Shows How Faith Upholds Itself in Many Forms of Christian Experience.

BROOKLYN, N. Y.—The Rev. Edward Hunting Rudd, pastor of the First Congregational Church, Dedham, Mass., preached Sunday morning in the Tompkins Avenue Congregational Church to a large audience. His subject was "Freedom in Christ," and the text was from John ii.: 13 and 14: "But as many as received Him to them gave He the right to become children of God, even to them that believe on His name, who were born not of blood nor of the will of the flesh nor of the will of man, but of God." Mr. Rudd said:

Can I do as I please? Or must I will to do as another pleases? Am I a free agent or are limitations placed upon me? Is liberty unrestrained freedom, or am I the more truly free when my actions and words are controlled by divine laws, imposed willingly upon man by his own enlightened self?

To answer these questions intelligently, leasly and helpfult takes us at once intelligently.

posed willingly upon man by his own enlightened self?

To answer these questions intelligently,
clearly and helpfully takes us at once into
that field of Christian sociology and of the
laterrelation of man with man and of man
with his God which so engages the attention of men everywhere to-day. The place
and duty of the church is very clear. It
is to show men in the spirit of candor, of
sympathy, of open mindedness, of tolerance, that the word of God gives us great
elemental teachings by a master thinker
and reasoner, who was divine and who
claims the right to influence men. The socalled great problems of labor and capital
will find a permanent solution only by
the arbitrament of the Man of Galilee.
But it is your duty and mine to remind
ourselves and others that according as we
square ourselves with the requirements of

But it is your duty and mine to remind ourselves and others that according as we square ourselves with the requirements of God in Christ shall the problems of life be met and be grappled and worth while results be achieved.

We are here to-day to ask entrance into the light. We are here to know more truth, so that truth may make us free. We long to know how to be happily and contentedly free. To have our freedom to used that everywhere men shall recognize it as the article they wish, and, pospessing it with us, we shall together make men strong. Bearing one another's burdens we shall surely fulfill in part the law of Christ. The gospel of St. John, simple yet profound, shows us how to gain freedom in Christ. It reminds us what is necessary to recall in this easy going, non-thinking age, viz., that in no real and permanent sense are men children of God until Christ has made them such by vital union with Him. That we have no right to call ourselves children until God Himself transfers that right to us by an act of will and obedience on our part, so recognized by Christ, who has in the very process of our obedience done His part. To claim the friendship of another is not to possess it. To say of Christ and our relations to Him, as we say of some well-known people. "Oh, yes, I know Him well: He is a warm personal friend," when in reality little more than a formal introduction has been given, is in essence to know only about Him, and that in a formal sense, instead of being divinely commissioned by the living holy spirit of God to be a "child of God" and an heir with Christ to eternal life. Manifestly, then, this is an important matter to us alleven to the careless, thoughtless ones who make up a part of every audience. Have we any right to call ourselves "children of God". And if we have, what has God, by His regenerating spirit, done in us?

It was our New England poet, Lowell, who said:

The thing we long for—that we are

who said: The thing we long for—that we are For one transcendent moment. But even the poet fails to be true to fact unless we have such a definite, genuine faith in God's power and willingness to give us Himself and to make us sons and daughters of the living God, that we receive Him and by that act avail of Him as our Saviour not only for one transcend. receive Him and by that act avail of Him
as our Saviour not only for one transcendent moment, but for all the moments for
the rest of time, and in that act we are
born of God, and by that act we are
given the right to become—aye, to be
gotten as children of God.

Almost immediately in this sublime,
scholarly and heart searching gospel of
John, that great disciple, speaking the
words of Christ Himself, begins by dividing mankind into the same two divisions
which are represented in this audience.

words of Christ Hamsel, begins by divisions ing mankind into the same two divisions which are represented in this audience, and in every audience, viz., those who have received Him and those who, though have received Him and those who, though they were His own by creation, received Him not, by a regenerating faith. And I want just now, if possible, to avoid abstruse, moss covered theological terms and phraseology, and to clothe these burning issues in simple, clear Bible language, but none the less to remind ourselves that many of us are longing to get out into the open sky, in some of the old fashioned, necessary doctrines of the word of God. We have gotten some of the choicest and most essential statements of divine truth beclouded, and we are not quite sure where we are. May God's spirit enlighten and allay doubt and uncertainty on these truths this day, id allign us all in the comforting strength of His own sonship. And I frankly believe, my brother mag, we cannot be satisfied in this sublime hour by turning to the poets, much as they will uplift and rest us. Even though you tarn to Emerson, who has been so exalted and almost defied by some in New England Unitarismism and ask him about man, and in one place he will tell you: "A man is the whole encyclopedia of facts. The creation of a thousand forcests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, he folded already in the first man." Yes, potentiality lies enfolded, but naught else can bring it to surface and to living power save the touch of Christ the Redeemer of Manhood. Nor Gaul, Britain, America, he folded already in the first man." Yes, potentiality lies enfolded, but naught else can bring it to surface and to living power save the touch of Christ the Redeemer of Manhood. Nor does the statement of Carlyle satisty me, for you recall in his essay on "characteristics." he says: "Man stands in the centre of nature; his fraction of time encircled by eternity, his handbreadth of space encircled by infinitude." I say this cannot satisfy you, for you long to know how you can best live and expand, while you are in this "centre of nature," and where and how you are to spend eternity. And you turn to that beautifully human and real poet, Robert Burns, and remember with him "That man's a man for a' that," and here you feel that you may be arguing in a circle, and it Burns had only known more of the Man of Calvary, he would have been saved many of the sins which blighted his whole life. Or you may stand with that dear English poet, Gray, as from sfar he beholds Eton College and exclaims, "Ah. tell them they are men," and those words and this poet's longing, more nearly voice your own soul's wish, and you add, "Ab, tell them of the Man, who became flesh and dwelt among us, that He might redeem men for Himself." It is to this Incarnate word that we must turn if we are to be enlightened and satisfied. And few passages in God's word speak out more hope and immediate blessing than the text: "As many as received Him, to them gave He the right to become children of God."

