"THE EVER PRESENT GOD" A Strong Sunday Sermon By the Rev. Dr. Lyman Abbott.

The Goal Toward Which the Transition of

Theology Should Lead Us.

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indicate the goal toward which this trans-tion should lead us; what is the Promised Land toward which we should look; what is the religious experience we may hope for in the future to take the place of this religious experience of the past, that has grown dim and indistinct and which is only half believed. In the first place, I am sure that, while we have been undergoing this change, forces without the church have been bringing to us a larger, if a vaguer, conception of God. God does not work only through the church. He does not speak only through the preacher. Religion is not a spiritual conduit through which the grace of God does not corre in par-ticular channels of grace alone. The Bible was it falls like a gentle rain. It is univer-ind among the forces that we have con-sidered forces for skeptuism, for the forces of religion and, I think, a nearer view of God. I am not going to try to state the performed and by stating the fact. Her-ber Spencer has summed up in a single sentence what he thinks is the result of and all the mysteries by which we are vurounded nothing is more certain than that y from which all these things pro-ruounded nothing is more certain the fact my streines by which we are vurounded nothing is more certain than that was rever in the presence of Eternal the try, from which all these this pro-find God, though in some period. God and energy here. Yea, as even in the presence of the other as taught is this; You find God, though in some period. God and intervening now and then in spe-cial necessity; you a, not to think of God as the eterning energy here. Yea, as even in the presence of the certail energy – sliways or the grave out the period of as the eterning energy here. Yea, as even in the presence of the certail energy – sliways of the cevery lime. reating, always controlling—in the growth of every flower and in the perfume, in the flight of every bird. Science says that God is not remote. He is here, and you can go out into the Prospect Park this afternoon and find Him in the brown trees, beneath the ground, and in the hidden life that next spring is to burst forth. for God is life, and there is no explanation for any of the phenomena of life except in the indwelling of the Eternal. If we turn from science to literature we find a much closer and more sacred and truer and diviner interpreta-tion of the change that is soming over the thoughts of men. The poets are all pro-phets. They tell us beforehand what is from Tennyson: "The sun, the moon, the stars, the sea, the blowed the sound the stars.

We are to see not only what God has done in the past, but what He is always from the past, but what He is always here always is in it. forgiving, pilying, and here always is in it. forgiving, pilying, and here always is in it. forgiving, pilying, and we do not know it, but He is always here, in the mean and here always here, we do not know it, but He is always here, in the mean and here always here, in the second of the boon again." To the Phatese, "Woe unto you that devout widows' houses:" In the weening elsers, "The brother is not dead. There is no devig," to the penitent sinner, crushed by the memory of a wasted life. "Go in nueves drives in the slow at the cross to much here are forgiven there." The life of Christ did not slow at the cross to much the trill any thick we have looked at the resurcetion the liftle. Christis is a con-tent with a we look at the cross to much the twe of men. My concention of the Bible here always it is here and cow the bible we always it is here and cow the Bible we alway it is here and cow the Bible we alway it is here and cow the Bible we alway it is here and cow the Bible we alway it is here and cow the Bible we alway it is here and cow the Bible we alway it is here and cow the Bible we alway it is here a to be start and for the intersout not only in the devout bet always when the experiences of men. I believing the he conductor. The Bible evens the bible always the idels unon which we have connoted and the down which we have and which we have connoted accord in time (all times are transition times) and taking away the idels unon which we have conductor. The is God substitution in the all times are transition times in the index of the the the context and the is here and taking away the idels unon which we have connoted and the is the may contain and and the is the may contain the shore the is end to be the always is the is a con-text and the may earry as back to prove the thet He may carry as back to prove the the may carry as back to prove the the may carry is be the the th

and taking away the idols upon which we rested, and which we have counted sacred, in order that He may carry up back to Himself: and that, if we take the exper-ience of the past twenty centuries and un-derstand the message it sends, its litera-ture, history and religious life arisht, we shall find it all explains these words of St. Paul: we are not to ascend into heaven to fring God out of the past, nor look to the future, but we are to look shout us and onderstand that He is still directing the destiny of nations and ourselves. We are to look within us and know that the aspir-tions, the desires, the disatisfaction in yingelves, the longing for something higher ind better-these are the voices of God. He was always and always will be in His world; and through the church and the Fible and by the revealion of Himself in the Christ. God manifest in the fiesh. He is bringing us, not to the church, but to the Bible, not to the mediator, but to imaself. He ever lives, He ever indwels 'elever than breathing, nearer than hands or feet."

