in search of money, but no articles of value were taken. James S. Miller, of Sumneytown, had creeted a new oil mill, where linseed oil will be manufactured acseed oil will be manufactured acyears ago, by which the seed is ground between two large stones and the oil pressed out between wedges. Michael

Young, a pioneer oil mill operator, will have charge of the mill. Good grain and potato crops are reported from all parts of Montgomery County.

George Roop, of Custer Station, was arrested and held for trial, charg-ed with robbing the telephone cash box and a chewing gum slot ma-chine at the Hotel Montgomery. It is alleged he secured a room at the hotel, but arose about 4 o'clock A. M., and after committing the thefts distributed chewing gum liberally among the hotel employees.

While Frank Reilley, aged 20 years, was directing the raising of a flag pole for a political rally at Oak Hill, the pole fell on Reilley and one of

his legs was broken. Mrs. Tacie Shaufner, of Doylestown, who appeared in court against her husband, Charles Shaufner, charging non-support, testified: "He bought me one dress in sixteen years and in a period of eight years but one pair of shoes and a quart of milk." She also testified that since April, 1902, Shaufner had borrowed \$450 from her. The jury returned a verdict in her favor for \$450. Mrs. Tacie Shaufner, of Doyles-

In a fight in a hotel in Voganville Frank Munkhaus and John Gorham were badly cut and their alleged as-sailtant, Thomas Hagan, is a fugitive