But some one asks, what is the process by which this is done? And I reply in the continuing words of this asme verse: "Even to them that believe on His name." But what is faith? And we reply with Buxton: "Faith is the filial, trustful relation, which the whole man, intellect, heart and will, sustains toward the Lord Jeas Christ." Christ said to His disciples. "Come ye after Me, and I will make you fishers of men." They obzyed. Heart, intellect and willing to be known as His followers and co-owerkers, at that moment were they given

In you when he obeys you. Christ the great captain of righteousness is asking men to follow Him. "If ye know these things, happy are ye if ye do them." This means more than mere intellectual assent to the doctrines and teachings of Christ, for this may remain only profession and not pass into feeling and action.

You recall the searching words of Christ speaking to the intellectual failures of the Pharisees, in Matthew xv. 8: "This people honoreth Me with their lips, but their heart is far from Me. But in vain they do worship Me, teaching for doctrine the commandments of men." And again, when He was speaking to this same aristocracy of the intellect and sticklers for the strict letter of the law, He said: "And why call ye me Lord! Lord! and do not the things which I say?" Manifestly, then, Christ was eager that men should give honest, hearty assent to His claims of discipleship. He then promised potential freedom, personal liberty. But the mere exercise of faith was not enough. Christianity is something larger and finer than even the genuine exercise of faith in the person and work of Christ.

Faith unfolds itself in many forms of Christian experience and activity, all of which are embraced in "repentance, growth and service." When St. Paul

Christian experience and activity, all of which are embraced in "repentance, growth and service." When St. Paul wrote to that little band of men at Ephesus, who had exercised their faith in the personal Christ, he bade them "grow up in all things into Him, who is the head even Christ." But lest there may be some among us this morning who, in thinking this whole matter over, do not find it so difficult to believe this Divine Son of God, but who do not quite appreciate the relation of a man to his sin, to his failures, his deliberate acts of wrong and evil, is it necessary to repent? And what is repentence? "Except ye repent," cried John the Baptist. Manifestly it is necessary. And what is it? "It is a deep change of the entire thinking, feeling and willing man; and involves as its elements enlightenment, contrition and confession,

change of the entire thinking, feeling and willing man; and involves as its elements enlightenment, contrition and confession, prayer for pardon and peace, counting the cost and endeavor after new obedience."

Look at these for a moment. Enlightenment! This is the work of the Holy Ghost. It was not uatil the prodigal son came to himself that he started on that wondrous pathway to lifelong blessing. Enlightenment as to his own folly and sin and consciousness that a father's love awaited his return. My brother, if some things are uncertain, pray for enlightenment and He who in the same chapter proclaimed Himself to be the light of men will reveal the path to contrition and confession. "I have sinued against heaven and in Thy sight" was a life giving confession and prayer. It showed that faith in the Father's love was sorry and ashamed for its past ingratitude. In that heart cry for pardon was the soul's receiving Christ, and because He received, he had the right to be a son of God. Man repented and God by His divine act regenerated.

There are others here to day who will.

he had the right to be a son of God. Man repented and God by His divine act regenerated.

There are others here to-day who will admit the truth of much that I say, but in whom and about whom there are obstacles which you have not the courage and the determined patience to overcome. Some of these obstacles are the power of sin in the soul, for, like St. Paul of old, you find a law that "when you do good evil is present;" a false pride in one's own personality and achievement, for there are not a few of us, with "I thank Thee that I am not as other men are" tendencies; the environment of worldly interests and friendships, and the insincerity of many professing Christians. Ah, how many of us does this latter include? Nevertheless, not a few are enabled to rise above these obstacles and become sons of God.

rise above these obstacles and become sons of God.

Again I ask the initial question of this message, can I do as I please? Or must I do as another pleases? And I believe an honest study of the New Testament will show us that the only freedom which is comorehensive is the freedom and liberty which God gives to our whole nature when we have accented or received His Son Jesus Christ to be our Redeemer and Master. May you this day, my carnest, seeking friends, find the Christ whose sacrificial love, represented in this atoning blood, and receiving Him by faith, be called children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.