Perfect and Not Perfect.

A little calm reflection and careful study the Bible would relieve many persons needless perplexity in regard to the use the term perfection as applies to the

of the term perfection as applies to the Christian. Every true Christian is perfect in the mass of being a real Christian, and of hav-ing all those things which are essential to constitute him a Christian. If any part is lacking he is not a whole-a perfect-Christian. What these parts are which tre necessary to constitute one a perfect Christian it is not now my purpose to con-sider. It is to the necessity of all parts being present in order to the being of the real Christian that I call your attention. Take a young horse for an illustration. If there is a foot missing, an eye injured of ony other part damaged or lacking, we mannot say it is a perfect horse. But if all the necessary parts are there, although the nimal may be young and untrained, we any it is perfect. But there is a perfection thas not reached. It is to grow, to learn, to develop and so go on unto perfection. to develop and so go on unto perfection. It may live to reach a point beyond which it cannot grow or develop. It has reached its perfection. It was a perfect horse when it was young and small. It is a perfect horse, now it has reached its maturity or

Christian. Growing out of the above is also another fact which must be borne in mind, and that is, the true Christian is ready to die at any time, and is just as much entitled, to a home among the redeemed in heaven if he die when just converted as when he may become very advanced. His title and fitness rest in the fact of his relation to the atonement. "He that believeth hath uife."

INTERNATIONAL LESSON COMMENTS TOR JANUARY 15.

Subject: Jeans Wins His First Disciples. John J., 35-51-Golden Text, John i., 49-Memory Verses, 40, 41-Commen tary on the Day's Lesson.

I. John directs two discripts to Jesus (vs. 35-39). 35. "The next day." There were three days of testimony of John to Jesus: I. To the deputation from the Sanhedrin (vs. 19-25). 2. Publicly, to the people (vs. 29-34). 3. Privately, to two discripts (vs. 35-37). "John stood." "Was standing." R. V. "Two of His discripts." Andrew (v. 40) and John, the author of this book, who modestly avoids using his own name.

with name. 30. "And looking," John fixed his eyes upon Him, singling Him out and regarding Him with apecial attention. "Behold the Lamb of God." (The R. V. puts a comma free biold after behold; an interjection, not a verb). All the lambs hitherto offered had been furnished by men; this one was provided by God, as the only aufficient sacrifice for the sin of the world. His words would be to them equivalent to a command to fol-low him. How faithful John was in his office as forerunner! He did not think of his own honor or popularity, but, conscious that he must decrease, he is anxious to have his followers become true disciples of Chaits

have his followers become true disciples of Christ. 37. "They followed Jeaus." They un-derstood John's meaning and immediately did as they were directed. It would be well if all would immediately follow Christ. We should follow Him as our Redeemer, Pattern, Guide and Shepherd. They may not have intended to leave John's leader-ship permanently. 38. "Jesus turned." He was ready to give them a hearry wel-come. "What seek ye?" What is your desire or request? Jesus knew they were seeking Him, for He knows all hearts, but He desired some expression from them. seeking Him, for He knows all hearts, but He desired some expression from them.
"Rabbi." A Jewish title of honor for men of learning, meaning 'teacher, 'master."
Thus they at once recognized His superiority and their ignorance. "Where dwelleset Thou?" 'Where art Thou staying?" He had no permanent place of abode in this locality.
39. "Come and see." A kind invitation to them to go with Him to His place of abode. "The tenth hour." St. John was so impressed with the first interview with Jesus that he remembered the hour.
II. Several other disciples called (vs. 40-46).
40. "One-was Andrew." A name of

10.46). 40. "One-was Andrew." A name of Freek origin signifying "man." He be-onged to Bethsnida (v. 44), and was a lisciple of John the Baptist. He resided Greek Greek origin signifying "man." He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. He resided afterward at Capernaum (Mark 1:29). The other was John, the writer of this account. "Peter's brother." And the elder of the two. The bestowment of this designation on Andrew shows that this gospel was written when Peter's name was widely recognized. 41. "He findeth first" (R. V.). It is supposed that at the same time Andrew went to find his brother Simon, John also went and found his brother James and brought him to Christ, but Andrew found his brother first. This was a true missionary spirit. God's salvation is so good that those who experience His love are always anxious to bring others into the same holy relation. "Found the Messias." He speaks exultingly. Aroused by John's faithful testimony concerning the coming Messiah they were ready to receive Him when they saw a few true marks of His Messiashiship. "Being interpreted." Messias is the Hebrew word and Christ is its Greek interpretation.
42. "Brought him." Andrew thrices brings others to Jesus: I. Simon. 2. The had with the loaves (chap. 6:8, 9). 3. Certain Greeks (John 12:29:22). In these thrace incidents John gives the key to his character. "Beheld him." Jesus at once knew Simon better than Simon knew himself. "Cephas—stone." Petros, or Peter, has the same meaning in Greek that Cephas has in Syrine. The name was given him to describe his character, which was." "stift, hardy and resolute." The new name, "stift, hardy and resolute." The new set at the unit of Gillee, and "on the journey fell in with another young fisherman, Philip of Bethasida, "Follow Me." This according to communic test of the with the same the young fisherman, Philip of Bethasida." "Follow Me." This count of the shourney fell in with another young fisherman, Philip of Bethasida." "Follow Me." This

