Makes a Benutiful Commentary on the Briefest Yet Most Comprehensive Biography Ever Written-

BROOKLYN, N. Y.—The Rev. Charles E. Benedict, pastor of St. James' M. E. Church, Eighty-fourth street and Twenseth avenue, Bensonhurst, preache a Suniay morning on "Divine Companionship." Che texts were from Genesis v:24: "Enoch walked with God, and he was not, for God look him." and Hebrews xi:5: "Before his translation he had this testimony, that he sleased God." Mr. Benedict said:

This is one of the briefest yet most comprehensive biographics ever written. These passages, containing twenty-three words, tell us about all we know concerning this nan Enoch. Imagine the "cory of your fie told in three sentences! He walked with God, he pleased God and he was translated. This is the record of Enoch's fie. It reads more like an epitaph than a biography, yet I would rather have those first two statements true of my life than to have the most eloquent tributes or culofirst two statements true of my life than to have the most eloquent tributes or eulotishic praises ever written or spoken by men. To walk with God and to please Him! Do you know of anything more de-

Him! He you know of anything more desirable?

It is said that a man's walk is indicative if his career. Manner and gesture are an added to character. It is possible to make an estimate approximately correct of the ype of men you meet on the street by noting the poise and bearing of the average pedestrian. One walks with a firm, quick step, head erect, shoulders back, and you leel instinctively that he is an energetic, resolute, self-respecting man, bound to succeed. Another shambles by with shiftless gait, dragging his feet rather than lifting them, and you put him down for a loafer. A third glides along noiselessly, threading the man and you put him down for a loafer. A third glides along noiselessly, threading the man way in and out among the crowd, and you know intuitively that he is a sly, beheming trickster. Another walks with ansteady gait, stepping carefully, as if the pavement were rolling and bumping against us feet, and as with pitying glance you watch him stagger along you say. "The poor fellow is drunk." So a man's gait betrays him. His walk signifies the manner of his life.

One is likewise known by the company he keeps. We are largely what our friends.

of his life.

One is likewise known by the company the keeps. We are largely what our friends and companions are. Tell me the sort of persons with whom you associate, in whom you confide, to whom you go with all your troubles and with whom you share your every joy, and I will have no difficulty in satimating your character. To retain purity of character if one's associates are base and ignoble is an impossibility. And it would seem equally impossible to live an impure, vicious, wieked life if all our associates are noble and virtuous. We are influenced unconsciously by the words and actions of our friends. Like the chameleon, we take on the hue of our surroundleon, we take on the hue of our surroundings and reflect the likeness of our com-

punions.

The human heart under normal conditions craves companionship. From the beginning it was so. God saw that it was not good for man to be alone, so He gave him a companion and helpmeet. We are so constituted that we must have some one with whom to share our happy hours, some good, true friend who enters into our experiences with sympathetic appreciation, whose heart aches in our sorrow and rejoices in our joy.

The strangest truth contained in all God's wonderful volume of truth is that He who created the universes, the Lord God Omnipotent, whose wisdom is omnistience, whose goodness is perfection, whose is perfection, whose

He who created the universes, the Lord God Omnipotent, whose wisdom is connictience, whose goodness is perfection, whose name is love, that He should condescend to become the companion and associate of man, His creature. I said that this is the strangest truth. Let me take it back. There is one truth more astounding yet. The this-that man should refuse the friendship and disclain the companionship of Jehovah, his God.

Of all the divine humiliations what could be geater than this, that He should seek the friendship of mortal man and find it not? That He should offer Himself for the closest and most intimate relationship, as a companion for life's pilgrimage, a comrade for life's struggles, an associate and confidant amid all life's changing scenes, and yet be rejected?

The trouble is and has ever been when men have rejected God that they love the darkness yather than the light, because their deeds are evil. From the opening chapters of human history until now it has been true that man, the creature, has been true that man, the creature, has been out of harmony with God, the Creator.