Every Man a Painter.

Every Man a Painter.

"Paint me a picture," said a great master to his favorite pupil. "Paint me a picture," said the student, "I cannot paint a picture worthy of such a master." "But do it for my sake-for my sake," was the response. The student went to his task, and after many months of labor he returned to the master and said, "Come and see." When the curtain fell, the greatest picture of the age was before them. "The Last Sunner," of Leonardo da

them, "The Last Supper," of Leonardo da Vinci. "Paint Me a picture," says the Divine "Paint Me a picture," says the Divine Master to every Christian worker in this community. Do not say that you cannot, for His aid is promised you, "Psint Me a picture of Insecrated service; do it for My sake." And in the coming time, when we walk the corridors of the immortal, perchance we shall see on its jasper walls our pictures of consecrated efforts, which shall be to the honor of that name which is forever best, because it shall have been "for His sake."

Have Faith in God.

Phillips Brooks declared we should strive to see the loving hand of God in every trial and sorrow. He once expressed this thought in the following dialogue: "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I only saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourse! the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it." but "God sent it, and so it must be good for me."

A religious man can receive but little help in regard to his religion on the public streets to-day because everybody is rushing to and from their business and very little is thought of their church and God. The streets are pure, but some of the people who walk upon them are the ones that are impure.—Rev. Herbert Judson White, Beverly, Mass.

Always With God. Never attempt one duty without God; ou may attempt 10,000 with Him .-

Believed To Be "Missing Link." Prof. Van Sickle, who for some months has been making geological charts of the northern part of Java, cables the Academy of Science in Am sterdam that he feels certain that he has discovered the long-looked-for missing link. He does not claim the honor of the discovery himself, but says that some weeks ago he was in-formed by a Dutch merchant, Ven Beuren, that he had discovered new species of monkeys in a dense forest in which he had lost his way.

The professor started out to look into the discovery of the merchant, and while watching for the animals to appear he heard a peculiar, half hu man voice. Looking up, he saw an enormous nest and two ape-like ani-mals looking down upon him.

The natives of that part of the islthe natives of that part of the island have long known the presence of these apes, which they call "Ash Petrizi." Unlike any other apes, they bathe frequently and the females wear arrange necklaces of twigs and red berries, and nurse their young sing-ing half-articulated words. They have, in fact, a language, but it consists of very few words.

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 4.

Subject: Hezekiah Reopens the Temple, II Chronicles, xxix., 18-31-Golden Text I Samuel II., 30-Memory Verses, 22-24-Commentary on the Day's Lesson.

Chronicles, xxix., 18-31—Golden Text.

I Samuel II., 30—Memory Verses, 3224—Commentary on the Day's Lesson.

1. The temple cleansed (vs. 18, 19). 18.
"Then." Hezekiah began the work of cleansing the temple on the first day of the first month—the month Abib. or Nisan. This was the first New Year's Day after he became king. The work occupied sixteen days (vs. 16, 17). As soon as the work was completed they reported the fact to the king. "Cleansed all the house." The accumulated filth of years was carried out and cast in the Kidron Vailey. The altars were renewed, the laims trimmed and lighted, and the whole service set in motion. Compare the cleansing of the temple by Christ (Matt. 21:12; John 2:14). The temple of our hearts and the temple of the church are defiled by sinful habits and customs, by errors of doctrine, by worldliness of spirit, by lusts of the flesh, by selfish ambitton, by wrong temper, by sins of every kind. These not only defile the temple, but keep others from worshiping and loving (fod. "Altar of burnt offering." This was the great brazen altar which stood in the priests' court in front of the temple proper. "Vessels thereof." Its furniture consisted of a pan for asies, shovels, basins for the blood, forks, flesh-hooks and censors. "Shrew bread table." This was in the sanctuary, or holy place, on the right or north side of the room. The table was provided with dishes, spoons, flagons and bowls.

19. "Did cast away." See chap. 28:24. "Have we prepared." Ahaz had taken away the "bases" or supports on which the layers rested and had removed the molten sea from the twelve brazen oxen (compare 2 Kings 16:17 with 1 Kings 7:23, 25, 38). These had now been restored and everything was in readiness for the proper worship of Jehovan.

11. Many sacrifices offered (vs. 20:24). 20. "Rose early." He was anxious to che upon the temple services with all possible dispatch. 21. "Seven bullocks," etc. See L27. 4. This was more than the law required. Ahaz had broken the covenant and Hezekiah's sin-offering was i

were many and presumptuous. "For the kingdom." The priests were to offer sacrifices of atonement fo, the sins of the king and the royal family. "The sanctuars." For the sins of the priests and for the pollution and descration of the temple. "For Judah." For the people who were involved in the guilt of the national apostasy. We should note with what emphasis it is stated in verse 24 that an atonement and smoorting were made for "all ment and sin-onering were made for "all Israel," as if at this new dedication of the temple they would obliterate the memory of old national strikes and divisions and consecrate the whole nation as an unbro-

consecrate the whole nation as an unbro-ken community to God.