it was young and small. It is a perfect horse, now it has reached its maturity of perfection.
The case is somewhat similar with the Christian. When the sinner believed with his heart and received the Holy Ghost he became a Christian. He had all the parts necessary and in this sense was complete or perfect. But he is young, weak, imma ture and needs to go on unto perfection. This perfection is before him in the person of the man Christ Jesus, and he at once commences to seek to be like Christ. All his life long he may be developing and yoing on unto this perfection. The perfection. This perfection. This perfection. This perfection. This perfection. This perfection. This perfection. The perfection. This perfection. This perfection. The perfection. This perfection. The perfection. The perfection. This perfection. The perfection. This perfection. The perfection. The perfection. The perfection. The perfection. This perfection. The perfection. The perfection. The perfection. The perfection. The perfection. This perfection. The per

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THE SUNDAY SCHOOL. CHRISTIAN ENDEAVOR NOTES THE GREAT DESTROYER SOME STARTLING FACTS ABOUT JANUARY FIFTEENTH. THE VICE OF INTEMPERANCE.

Tectotalism and Longevity - Figures Which Are an Unanswerable Argu-

ica and Anstralia. Dr. Bennetti may, if he chooses, chal-lenge the conclusions which I draw from them, but when he challenges the figures themselves (and he is the first man, as far

It will be observed that during the stren-

(Excluding first five years of assurance.) Experience 1846-1901.

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hallenges. Yours, etc., THOS. P. WHITTAKER. 13 Taviton Street, Gordon Square, W. C —The Alliance News.

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the Best and Longest Lives.

ment in Favor of Total Abstinence For

"Am I My Brother's Keeper?"-Gen.

4, 8-15. (A Temperance Tople). Scripture Verses.—Lev. 19, 14; Jer. 1, 6; Luke 11, 52; 17, 1-2; Rom. 13, 10; 14.13, 21; 1 Cor. 9, 12; 10, 13.

We desire to call special attention to the following figures which this letter of Mr. Whitaker's to the editor of the Moraing Leader so strikingly set forth. They are an manawerable argument in favor of to-tal abatinence for the best and longest line. Lesson Thoughts. The laws of the state and the laws of simplest morality hold man respon sible for bodlly murder of, or physi cal injury to his brother. What, then, must be our accountability, before the To the Editor of the Morning Leader: To the Kaitor of the Morning Leader: Sir-In your issue of Saturday last Dr. Selfe Bennett is reported to have said: I challenge the figures on which Mr. T. P. Whittaker, M. P., bases his statement that during the stremuons working period of life a man's chances of longevity are forty per cent. Detter if he is a tectotaler than otherwise perfect justice of God, for the spirit ual death of anybody? Our responsibility for others does

not cease when we have merely re-frained from doing them any positive injury; it is our duty also to go after those who have straved, and netively seek to save those that are lost.

Selections.

Come, let us work for Jesus By faith and earnest prayer. The wandering ones from Jesus Should claim our constant care. Then let us work for Jesus

Before the sun goes down; We've hearts to win for Jesus Ere we can wear a crown. Inquire diligently what blood mort

gage there is on your property in the interest of missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if he finds your health invested in superfluous luxuries, or hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost. Amid the snares misfortune lava

Unseen, beneath the steps of all, Blest is the love that seeks to raise And stay and strengthen those who

fall; Till, taught by Him who for our sake Bore every form of life's distress, With every passing year we make The sun of human sorrows less.

The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world.

Cherish good that still survives;

Soar to realms of light above, may say, "Dear Father, love us,

JANUARY FIFTEENTH.

Am I My Brother's Keeper?-Gen. 4.