It is refreshing, therefore, to find in the

It is refreshing, therefore, to find in the inspired record, amid the genealogies of ancient nobodies who lived long, hore children, and eventually died, the story of one holy life, a man who walked with God and who pleased God. From this fragmentary

holy life, a man who walked with God and who pleased God. From this fragmentary sketch of Enoch's life, reading between the lines and penetrating beneath the surface of the words which contain his biography, we may discover some helpful truths concerning divine companionship.

To walk with God implies, first of all reconciliation with God. Man by nature is not on good terms with his Maker. Tims was when the most loving intimacy and harmonious relationship existed between them. "Adam walked with God in the garden in the cool of the day." Not before Him as a herald, nor behind Him as a slave, but beside Him, as His companion, and I had almost said His equal. But something came between them. They had a falling out. As one has expressed it. "Sin came and opened the mighty chasm of separation, and since then the carnal mind has been enmity against God."

The Father's heart has yearned for reconciliation, but how could reconciliation be made. The heart of man was wholy estranged. An impassable gulf yawned the tween him and his Creator. He had sinned against Divine Majesty and forfeited the Divine favor. But

sinned against Divine Majesty and for feited the Divine favor. But

The love of God is broader

Than the measure of man's mind;
And the heart of the Eternal

Is most wonderfully kind.

Therefore, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins." determined to bridge the chasm, to heal the breach and win back the affections alienated by sin. He sent Christ into the world as Mediator. And He, who is our persee, "Hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity," and reconciled us anto God by His death on the cross.

Acceptance of Jesus Christ is the basis of reconciliation with God. On no other terms can our estrangement be healed. The trouble began when men insisted upon turning every one to his own way. The difficulties are perfectly and satisfactorily adjusted when man is willing to turn back into God's way. And whenever one reaches the point of willingness to accept Jesus Christ, then he begins to walk in aswness of hie, and walking thus he makes a discovery. He discovers that "Old things are passed away, and all things are become new."

Patrick Daley, of Boston, had the right

Patrick Daley, of Boston, had the right idea of the new birth. He we a Catholic by profession, but a drunkard by practice. He attended an evangelistic service and for the first time in his life heard the gospel. He made a complete surrender to for the first time in his life heard the gos-pel. He made a complete surrender to Christ, and was delivered from the bond-age of drink. A few weeks afterward he approached Dr. A. J. Gordon with a prob-lem which had perplexed him greatly. Said he: "You see, your reverence. I know a good thing wher I get it, and when I found salvation I couldn't keep it to my-m the found salvation I couldn't keep it to myself. Peter Murphy fived up stairs in the same tenement with me. He was a worse tronkard than I, it that could be, and we had gone ou many a spree together. Well, when I got aaved and washed clean in the blood of Jesus Christ, I was so happy I didn't know what to do with myself. So I went up to Murphy and told him what I had got. He was just getting over a spree and felt pretty sick and sore, and was ready to do anything I told him. So I got him to sign the pledge and told him Jesus clone could help him keep it. Then I got him on his knees and made him pray and surrender to the Lord as I had done. You never see such a change in a man as there was in him for the next week. I kept watch of him and prayed for him and

he was a different man. Well, come Sunday morning, Joe Healey called around to pay his usual visat. He used to come every Sunday and brings a bottle of Whisky with him, and them two would spree it all lay until they turned the whole house into a bediam. Well, I saw Healey coming last Sunday morning, and I was afrud it would be all up with poor Murphy if he got with him. I went down to the door, and when he asked if Murphy was in I said. 'No. Murphy is out. He don't live here any longer. So I sent Healey off and saved Murphy from temptation. But what I want to know, your reverence, is this, did I tell a he? I meant that the old Murphy did not live there any more. You know Mr. Moody told us that when a man is converted he is a new creature; old things have passed away. I believe Murphy is a new creature, and that the old Murphy does not live any more in that attic."