22. "Sprinkled it." The blood was sprinkled in accordance with the law. See Lev. 1:5, etc. By the sprinkling of blood an atonement was made for sins. The blood was the life of the brast, and it was always supposed that life went to redeem life. 23. "Laid their hands." Imposition of hands signified that they offered the life of this animal as an atonement for their sins, and to redeem their lives from that death which, through their sinfulness, they deserved.

deserved.

24. "Burnt offering—sin offering." There were many different kinds of offerings. Dr. Clarke enumerates twenty-one. The burnt offering was wholly consumed. In most of the other offerings the priest or the offerer, or both, had a share, but in the wholls have affects the state. whole burnt offering the entire victim was given to God. This was "a very expressive type of the sacrifice of Christ, as nothing less than his complete and full sacrifice could make atonement for the sin of the world." The sin-offering signified that the offerer acknowledged his guilt, and at the same time promised to return to God.

offerer acknowledged his guilt, and at the same time promised to return to God.

III. The king and the people worship (vs. 25-30), 25. "Cymbal." A musical instrument consisting of two broad plates of brass, of a convex form, which being struck together produce a shrill, piercing clangor. They are still used by the Armenians. "Psalteries." The psaltery appears to have been the name given to various large instruments of the harp kind. "Harps." The harp is frequently mentioned in scripture. They were of various shapes and sizes. Josephus says they had ten strings.

stuments of the harp kind. "Harps." The harp is frequently mentioned in scripture. They were of various shapes and sizes. Josephus says they had ten strings. "Gad." Referred to as David's seer in 2 Sam. 24:11. "Nathan." The prophet who reproved David for his sin (2 Sam. 12:1). 26. "Instruments of David." Moses had not appointed any musical instruments to be used in the divine worship. There was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song or for praise, but were used as we use bells, to give notice to the congregation of what they were called to perform. But David introduced many instruments of music into God's worship, for which he was solemnly reproved by the prophet Amos (chap. 6:1-6). Here, however, it is stated (v. 25) to have been the commandment of the Lord. But the Syriac and Arabic give this a different turn. It was by the commandment of the Lord that the Levites should praise the Lord, and it was by the order of David that so many instruments in the old dispensation was no doubt of human origin, and certainly their use then can be no reason why they should be used in Christian worship. The worship which God accepts to-day is a spiritual worship. What He Cesires is heart worship, not beautiful melodies from organs and horns.

28. "The singers sang." Music has a most humanizing effect. The cultivation of the art has a favorable influence upon public morals. It furnishes a source of pleasure in every family. It gives home a new attraction. It makes social intercourse more cheerful. God's people are a singing people, and the song service ought to be a part of all our religious worship.

IV. The people bring their offerings (vs. 31-36). A large number of sacrifices were brought by the people, so that it was impossible for the priests to slay and flay all the victims, and it became necessary for the Levites to assist. We are also informed that the Levites were more upright and prompt to purify themselves from past defilement than the priests had been more

Insects That Draw Pictures. Few people, except lumbermen and scientists, know that there are a lot of American insects that draw pic-

tures. But lumbermen know it to their cost, for the pictures are drawn in the timber of valuable trees, and the drawing instruments used by the little artists are their jaws and boring tools, with which they carve their designs so deeply into the trees that

The most striking pictures are made by the Columbian timber beetle. When this insect bores into oak it makes a perfect engraving of a steamboat. The hull, with its rounded keel, and the black funnel, are so well made that it does not require the least bit of imagination or study to see it. As soon as anyone lays his eyes on a piece of white oak in which the timber beetle has been he is sure to exclaim: "Why, look at the picture of a steamboat!

While raking the leaves and rubbish from the headgates of the mill raceway that leads from the Hoosac river, at Adams, a monster cel was raked out which measured four and a half feet in length and weighed ten and a

## THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

DECEMBER FOURTH.

How to Worship in Spirit and In Truth."-Ps. 100:1-5: John 4:19-24. Scripture Verses. Ps. 26:6, 7; 34: ; 35:28; 40:3; 51:15; Eph. 5:19, 20; Phil. 1:11; Col. 3:17; Heb. 13:15, 16;

1 Pet. 2:9. Lesson Thoughts. Worship that is only for appearance, to be seen of men, and does not spring from earnest and devout heart, is not acceptable to God and without blessing to us; but "the effectual fer-

vent prayer of a righteous man availeth much." True worship will call upon God at all times, in distrees or in happiness, in success or in fallure, in thankfulness for blessings or in petitions for strength to undergo hardships; his ear is ever open to receive our praises and to accept our worship. Selections.