The question of our lesson is a live The hosts of evil in this world one. are seeking to obscure this issue. They ask to be let alone. But we cannot let them alone and maintain a clear conscience. The vices which prey upon society, the wrongs and in justice which obtain in the world, must be overthrown, for we are responsible for them. As Alpine travel-ers are bound together by ropes, so members of society are bound to the gether. We cannot escape if we would our share of blame for the evils permitted.

worthiness, but we have a relationship to the poor. We must give help when We must remove the causes needed. of poverty. We are to insist upon justice in their treatment. And we are to give them ourselves, better than money or food.

Paul taught the duty of Christian self-denial for others no meat if that made his brother stumble. This may be carried to fanatical extremes, but the principle is a true one. We are to help the weak, not scorn them. This principle applied to all questionable things will settle them rightly. Shall I indulge "In intoxicants? Shall I dance and play cards? Shall I attend the thea-Well, are you responsible for influence? Are you your brother's keeper? The law of the lesson will lead us to refuse to do many things because it will cause a weak brother to fall. We are here not to hinder. There are so many helpful things we can do This whole trouble in the industrial world is from some violation of the law of brotherhood. Why almost civ-Il war in Colorado? Why strikes and iolence in Chicago? Why mutterings in the mines and factories north, east south and west? The law of brotherhood is violated. "The Man with the Hoe" is oppressed. The tollers are burdened. Wrong on both sides, no doubt, but wrong because it is the non-recognition of this principle, that I am my brother's keeper. Every Epworth Leaguer is a brother to every lost soul. Are you seek-ing to save him? Do you realize that you are in some measure responsible for his soul? Do you know that if you neglect duty his blood may be on you? This is a season of opportunity. Are you using them for the salvation of their souls? You are your brother's keeper. You are more. You are his brother. You ought to help him and save him. Our duty is not done when we simply do no harm. Ye are to be positive factors for good. Look out for your brother. He is in danger.



ACCEPTED OFFERINGS. C. L. GLANVILLE.

It was only a flower, a fair white flower, I laid at the Master's feet, But others had brought Him their golden store From the waving fields of wheat:

And my tiny gift was so (rail and small I scarcely thought He would beed it at all,

It was only a smile and a loving deed To a needy, suffering one. And a helpless hand I lent to some Who were weary and undene: But I did not know that the Lord was

When another's burden I tried to share,

t was only a tear that sadly fell

O'er another's was and sin. And oh, how I longed of His love to tell, Who had died that soul to win! But I had no words that my thought would

than otherwise. The igures referred to were those of the mortainty experienced by the life office of which I have the honor to be the chairman and munaging director. They cover a pe-rid of sixty years, and they deal with something like 60,000 lives, among which there were about 14,000 deaths. The records and statistics have been most accurately and carefully kept since 144, under the supervision of some of the most eminent actuaries of their time, and have been circulated and which discussed among the insurance authorities of Amer-ice and Anstralia. Dr. Bennett, may, if he chooses, chalframe; I could scarce g'en whisper the Master's

But the dear Lord smiled on my tiny gift, And my deed of love He blest: He bade me to seek out the wand'ring one, And tell of His own sweet rest. "Thou needest no message, My child," waid He, "But to tell of the love I gave to thee." —Lo vion Christian. themselves (and he is the first man, as far as I am aware, to do so) he challenges figures which are beyond dispute. These figures show the rate of mortality per cent, per annum among the abstainers and the non-abstainers from the use of in-toxicating liquors who have been assured in our life office. Commenting on them I said:

The Making of a Christian : His Birth.

<text><text><text><text><text><text><text><text><text> It will be observed that during the stren-uous working years of manhood, from twenty five to sixty years of age, the an-nual mortality rates among the abstainers were, on the average, forty per cent, lower than among the non-abstainers. That is an enormous difference. The figures upon which that remark was based are as follows: ABSTAINERS AND NON-ABSTAIN-ERS COMPARED.