"If any man be in Christ he is a new creature on Old things are passed sway; behold all things are become new." After a man makes this discovery he begins to learn important truths. He learns that he must now walk, not after the flesh, but after the spirit. This is by no means an easy thing to do. I wonder how many have markered this art? "Its one that cannot be acquired in a single lesson. I sometimes think we shall never know perfectly how to walk after the Spirit so long as we bear this body of flesh. There is much misapprehension on this point. Not a few have been sorely perplexed, and some have been quite disheartened in their attempts to make the plain facts of their experience fit certain doctrines taught from the Scriptures. Here is a typical example. A young man entered upon the Christian life. There was no doubt as to the geauineness of his conversion. He accepted Christ intelligently, and with an earnest purpose to give Him a loval service. He had run the whole gamut of sinful indulgence, but the change in his life was a radical one. He ceased to do evil and tried to learn to do good. But he was hind sred by old habits and tendencies which

inne, but just as soon as he discovered his deflection he pulled back and got on the straight line again.

How aptly this illustrates the initial experience of a child of God. He starts out with the determination to walk in the footsteps of his Master. That is the central purpose of his heart. His new nature throbs with a single motive of loyalty to Christ. But in his immature condition be blunders, he flies into a passion perhaps, or indulges some old sinful habit, forgetting his new relationship with God, and he makes a crock in his furrow. But in the instant when he comes to himself he repents of his deflection and, fixing his eyes upon Jesus, he gets back on the line and tries again. Such deviations from the line of rectitude often dishearten young Christians. Their blunders of insuncerity. Walking with Christ in the school of experience they will learn that the evidence of their lovalty to Him in whose footsteps they seek to follow, is not found in the absolute perfection of their walk. The real test lies in their immediate repentance and turning back to the line when a deviation or deflection has been discovered.

A soul-inspiring truth that one ought to grasp at the beginning of the Christian life is that walking with God leads ultimately to God's house. A beautiful commentary on this point was that made by a little girl, as related by Dr. Morgan, of London. Her mother questioned her about the lesson learned at Sunday-school. She had been studying Enoch, and told her mother that he was a man who used to take long walks with God. And one day they went for an extra long walk and God said to Enoch, "You are a long way from home. Enoch, and you had better come in and stay with Me."

It has been truly said that: "Heaven is sometimes spoken of as a place, admission

It has been truly said that: "Heaven is sometimes spoken of as a place admission to which is gained by some lenient act of divine annesty. People speak of going to heaven as though it were a concert room, to enter which a ticket only is required. Nothing could be more unscriptural. Heaven is not a place into which we are admitted, but a place into which we grow. It is little short of foolish the way some talk of going to heaven when they die. They exclude God from their life on earth. They find no love in His presence here, Heaven would be a place of painful imprisonment."

Heaven would be a place of painful imprisonment."

The felicities of the heavening country will be conditioned largely upon our capacity to receive. And our capacity to receive will be determined by our ability to serve. The service of heaven will be a service of love. I think we should stifle in the atmosphere of heaven's love unless we had learned to breathe in its perity and live in its beauty here below. One must learn to keep step with Jehovah here and now if he would enter upon the joys of the divine presence hereafter. Learn to love what God loves, and hate what God hates. Get in step with Him to-day and let Him be your companion for life.

"They Shall See God."

A mighty twofold fact runs to and fro through all the earth and under the earth and over it high and far. Many do not see it or hear it and therefore do not feel it, but nevertheless there is no other thought so real, so vital and overwhelming known to science or history or revelation. This mighty fact is the immanence and the providence of Almighty God, as all things, through all things and for all things. He has created man and put Himself under universal and ceaseless obligations and responsibilities to His creatures.

To know this is an indescribable privilege, but to ignore it or treat it as a myth is the aeme of idiocy or perversity. To see the divine presence and power in all things that we see, and to discern Him wherever we go and wherever we are, is to liscern the revealed secret that "in Him we live and move and have our continued vistance."

And so it shall come to pass that the King's children shall all see

"Books in the running brooks Sermons in stones And good (God) in everything."

-Christian Century.

Gems Found in Maine. The minerals of Maine are beconing of world-wide reputation. The great aqua-marine, found in Stoneham, and probably the most valuable gem ever found on the American continent, as recently been purchased as a valuable acquisition to the crown jewels of Germany. The German prince, while in this country, saw the gem at Chicago and admired it so much that the government has been negotiating for it ever since, and recently sent a man over to this country, who finally succeeded in closing the trade, taking the gem back to Germany with him. At the world's fair at Chicago the gem was valued at \$30,000. It weighed 183 carats. One crystal taken at Paris, Me., this summer has been sold for \$500.