Royal gifts, O gracious Master, We would ask from thee to-day, Ere with those around we mingle, Ere we journey on our way. Faith and patience we are needing, To assist us to endure, And to clothe the humblest service

With a purpose high and pure. He that for the least service is most grateful to God gives him worthy praise, and appreciates the goodness and bounty of him who above all is infinitely great; for no grace can be small or contemptible that comes from the liberal hand of the Most High. God seeks and asks for nothing, but our love may be disinterested. and that by carefully avoiding all offense against him, we should give proofs to him of our sincere grati-

Lord, I will mean and speak thy praise, thy praise alone, My busy heart shall spin it all my days.

Thousands of things do thee employ In ruling all this spacious globe: And yet, when I did call, thou heardst my call. O that I might some other hearts

convert: And so take up at use good store; That to thy chests there might be coming in Both all my praise and more.

Praise God now in the furnace of trial, and by and by you will be able to "comfort others with the comfort wherewith you yourself have been comforted of God." To give God thanks in words-this is

not hard. But incense of the spirit-to distill from hour to hour the cassia and the Of fragrant life, his praises to ful-Alas, inconstant will!

# EPWORTH LEAGUE LESSONS

DECEMBER FOURTH.

Worshiping in Spirit and in Truth.-Psu. 100, 1-5; John 4, 19-24.

Inspiring as are the voices of nature, there is no worship equal to that of the human heart. Lowly and contrite it comes before its God. It has been sin-beset. Fierce have been the onslaughts, persistent the resistance, and yet the enemy is gaining ground. Where, O. where, poor fluttering soul, wilt thou find an arm for thy defense? Wounded and bleeding, where is there a halm for thy distress? One gleam from above, and upward soars the soul by faith into the bosom of God for refuge and relief. Like a dove, it has found its by power divine, it bids adieu to feat and exultantly pays homage to its divine Deliverer. The body bends in reverence and the soul touches pin

ions with angels on high. If the worship rendered by one soul is beautiful, how inspiring is the ador ation of assembled multitudes! Hoaryneaded saints and maidens fair, mat rons and youth with gallant form, and sweet-voiced children, all, all with one accord paying homage to Him who was and is and evermore shall be. One spirit is there to whom their voices may blend in richest unison. A symphony of souls touched to noble ness by the Spirit divine.

Who shall say that such genuine worship is not shared by celestial spirits! Where are the hosts who with triumphant praise, have left this bourn? Far away are they? We know not. May we not sanely cherish the fond hope that they are not so far away but that they are able to take up our strains of worship and waft them along through heavenly

Worship means an appreciation of the worth of God. It is not until the Almighty towers before the mind as the Creator of all things, the Sustainer of all life, the Provider of all needs, the Benefactor of all beings in all worlds, the Omnipotent, the Omni present, the Omniscient, and All-lov ing Jehovah, that we can rise to the heights of suitable adoration. Only in Christ can we really see God and feel the throbbings of his heart of compassion. When we realize his fatherly goodness and personal in-terest in our individual lives, then we come to love him with a worshipful affection, sweet and satisfying to our own souls.

### RAM'S HORN BLASTS



T. HE works of darkness cannot stand against the

Morality is a good ladder; but only half it is It is easy for a fox

to think he looks like a tiger until he meets one. You cannot

wrong the least disciple without wounding the great Mas-If the heart is free the hands do not

feel their bonds. When a man's religion robs him of its manhood he needs to examine the

There is always something crooked about the man with a corkscrew in his pocket. You cannot complain when you are peddling slander if some one leaves a sample at your own door.

The devil doesn't care whom they have for a shepherd if only he can run the side-shows of the church. can my ain."-New York Times.

The Tunday Breakfast Cable

'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 suff'ring 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 thought that night or day, 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 fear,

How sweet to know that after all,
The power of Satan can't enthrall
A single soul, who will but try
His wicked ways to e'er defy,
But if his company you keep,
Prepare eternally to weep,
—George McKenzis,

Have You Seen Him To-day?

I can never forget these words and the strange thrill they awakened in my heart as they iell from the lips of one who sure ly sees Him each day, and carries with her always the light of the vision in the shining of her face.

I had watched her face as she stood be-

I had watched her face as she stood be fore a great concourse of people to whom she was asked to speak. It was not beautiful, as the world counts beauty, but its look of quiet peace and radiant joy, such as all the happiness of the world cannot give or its sorrow take away, filled my very soul with longing.

As she began to speak I listened, every nerve awake, hoping to learn the wonderful severet. She read us the "Vine chanter" of St. John and spoke of the necessity of our abiding in the perfect life if we would live ourselves.

live ourselves.

Yes - I knew this - I had tried to 
"abide," yet at times there was a vague Yes—I knew this—I had fried to "abide," yet at times there was a vague ness, an unreality about it all that broke the completeness. "Have you seen Him to-day" she went on. Ah! there if was' the secret of it all—those eyes had "seen," the heart must "abide" then. No wonder the face glowed with peace and joy, that its radiance near blinded our eyes and

e our hearts hungry, e had seen Him, Jesus, the Christ, to The message she brought was from No wonder that our hearts burned I asked the question of myself-I had

gone into my closet of prayer, had called upon His name—had told Him my desire, asked pardon for my sins, but—had I seen Him?