It will be interesting to know precisely what it is in those figures that Dr. Bennett

Nodern Daniels. Tresident Lincoln was one day dining wife a party of friends, when one of them offered him some wine, and rather rudely tried to force it upon him. Mr. Lincoln inally replied: "I have lived fifty years without the use of intoxicating liquors, and I do not think it worth while to cleange my habits now." It is related of General Wm. Henry Harrison by one who knew him well, that while he was a candidate for the Presidency, at a dinner, a New York gouleman, offering a toast, asked: "General, will you not favor me by drink-ing a glass of wine?" The General politely declined. Once again he was urged to drink a glass of wine. This time he rose finded way: "Gentlemen, I have refused twice to partake of the wine cap. That should have been sufficient. Though you press the portals. I made a resolve when I started in life that I would avoid strong drink, and I have been tooken it. I am or of a class of seventeen young men who

It is mysterious, as mysterious as the night wind that Nicodemus heard "moaning along the narrow streets of Jorusalem." But it is certain, as the wind is. No one that is born again will be unconscious of it or doubt it. For it will transform his entire life, as the wonderful light in Goethe's lovely tale, placed inside the isherman's huit, gradu-ally transformed its logs and boards to gisaming silver and changed all its ugli-mess to beauty. Is ours this transformed life? Has the Spirit of God lifted us up, out of our frets into His peace, out of our weakness into His power, out of our sins into His purity, out of our shame into His glory, or are we still living "to the flesh?" Not for an hour longer need we go on in the lower life, for the glad new birth is to be had for the asking.—Sabbath Reading.

God Heard Their Prayers.

God Heard Their Prayers. Miss 1. Wilkins tells of a converted find who believed that God would hear the prayer of His children if they prayed heard the story of one of our leaders with root the story of one of our leaders with root to the threatened drought of last month. I had suggested that a Monday be observed as a day of fasting and prayer four rain. This old man went back to his from village to village with a gong, and al-ter assembling the inhabitants asked them if they wanted rain to kneel together while he pleaded with the God of heaven to give them their request. The people were all raw heathen, but almost without exception, he told me, they willingly came of did as he directed. He arrived home faint and weary late in the day, and has housekeeper, an old annt, had prepared how faint and weary late in the day, and has housekeeper. An old and, had prepared the should break faith. The next day a hastarted another round, but before night he held on all day, meeting with willing-ness to pray in some. On the Wednesday he had to return owing to the heaver y rain. As he passed each village in the soaking the and quite we through, the people all an and quite we through the people and the calling out—God has heard your prayet—He is good—the gospiel hall people ave much merit."

THE KEYSTONE STATE

Latest News of Pennsylvania Told in Short Order.

Predicting that would die at midnight, Miss Agnes M. Tully, aged 22, of Sum-mer Hill, summoned the members of her family to her bedside and bade them farewell. They endeavored to cheer her up, but she insisted the end was nigh. At the stroke of 12 she passed uses. Communition was the cause of away. Consumption was the cause of

death. Mrs. Elizabeth Soyder, in court at Pottaville, charged her husband, Frank pottaville, charged her husband, Frank Pottaville, charged her husband, Frank Snyder, with having attempted to poison her, but the jury acquitted him. Mrs. Snyder charged that her husband de-posited a quantity of poison in her cup-of coffee on the evening of November. 18 Inst white she was upstairs, where she had gone at his request to get his tolacco. When she same downstairs, she said, she heard the rustle of a paper she said, she heard the rustle of a paper in his hand and saw bubbles in her coffee cup, which aroused her suspias. Fearing to drink the coffee, she it for examination. Dr. Charles, Lawall, of the Philadelphia College of Pharmacy, testified to having found in the coffee twenty grains of copper sulphate and fifteen grains of tartar emetic, or antimony. Dr. A. H. Hal-berstadt, of Pottsville, testified that the quantity of poison was sufficient to prove fatal if retained in the stomach.

I. M. Beiz has been appointed post-

master at Rupert. A house bolonging to Albert Schnee, at Mt. Pleasant Mills, Snyder County, was destroyed by fire, entailing a loss of \$3000.

A derrick fell on Edward Bright, at the Cruse Kemper Company's works, Ambler, and broke both his legs. One of the legs was amputated. The Snyder County School Directors*

Association, at its annual session elect-ed John Y. Shindel pre-ident and P.

Scott Ritter secretary. Rev. A. S. Aiken, pastor of the Lower Chanceford United Presbyterian Church, Airville, has completed the thirtieth year of his pastorate at that church.

The York Board of Health will ask the City Council for \$12,000 to wipe out its indebtedness, establish new departments, increase salaries and pay its run-

The prison inspectors of Northamp-ton county passed resolutions calling the attention of the County Commis-sioners to the crowded condition of the prison and asking that the structure enlarged.

Although the freshmen of Susquehanna University worsted the sophomores in the annual flag scrap, the sophomores turned the tables by stealing away un-noticed to their annual banquet, held in Williamsport.

A bitter fight is being made to oust Prof. P. H. Bridenbaugh, former pres-ident of the State Poor Directors' Association, from the almshouse stewardship in Blair county. His opponents are H. S. Wertz and Tradeus Lingenfelter.