Paid Freak Election Bet. One of the Danbury, Conn., letter carriers paid an election bet by which he was compelled to travel over his route with one leg of his trousers turned half-way up to the knee.

INTERNATIONAL LESSON COMMENTS FOR JANUARY 29.

Subject: Jesus and Nicodemus, John III., 1-13 - Golden Text, John III., 16 -Memory Verses, 14, 15-Commentary

Memory Verses, 14, 15-Commeutary on the Day's Lesson.

I. Nicodemus comes to Christ (vs. 1, 2). I. "Of the Pharisces." A very strict and religious sect of the Jews. They were orthodox and beheved in the immortality of the soul and a future state. They laid great stress upon their traditions, esteeming them as highly as they did the Scriptures. They expected the Messish would be a temporal deliveror and king, and were generally looking for Him. "Nicodemus." A rich ruler of the Jews, a Platrisee and a member of the Sanhedrin, the supreme council of the Jewish nation. All we know of him with certainty is recorded here and in John 7:50 and 19:39. 2. "Cameby night." The act of cleansing the temple had brought Christ into prominence. The plain inference is, also, that He had performed miracles that are not mentioned by the Bible writers. He came privately by night, "as an act of prudence and discretion." He had strength of character and was an unprejudiced, carnest secker after light. "Rabbi." This was showing great respect to one who had not been educated in the rabbinical schools. "A teaciser come from God." This was a complete indorsement of Jesus and His work, and now, having thus indersed Him he was under greater colligations to accept the truths that Jesus was about to proclaim.

II. The new hirth (vs. 3:6). 3. "Jesus answered." Not to a spoken question, but to the deep unspoken question of his soul. "T say unto thee." Jesus here entered into the very heart of gospel truth. He did not undertake to preach a pleasing sermon in order to make a new disciple of this "master in Israel," but gave a personal, thorough, heart-searching talk, in which Nicodemus was made to understand that he was not in the kingdom of God simply because he was a pious Jew. "Except." "Jesus meets the 'except' of Nicodemus any do;' Jesus says be. We must be before we can do." "Born again." "From above." "anew," converted, regenerated. The contour, new principles, new affections, new aims. "Cannot see." Enjoy, share in enter (v. 5). "Kingdom

anew, converted, regenerated. The oneborn again has a new life, with a new nature, new principles, new affections, new
aims. "Cannot see." Enjoy, share in .enter (v. 5). "Kingdom of God." The king
dom of grace here and of glory hereafter.

4. "How—born," etc. To be born again
was a familiar figure with the Jews, but
Nicodemus evidently thought Christ's description of this being born again to be so
radical and absolute as to suggest and instify the query whether it did not include a
re-birth of body. 5. "Of water and of the
Spirit." We present three different views
as to the meaning of the term "water."

1. Water, washing and cleansing are figure
ative expressions used in Scripture to denote a spiritual operation on man's heart.
It is not necessary that we should understand two different things, and this is
probably only an elliptical form of speech
for the Holy Spirit under the similitude of
water. 2. A number of expositors think for the Holy Spirit under the similitude of water. 2. A number of expositors think the "water" has reference to Christian baptism. 3. The expression refers to John's baptism, which was unto repensance, and was alone known to Nicodemus. 6. "Of the flesh is flesh." Like produces like with regard to both flesh and spirit. We are thoroughly fallen, and a clean thing cannot come from an unclean. III. An illustration (vs. 7, 8), 7 "Marvel not." Do not wonder at this, there are many things you do not under stand. Thou canst not even understand the blowing of the wind. "Must be "This law is unchangeable. There is no other way of entering the kingdom of

other way of entering the kingdom of heaven.