I had left my ressure, but had I waited for an answer? Had I snoken with Himface to face? Oh, what had I missed? I had run heedlessly into the day, with its duties, its temptations, without the vision that would have enlightened and made clear my way. I had been trying to show the world a Cheat I had not seen myself.

Reader, have you seen Him today? I do not mean lave you maved to Unit, have you knell before Bins, but have you seen Him in all His beenty. His holiness and yet in His humanity?

If you have not come may He waits to welcome you.—Any Katherine Riel, in Dearoness Advocate.

Off Track.

What is the matter?"

"There's a wreck ahead," was the reply.
After a time the train eent on and sure enough I soon say there was good crossen for delay. A large becometive was off the track. It seemed to be just where there was a switch. How it came to bester or in the rail. I could not in the bastle and consuson that nevalid, get to understand. One time was estain, the large matchine was off the track.

What a job they had to get it on the track again! How the men worked, using one plan after another. How long it took them I don't know, as I had to leave and go on my way.

them I don't know, as I had to leave and go on my way.

Just so it is, thought I, with a Christian if he gets off the track. It seems the hardest kind of work in personde a backslider to come back. Not that he has anything to say against the Lord Jesus. I never heard one that had, but because, I suppose, of the special efforts made by Satan to keep him from Christ.

And then, too, when the backslider himself tries to come back it seems, somehow, more difficult than when he first came.

What a bother and a hindrance that lo-

What a bother and a hindrance that lo-comotive was while off the track! So much ffort wasted, so much time lost, so many And just so it is with the backslider. Oh,

And just so it is with the backslider. Oh, how much is often done to reclaim him by men and by God with no effect! How much might have been done by these same efforts if they had been tused in other directions. And then, too, how many does a backslider hinder from coming to Christ? Oh, what a wretched, mean and sinful thing it is to be a backslider!

thing it is to be a backslider!

I hope none of my readers are backsliders. If you are one, dear reader, come back at once to Jesus. Do not stay in this awful condition an hour longer. Jesus loves you and will yet again receive you.

But, fellow Christians, we must not forget to watch and pray and keen "looking unto Jesus" or we may fall into sin and become backsliders.—Alfred T. Scott.

To live in Love.

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mary A. Livermore.

"I Will Help You."

Justice Wilken, of the Children's Court, Brooklyn, discussing problems of boy-life and the relations of society to the boy disposed to err, said recently: "The hard and fast rule of Thou shaft not, when it stands alone, requires also to have the kindlier and more Christilke message of 'I will help you."

If you want to be like Jesus, my plous-friend, you will mix in the politics of your own time and place. He was a politician in Judea as Mazzini was in Italy and Jose of Arc in France. His first recorded act, according to His close friend, John, was to clean out the temple.—Rev. Charles A. Crane, Boston.

The gift of Jesus to mantind has bee His faith in the never-failing presence of an infinite love. He, first of all human be ings, rose to this perfect and unfailing

Again the Canny Scot. The following story of the canny Scot is attributed to Andrew Car-

Sandy entered a smoking car and asked each of his immediate neigh bors for a match. All happened to be without them, however, and a look of disappointment came over the Scotch man's face as he remarked resigned-

"Aweel, I'll e'en hae to use one o

#### THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: "It is Nothing to Me"-Naturally the Magistrate Exclaimed, "This is Something Awful" When Ten Drink Sodden Mothers Were Arraigned.

"Tis nothing to me," the beauty said.
With a carcless toss of her britis head;
The man is weak who can't refrain
From the cut you say is fraught with
pain."
It was something to her in after years.
When her eyes were drenched in hurning

And she watched in lonely grief and dread. And started to hear a staggering tread.

"It's nothing to me," the motion sold;
"I have no fear that my boy will tread.
The downward path of sin and shaine.
And crush my heart and darken my name. It was something to her when her only sor From the path of life was early won. And madly quarted the flowing how. Then—a ruined body and shipwrecked sand

"It's nothing to me," the merchant said,

was something to him when over the A me-sage came from a funeral pare -A drunken conductor had wreeked the

train-His wife and child were among the slain. "It's nothing to me." the young man cried.

In his eye was a flash of scorn and pride.
"I heed not the dreadful things you tell."
I can rule myself, I know full well?"
Twas something to him when in prison he

The victim of drink, life chaing away.

As he thought of his wretched child and And the mournful wreck of his wasted life

Is it nothing to us who idly sleep. While the cohorts of death their rigils

While the cohorts of Manager and Recomposition of the roung and thought ass in To grind in their midst a grist of sin? It is something for us, for us all, to stand And clasp by faith our Saviant's hand; Learn to labor, live and light On the side of God and changeless right.

—National Advocate.

Drunken Mothers.

It was a horrible sight that Magistrate Smith, of the Long Island City Polco Court, was called ution to witness recently In a row before the dumlestrack Magistrate stood ten mothers, blear-eyed, with

bloated faces, dishevoled hair and so tattered garments, their limbs still to ling from the debauch of the day bero ing from the debauch of the day before.