S. Werrz and Tradeus Lingeneuer. Thieves entered the Pocono Inn, a large summer boarding house estab-lished by members of the Society of Friends in Philadelphia, and stole a quantity of bed clothing. Recently two other hotels in the Poconos were ransacked.

At the funeral of David Fahs, who was engaged in charity work in York, a letter which he wrote on November 4, 1869, was read. In this letter he said he consectated his life to the Lord.

the consecrated his life to the Lord. Upon the envelope was written: "This letter is to be read at my fumeral, and is not to be opened until them." The report of County Auditors R. R Trauger, R. Monroe Stout and Ezra Michener shows that Bucks county's total expenditure for the cost enveloped total expenditure for the past year was S146.659.57, or \$16,295.03 in access of the previous year. The balance in the treasury is \$5893.to, with an outstand-ing indebtedness of \$17,000.

George A. Depue, of Easton, has commenced suit to secure \$11,385 damages from Upper Mt. Bethel Township for injuries received and losses sustained on August 23, 1904, when a bridge in that township collapsed beneath his automibile, precipitating him to the bed of the creek, twenty-five feet below. An unidentified Slav employed by II. S. Kerbaugh & Co., railroad contractors, engaged in constructing the Pennsyl-vannia Railroad Company's grade freight line was shot and killed at Colemanville, by H. A. Klensing, of Cum-berland County, who was in charge of the firm's commissary department at that point. Klensing, it is asserted, went to the hut occupied by the Slav, who was known only by number, to erect a partition in the building. An alteration followed and Klensing pulled a revolver, firing at the foreign er. The bullet struck the man in the head. After the shooting Klensing disappeared. Papers found in the shanty show that the dead man has a wife and six children in Russia. No one in the foregn colony of the rail-road workers can identify the dead man. Professor Benjamin W. Frazier, a member of the faculty of Lehigh Uni-versity, died at his home in University Park of paralysis. He became while crossing on a ferry from New York to Jersey City, and soon after boarding the train for South Bethlehem became unconscious, remaining in that condi-tion until his death. Prof. Frazier was born in Philadelphia in 1841 and in 1850 was graduated from the University of Pennsylvania. He then studied abroad for several years. He was appointed to the chair of mining and metallurgy at Lehigh University in 1871, since which time he had been connected continuously with that institution. At the time of his death Dr. Frazier was professor of Mineralogy.

E'en as we have shown our love. **EPWORTH LEAGUE LESSONS**

8-15.

There may be a difference in-

Let us reach into our bosom For the key to other lives, And with love toward erring nature, So that when our disrobed spirits

Let me read one such interpretation. It is from Tennyson: "The sun, the moon, the stars, the sea, the hills and the flowers, are not these. O, soul, the vision of Him who reigns? "Dark is the world to thee; thyself art the reason why. For is He not all but that which has power to feel. I am I? "Glory about thee, within thee, and thou fulfillest thy doom. "Making Him broken gleams, and a stifled aplendor and gloom. "Speak to Him, thou, for He hears, and spirit with spirit can meet. Closer is He than breathing, and nearer than hands and feet."

Times.

feet." The universal presence, universal com-munion, in the hearts of men, as it was in the heart of Moses; in the hearts of wea-ried souls, as in the heart of David when he wrote the Twenty-third Paslm; in the hearts of disconsolate souls, as in the heart of Isaiah; in the hearts of men now, as in the hearts of men then—a living

hearts of disconsolate sculs, as in the heart of Isniah; in the hearts of men now, as in the hearts of men then-a living presence. We are not to ascend into the heavens to bring Him down from a great white throne, but to look within. In thins heart thou shalt find Him. "This is the gospel of faith," says St. Paul, "that we preach unto you." And so with prayer. It comes in our experience- just this: Spirit with spirit meeting, spirit with spirit talking. Not the going after something, though it may be that, but the receiving something, pre-eminent communion, fellowship, compan-ionship. It is this conception, into which some of us have come unwillingly: into which some of us have drifted, we do not know how; into which some have grown gradually and some with a wrench 'srom which we have not recoverd—this concep-tion of the universal presence which might perhaps have the effect of a denial of the personality of God were it not for the meaning of Christianity, and that mea-mage we undertake to couch in accurate theological phraseology. Because we do meed a personification of the Eternal, be-waves much theys come inness that we Asological phraseology. Because we do need a personification of the Eternal, be-ran see, some conception that we can prace, some conception that we can make flim of stone, we make flim up in our imagination. And after all, whether that image hangs on the wall, or is pic-tured in stone, or is simply engraved on our brain. It is still an thel, a something that stands for reality. God save, "I and before or grass. The agnostic is right in string the you do not know flim," but in ar-der the you may know flim i but in ar-der the you may know flim i but in ar-for duell among men and fill one human for dwell among men and fill one human by the hand, into whose eves you can take

Re-read these plain words, kind reader, and ase if they are not clear and true, May the Lord make them a blessing to you!-A. T. Scott.