8. "Wind bloweth." This illustration was likely suggested by the sound of the night wind about the house. Jesus specifies three points in which the Holy Spirit's work in regeneration is like the wind: 1. Independence of movement, "where it listeth. 2. Distinctness of effect, "thou hearest the sound." 2. Its surpassing our comprehension as to its origin and its destiny, thou "canst not tell," etc. A fourth analogy is certainly worthy of mention analogy is certainly worthy of ment though not in point with Nicodean namely, the varieties in the power, so times gentle as a zephyr, again raging a tornado. In Hebrew the term for win a tornado. In Hebrew the term for "wind" and "spirit" is the same. This would make the illustration all the more forcible. "So is every one." The laws of the spiritual life are unknown. We can understand the new birth only as we receive it.

IV. Christ's words the foundation of faith (vs. 9-13). 9. "How," etc. In verse this question was really an objection, but now he is not unbelieving but bewildered. He could not apprehend spiritual truth. 10. "Art thou the leacher", I. V. ""

He could not apprehend spiritual truth, 10. "Art thou the teacher" (R. V.) The question is a reproof. Have you studied the Scriptures so you are capable of teaching them without learning these all important truths? H. "We." Edersheim nuestion is a reproof. Have you studied the Scriptures so you are capable of teaching them without learning these all-important truths? II. "We." Edersheim thinks that in all probability St. John was present during this entire interview. "Do know." He spoke with the greatest possible assurance. Not upon hearsay, but from personal knowledge. "Ye receive not our wilness." They received His miracles as genuine, yet relused to accept the spiritual truths He taught. "Ye" is always plural, and is spoken with reference to the class to which Nicodemus belongs. 12. "How shall ye believe." If you do not beliave the first principles—the beginnings of gospel truth—how shall ye believe if I continue the subject further and tell you of the deeper things, the heavenly things, such as, "My diwnity (y. 13); the atonement (y. 14); salvation by faith (y. 15); the great love of God (y. 16)."

13. "And no man," etc. There awas a false notion among the Jews that Moses had ascended up to heaven to search out heavenly things; but the Son of man has dwelt "from all eternity in the bosom of the Father," and has come direct from heaven. "In heaven." He is omispresent, filling heaven and earth with H s presence, and even now is in heaven.

V. The way of salvation (ys. 14, 15).

14. "The serpent." Num. 21:4-9. The history of the brazen servegt is a parable of the gospel. "Son of Man be lifted up."

1. In His crucifixion. 2. In His exaltation. 3. In the publishing and preaching of His everlasting gospel. 15. "Whosoever." etc. Gentiles as well as Jews. "Whosoever" is better for each one than though he were called by name, for the same name might belong to another. Those who accept Christ as their personal Saviour will be saved from the effects of ain, which naturally end in the destruction of the soul, and will be given spiritual life here and in the world to come life everlasting. "Eternal life." Eternal life is fulness of life, joy, peace and love.

Glass Workmanship. One of the greatest artistic marvels of the world is to be seen in the m se um at Harvard university. This curiosity consists of hundreds of specimens of flowers and plants formed of glass, but with such exquisite fidelity to nature that they appear to be real, every tint and marking, every tiniest detail, being faithfully reproduced. They are made by a secret process, the artists being a father and sor in Germany, who, it is said, may let their secret die with them. As an instance of the wonderful workmanship. it may be mentioned that the very hairs which appear on the stems on certain plants are reproduced on the

glass imitations. Small Farms in Denmark. In Denmark there are 224,000 rura land owners. More than half have not more than one acre, 96,000 have less than four acres, and only 2,000 have more. The small land owners mainly occupy themselves with the egg and

## THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-NINTH.

"Heroes of Foreign Missions; What They Teach Us."-2 Cor. 11: 21-28.

Scripture Verses.—Luke 10, 1, 17; Acts 13, 49-52; 16, 23-25; 20, 22-24; 23, 11; 2 Kings 6, 15-17; Ps. 31, 19, 20; 34, 7; John 15, 4, 5.

Lesson Thoughts. The work of a foreign missionary not only leads him into great danger for his life but into great labors. Christian work in our own land, where the prevailing sentiment favors, is often discouraging and laborious, what must it be in a land where the sentiment is strongly antagonistic?