And as the ten mothers stood there shaking from the dissipation when he degraded them, twice that number of little ones stood or sat in the court room an witnessed their mothers' shame!

tle ones stood or sat in the court room and witnessed their mothers' shane!

It was a tremendously natural thing for Magistrate Smith to exclaim as he viewed the long line of wretched womanhood before him: "Why, this is something awful! Mothers—with little children, both when France was in the throes of a great crisis, some one remarked to Naneleon, "Sire, wherein lies our hope." "In the mothers of France, was the Emperor's lightning-like teply.

If our national salvation denends upon the mothers of the land, in the name of God what is to become of us if the drink habit gets hold of the women."

A drunken father is bad enough, but when it comes to a drinken mother we have reached the bottom of the abvs.

We have heard of the "devis' when it is said, "laugh" real heartily when we had man beings do anything that is especially wicked or degrading.

I don't know how it may be, but if there are such fiendish creatures it is safe to say that they made "hell" tairly who with their infernal glee as those ten mothers stood up in that Long Is and City Police Court.

It was indeed an awful sight, a spectacle

It was indeed an awful sight, a spectacle o chill the very blood in the vens.

If the home is the "heart of the world," what may we look forward to it that heart becomes paralyzed by strong drank?

The father may debauch lamed and the home still be saved by the purity and devotion of the mathy, but were the mathy.

home still be saved by the purity and devotion of the mother, but where the mother becomes dehantled—then the delage.

With a decraved matherhoad our doom is sealed, and not all the prayers of all the saints on earth and in heaven can save us.

Where is Signor Blondi? In this story of the ten inchriated mothers with their little children gazing unon their trembling frames and inchriated faces there is ample material for another and more terrible.

frames and inebriated faces there is ample material for another and more terrible "Saturnalia."

It were a severely interesting question to sek. How far has this strong drink virus worked its deadly way into the heart of our American womanhood?

How many women, by many mathers, are there in the land who giok? It is all leged by those who know what they are talking about that "seviety" & literally honeycombed with alcoholism, and here, in this Long Island case, we have the other extreme, but how about the middle term?

Ask the wine recrebants and grocerymen Ask the wine merchants and grocerymen what it is that their wagons carry to far

what it is that their wagons carry to lar too many doors?

But it will not answer to push the inpury too far, and for the present we stop with the horrible aight of those ten drunk en motiers lined up in the Long Island Dity Police Court.—The Rev. Thomas B. Cregnry, in the National Advocate.

Mr. Taylor, during his visit to Ireland some years ago, was during with a mer-thant at Slica. He had eight heautiful hildren. He had his wines and brandy on the table, and, of course, asked me to drink, and I had to give my reasons for de-Sining. This gave me an opportunity to out in a little temperance, and while I was making my little speech by way of apology I made this remark; "No relative or friend

making my little speech by way of apology I made this remark. "No relative or friend of roine ever fell through intemperance." I saw that this had struck him; his knife and fork fell from his grasn and he remained stigut for some seconds.

"Well," and he at length. "I am not that man, lay first Sunday-school superintendent was a man of genial solirit and noble mien. He went into the wine trade and died a drumkard before he was forty. My first class leader. I believe, was a good intelligent useful man, but he, too, yielded to the habit of intemperance, and died a drumlard. My own father suffered through intemperance."

"Yes," I exclaimed, and you yourself are sureading before your friends and your children the instruments of death which slew your first Sunday-school supernitend ent, your first class leader and your father. The very rope with which they were hung you are adjusting to catch your children. I cannot afford to put my head into such a

The Crusade in Brief. The life of man calls for the death of the

The life of man cans for the ablest physicians are ranging themselves in opposition to the liquor traffic.

A movement is now on foot in San Francisco to secure the passage of an ordinance raising the retail liquor license from 884 to \$500 per year.

For character, how stands the question of the saloon? Who needs to argue that? Why attempt the superfluous task of proving that the saloon is bad, demoralizing, degrading? To save American character we must destroy the American saloon.

A prohibition convention recently met at South McAlester to organize a Territor ial Christian Federation for the purpose of preventing the liquor traffic among In-dians

dians.

H. A. Ivy, secretary of the Texas Local Option Association, says that it has been carefully discussed and decided upon teask the Legislature to pass a law making it a finable offense to drink intoxicating liquor in a public place in a local option district.

In the city of Minneapolis, Minn., there are 390 saloons. These are confined in a are 3305 saloons. These are confined to an area of only one-twelfth of the city. In that district 147 policemen are required to keep the peace. In the other eleven twelfths there are no saloons, and in that vast district twenty eight policemen are considered sufficient.