Withholding Judgment.

Withholding Judgment. Why should we be harder on our friends than the law is on a suspected prisoner? Are not most of us quick to count a friend guilty until he is proved innocent? It mat-proved one's dependableness, and love, and good judgment; if something happens islent or outspoken condemnation is likely to be instant, instead of withholding judg-ment until all the evidence is in. It is hu-miliating, a few hours or a few days later, nocent of the seeming carelessness, or un-kindness, or wrong; but this does not pre-vent the same quick condemnation the maxime. He is a rare soul who keeps independent. But it is fairer, and it makes its poise of trust and love when he cannot anderstand. But it is fairer, and it makes its sweeter, to do so. — Sunday-School Times.

The Work That Endures.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust, but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-man, we engrave on those tablets some-thing that will brighten all cternity.-Dan-iel Webater. man, we en thing that w iel Webster.

Your Responsibility.

God holds you responsible for your na-ture plus your nurture, for yourself plue your possibilities.--M. D. Babcock.

Source of lvory Supply. During a recent visit to the London

docks the queen of England was in formed that the stock of lvory then shown represented, on an average, the annual alaughter of some 20,000 African elephants. This statement has heen contradicted. One importer states that at least 85 per cent of the supply is "dead ivory," mainly obtained from, hoarded stores of African chiefs, who are shrewd enough to put their com modifies on the market only in driblets. The most interesting part of the letter is, however, the statement that the great bulk of this hoarded ivory is cotained from "elephant cometeries"-spots met with here and there in the jungle, where elephants have resorted for centuries to die. Much of the ivory that comes to the

market may, therefore, according to

old.

the old Robert B. Thomas almanae now being burned a) the fire station from 1811 to the present year. and at city hall.

Longest Pastorate on Record.

To the Rev. Laban Alnsworth must in all probability be given credit for holding the longest pastorate, over one church and people that ever was known-seventy-six and a half years. He was born July 15, 1757, in the little town of Woodstock, Connecticut, says a writer in Every Where. When just "of age," he was graduated at Dartmouth college-then the reigning educational institution of America. A year later he was given a license to preach.

His first charge was at Spencerport, N. Y., and in 1871 he went to Jaffrey, N. H., where he commenced a pastor ate that for length and continued, steady effort, has never been paralleled in the world.

this letter, be several hundred years Wood Cut During Coal Strike. The last of the wood that the city Interesting File of Almanacs. Among the possessions of William S. Boothby of Cornish, Me., is a file of H., at the time of the coal strike, is

RAM'S HORN BLASTS

THERE is no follow. lowing without forsaking Love is the secret of learning. Prayer gives wings to our wok. Faultless men are likely to be forceless. Workers for God 8 must be walters on God.

No true soul is tent to continue in doubt. The uninfluential man often has the

most influence. No man's back ever breaks under the burdens of others.

Songs of triumph are often for the conquered and the slain.

A man's power on earth depends on his connection with Heaven. The devil never really hates us until

we begin to love our enemies. Thoughtfulness doubles the value of

a gift and often halves its cost.

Christ's yoke is built for two and so becomes a bond for Him and you.

drink, and T have bever broken it. I am one of a class of seventeen young men who graduated together. The other sixteen hilled drunkards' graves, all through the pernicious habit of wine drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now? Similar courage in refusing wine has been shown by Hayes, Garneld, Colfax, Henry Wilson and General Miles. The latter re-eently went around the world, and though daily in banquets where every one else-drank, took not a drop himself. That took greater courage than any of his battles. When you are with the Romans do as the Romans ough to do.

Poison and death the cup contains, Dash to the earth the tempting bowl; Stronger than bars and iron chains This power that captive leads the soul."

Are the British Deteriorating?