It is not always the daring, thrilling deed that calls for herotam; haps oftener it is the patient fidelity to humdrum duty. "The care of all the churches" Paul added as the climax of his list of missionary hard-

Selections.

It matters not what difficulties and disconragements we may meet, if we are confident that we are doing God's will, we shall have songs instead of sighs and be ever overflowing with the peace of God.

When we want to describe over-whelming odds, we say, "It was one against a thousand." But often the missionary is one against ten thousand or a hundred thousand. We would not think of sending a single soldier to hold a fort in an enemy's country but often a single missionary holds the fort in the midst of millions of heathen, all bitter enemies of the gospel he is trying to teach, and keen in every way to thwart him.

George L. Mackay toiled for twenty-three long years in the great island of He visited village after village where not a soul would listen to him. Still he kept on, because he be lieved that one with God is a majori He declared that in all this work he never saw anything to discourage

searchable riches of Christ among the heathen, comes on a warfare which requires all prayer and supplication to keep his armor bright.—Moffat.

I was never left without hearing that promise, in all its consoling and supporting power, coming up through
the darkness and the anguish, "Lo.
I am with you alway!"—Patton.
Asleep or awake, I am happy beyond the poor compass of language to

tell!-Richard Williams, starved to death in Pategonia.

Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want -- Judson

## EPWORTH LEAGUE LESSONS

JANUARY TWENTY-NINTH.

City Evangelization. -Isa. 62. 6; Jonah 5, 10, 11.

The last ten years have witnessed a great advance in the recognition of e need of the salvation of our great cities. About that time our National City Evangelization Union was organi-Local societies are now maintained in about sixty cities. The so-ciety publishes leaflets and a monthly organ, The Christian City, edited by Dr. North. The last General Conference gave special attention to this work, and appointed a special committee on this phase of work. They reported some changes in the powers of local organizations, and planned for an increase in this arm of the church's work. The imperative need of this work is seen in-

The Size of Our Cities. A great proportion of our population is massed in comparatively a few cities. The cities are growing faster than the country. They are rapidly becoming the great centers of population and in

The Dangers of the City. grow out of several factors. The cosmopolitan character of their population, embracing all nationalities, com-plicates the problem. The size of the city makes vice and crime easy and secure. The misrule of cities is a constant menace to the nation. Wealth, boodle, and rum unite to endanger the social and moral life of the city.

The Influence of the City. The in-fluence of the great city is almost absolute in politics, in social life, and in a commercial way. To conserve this influence for right we must evangelize it. While the rural districts must not be neglected and they have their own problems, we must multi-ply our work in the city. There is need of a great awakening in our land and church as to this work. May this les

son help in doing it! Dr. Jefferson, whose church in the heart of New York is doing such a noble work says that "If Christianity fails in the city, it fails everywhere The world has no use for a religion that falls at the most important point and that is the city. The city is like a heart pumping poison through the entire system. It must be cleansed, or the whole body will perish."

Dr. Parkhurst says that it is a very important point in illumination to put the light where it is dark. porations did not understand the philosophy of lighting cities by gas better than some of us seem to understand the philosophy of lighting cities by gospel, the nights in some of our wards would be as black as the mor-

## RAM'S HORN BLASTS



T IME servers are Originality le sim

Heaven is the in-terpreter of earth. A live meeting needs little leading The best criticism of the Bible would be to give us a bet-

It is never hard to hold the people if you are really helping them. Some men will not believe they are saved from drowning until they feet

You cannot warm your heart on the

It's no use a man's praying for a lean heart if he will not wash his

They who love God for His gifts never know how much His love can

The Breakfast Table

Around about me is a world,
A world I cannot see:
Ita boundaries are infinite,
Its breadths encompass me.

The wonders of this blessed land, Where joys eternal dwell, Are too exalted for the words Of mortal man to tell,

Mansions that glisten in the sun, Which lights that country fair, Are homes of our beloved ones Who now are sheltered there.