## THE KEYSTONE STATE Latest News of Pennsylvania Told in

Short Order. In a lecture to Reading Coal and fron Co.'s foremen and employees on "First Aid to the Injured," Dr. George H. Halberstadt strongly urged that the use of whisky and other alcholic stimulants be avoided in cases of shock, stating that for an injured man

suffering from shock the best stimulant is strong, hot, black coffee, Policemen William Bosher and John. Donohoe, of Springfield Township raided several hay houses and arrested eight tramps who were asleep in the hay. The township commissioners are determined to drive tramps out

of the township, and this is the second raid that has been made.

Worcester Township was the successful bidder for the contract to construct four and one-quarter miles of State roads in that township. Is s not often that a township exercises to prerogative of bidding against outside bidders. The township's bid was \$11,200. There were four other bid-

Daniel Leightcap, of Lancasterville, was committed to the Norristown jail by Justice Day, of Flourtown. It is alleged that Leightcap entered the dwelling of William Henry Jones. 2 deformed negro, and stole three pair of shoes, several shirts and other lothing, and a pan of scrapple. eightcap was held in \$300 bail.

The Eastern Steel Co. has pur-hased the Fishback School building and grounds, adjoining its works at Pottsville. The school will be torn lown to make room for an extension

Five Italian laborers, employed on the Pennsylvania improvement work at the North Bend curve, near Caristiana, were burned to death and a dozen others were badly injured. Sims & Company, contractors for the company, had rented a warehouse, owned by Joseph C Pownall, about midway between Christiana and Atglen. This served as a bdging-house for sixty Italians and as a stable. After most of the Italians had retired a spark from an Italian's pipe fell into a vessel containing gasoline, with a vessel containing gasoline, with which he was cleaning a pair of over-alls. The structure was ablaze in an instant and before all the men could get out of the seething furnace five were overcome and they perished. The thers jumped from the third floor, where they were quartered, thirty-five feet from the ground. Several sus-tained broken limbs. Physicians were

tained broken limbs. Physicians were incredly sumoned from Gay and Christiana to attend the sufferers.

John Walker, the 12-year-old son of Thomas Walker, was accidentally killed by John Connor, at years of age, near Chester Heights, Connor had been shooting at pigeons, using a double-barreled hammerless gun. He had discharged one harrel, bringing down a bird, and was in the act of throwing out the shell when the secthrowing out the shell when the sec-ond barrel exploded, the ball striking Walker in the head. The lad's hat was blown twenty-five feet. Death was instantaneous. The shooting was purely accidental, and Connor, who lives at Rockdale, is almost crazed

by the occurrence Leedom Paimer, aged about 22 years, a motorman on the Philadel-phia and West Chester Trolley Road, was injured in an accident on the line. One of his legs was subsequently amputated at the Chester County Hospital He is a cousin of William C. Palmer, of Kennett Square, who was recently killed in the railroad wreck at Chadd's Ford Junction. The accident is said to have been due to a

number of young men went to the camp, and, after an argument, a fight occurred. One of the Hackers, it is alleged, destroyed some of the gypsies property. The two men in the gypsy camp followed the Hackers to their home, and, after tearing a por-tion of the fence down, smashed in the windows. Both sides were armed with shotguns and began firing, and

Joseph Carney, 13 years old, and his brother. Gerald, aged 7, of Dunmore, started into the woods to shoot birds. A short distance from their home Joseph handed the gun to Gerald carry and almost immediately it was exploded. The bullet entered the head of Andrew Golden, a 12-year-old boy, who was a short distance away, and he was so badly injured that he died

few hours later. While gunning near his home, in Lancaster, Enos Campbell, aged 16 years, was killed with his own weapon a double-barreled shotgun. In company with a younger brother, the boy started from his home toward a creek some distance away. The boys creek some distance away. The boys had climbed a fence and in getting over the older boy put the gun on the opposite side, stock first. In climbing the top rail he slipped falling on the gun. Both barrels were discharged, the charges of shot tearing away the top of his head.

Mr. and Mrs. Henry K. Walt, of Wyiscote, were both badly injured in

Wyncote, were both badly injured in a runaway. Their horse was frightened by an automobile at Greenwood Avenue and Church Road, Wyncote, and upset the carriage, dragging both occupants for some distance. Both Mr. and Mrs. Walt were badly lacer-

body. County Detective Jeffries promises the arrest of the murderer of little Mike Miorksi, who was killed near Phoenixville, some weeks ago. He said: "You can depend upon it that a man will be arrested within the next few days for that crime, and it will not be a member of the gypsic tribe. We now have good case, and have a large amount of circumstantial evidence pointing to a certain individual. The gypsies have removed from the neighborhood of Williams' Corner, but they will be here when needed in connection with the case

W. W. Brown and a party of friends while on a ramble on the mountains in the vicinity of Pottsville saw many grasshoppers in the snow along the roads. Weather prophets say this pressages a mild winter.

To aid Architect J. M. Huston in his plans to extend Capitol Park by acquiring the built-up district in the rear of the Capitol, the Board of Trade has appointed the following committee: Mayor Vance McCormick, Congressman M. E. Olimstead, J. Horace McFarland, Senate Libratian Herman P. Miller and George A. Gorgas.