In consequence of startling reports brought to the War Office by recruiting officers that the British as a race are de-teriorating in physique, a committee 'of the Privy Council was recently appointed to investigate investigate. The necessity for the inquiry is empha

The necessity for the inquiry is empha-sized by a paper which was read recently before the society for the study of inebriety by Dr. Robert Jones, medical superintend-ent of the Claybury asylum. Dr. Jones does not mince matters. He believes that the deterioration exists and that it is largely due to intemperance. In support of his theory he gave some figures, of which the following are the most striking:

striking: Of the 116,000 cases of insanity at pres

Of the 116,000 cases of insanity at pres-ent in asylums probably 11,000 male and 6000 female cases are the direct or indirect outcome of alcoholic excess. Of the 35,916 persons admitted to the London County Council asylums between 1893 and 1902, twenty-one per cent. of the women and eleven per cent. of the women owed their insanity to fuquor alone. Alcohol, Dr. Jones believes to be devital-ising not only to the individual, but also to the race. The community loses by its interference with the working power of the skilled craftsman and the artisan, and the presence of the inderiate injures the younger generation directly by neglect and craft, and indirectly by evil influence and example.

Death's Bargain Counter.

"Woodst alcohol with me?" Punned the barman blithe and free: "I can serve you best old whisky, two for five!

This makes suicide quite cheap. For just drink before you sleep. And the Coroner won't know you've been alive?" —The Analyst, in Towa Topics.

The Crusade in Brief

The outlook for temperance was never more encouraging. It occupies a larger place in the public eye than at any pre-vious day.

Herr Ernst Kraus, the German tenor in the corps of the Metropolitan Opera House in New York City, is on record as saying that a beer drinker cannot be a great sincer great singer.

The Liquor Dealers' League has raised \$5,000,000 to place ten picked men as lobby ists in Congress and in every State Legis-lature in the United States to secure the repeal of all restrictive or prohibitory laws and the passage of laws favoring the trade. The here that name The beer that makes the brewer is the beer that makes the bums.

A son of a drinking man or woman has less chance of health and active mental faculties than of total abstinence parents. Statistics show alarming facts in this ticular.

An eminent doct in New York City found over seventy per cent. of the chil-dren of drinking parents afflicted with or-sanic or nervous discuss in a large number examined.

In Ohio during the past year there has been ten mon executed for murder, an five more convicts are awaiting the day their execution. This is a terrible recor-and it is, without doubt, chiefly due to the democratismes murder-inciting work of the salcons, says the Religious Telescope.

Begin With Little Things. It is God's plan to begin with little things, with weak things, and even bad things, and to develop out of these things greatness and strength and glory. The world begins in chaos, the oak begins in the acorn, and the river begins in the tiny spring, or rather, in the thin vapor float-ing in the upper air. Mentally, morally and spiritually the human race began as a little child, and every new member of the race has to begin at the beginning again, as a little child.

Character Building.

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in divine injunctions to "grow in grace" and to "press toward the goal of the high calling of God in Christ Jesus."

Pride Causes Worry.

The greater half of our worries, certain-ly the most irritating half, comes from our pride. Care hath many wives, but I think conceit hath horne him the most children, and these the most greedy and unruly of them all. To humble ourselves is to he rid of many of our heaviest burdens.—Mark fur Pearse. of many of Guy Pearse.

Pleasant Duties Easy

It is easy to do our duty as long as it pleasant, but it is the duties which run against our inclinations and thwart our de-sires which work out the most good to us when we obey them.—Rev. Joseph Vickery.

One never secures the essentials without slighting some non-essentials. The golden age is not coming in by means of the copper collection.

When innocence is dependent on evi-dence it is innocence no longer. No power comes of the steam made by pouring cold water on warm zeal.

Whatever a man thinks most worth hile that is the object of his true wor

ship. Some men complain because they are choked trying to cat the table instead of the dinner.

Frank Grim, 50 years old, an itiner ant photographer, was frozen to death on the street in Hanover. His body was found in the snow,

A Woman who said she had traveled to Chester from Austria in search of her husband, who deserted her some years ago, caused the arrest of Alof Monika, who she says is her husband. She says that when she went to the house where Monika lived and tried to get him to leave with her he refused and struck her several times. Aldernion Thomas Holt held Monika under \$200 bail for court.

Saveris Gluialella and Frank Bruno, employed by the Pennsylvania Rail-road Company to clear the tracks of anow drifts in South Harrisburg, were struck by a train. Ghualella was killed and Bruno was so badly injured that he may die. Dominico Augonenio was killed the same way several hours later in the West Harrisburg yards. The Camberland County Commis-sioners have reduced the tax rate from, a to alfs mills.

The National Association of Au-bon Societies, for the neatection of we hight and sminute, of New York on this incorporatel.

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