No hate, nor fear, nor anger there, No selfishness, nor greed, The only law they know is love; Sufficient for their need. The air so pure is undefiled
By erring mortals, breath;
An angel guards the city's gab
And mortals call him Death

I do not lear the sentinel,
I know my Lord is King.
Oh, grave where is thy victory?
Oh, death, where is thy sting?
-Frank Beard, in the Bam's Hora,

The Victories of the Meek.

Blessed are the meck for they shall in-herit the earth.—Matt. v., 5.

When these words were spoken by the Son of Man—who had not where to lay His head—Imperial Caesar had but to nod to be obeyed by a hundred millions of peo-

be obeyed by a hundred minons of perple.

Behind Caesar were the proud legions,
and all the "boast of heraldry and pomp
of power" that went along with them,
while behind the Son of Man there was
nothing but the simple truth which He
hoped might, some time or other, make us
all "free."

Caesar and his legions and pandects and
palaces are a faded memory, a part of the
archaeology of things, but the Galilean is
stronger to-day than He was when, 2000
years ago He uttered that word about the
meek.

meek.

Steadily since that date the Man of love and gentleness and truth has been growing, while the man of power, the may with the legions back of him, has been dwind-

The empire of arms, the dominion of brute force, is slowly but surely retrograd-ing, while the kingdom of reason, of love and of quiet truth has been pushing to the

front.
When Jesus announced His truth about meckness it sounded very strange. It was a time of storm and stress, of blood and iron, of organized violence and robbery, and in the midst of such condition of affairs what show was there for such as were "meek," for such as were modes, gentle,

fairs what show was there for such as were "meek," for such as were modes, gentle, unassuming?

But Jesus knew what He was about. He was talking, not wildly, but rationally and well, and the twenty centuries that have elapsed since He threw His beatitude into the world only seem to show how well He knew what He was saying.

Brute force and violence are but preliminary. When the man comes in to take the place of the beest for brute force we have reason and for violence love.

The history of the process we call civilization is the history of the slow, but steady advance of the spiritual upon the animal, the elimination of the animal, the enthronement of the spiritual.

Even when the most noise is being made, when the armies are thundering and the trumpets are clanging, it will be found that it is the quiet genius of the few thinkers behind it all that is doing the business.

Power, when all is said, is subjection not objection; a thing of the brain and heart and soul, rather than of the mighty enginery panoplied with its in again of material might.

This is the greatest and candlest generation simply because it is the fullest of low.

This is the greatest and candest generation simply because it is the fullest of love of gentleness and of "sweet reasonable

The old idea of the conquerer—"wading through slaughter to a throne" and founding his "dynasty" on the wreck and ruins of millions of human lives—is fast making way for another idea—that of the one who conquers by good will, by the force of truth, by the silent omnipotence of principle.

ple.
And so it has steadily gone on from the beginning right down to the present, that the "meek"—the kind, the rational, the just—have been getting more and more of a footing on the earth, and a larger share

a footing on the earth, and a larger share in its true possessions. The old-time "struggle for life" still goes on, it is true, and in the struggle it is still the fittest that survives, but the fittest of to-day is a finer thing than was the fittest of the long ago.

There has been a great moral advance, and the cockles of men's hearts to-day are warmed by the great spiritual ideals which Caesar never dreamt of and of which the Alexanders and Dariuses never once heard.

which the Alexanders and Dariuses never once heard.

The "giants of the Prince that tare each other in their shrino" are long since deed, and the physical force that once lorded it over the world is beginning to be subordinated to the force of mind and character which wins its battles not by blows and blood, but by the silent influence of its own superior excellence.—Thomas B. Gregory, in the New York American.

God's Peace. See, then, how faithfully the Lord See, then, how faithfully the Lord is leading thee to true peace, who surroundeth thee with so many crosses. It is ealied "the peace of God which passeth all understanding;" that is, which is not known by feeling or perception or thinking. All our thinking cannot attain nor understand it; none but those who of free will take up the cross laid on them—these, tried and troubled in all they feel and think and understand, afterward experience this peace.—Luther.

The Music of the Heart.

Plety is a much abused word, but that there is a true piety as distinguished from false piety is clearly shown by the Rev. Dr. Cayler in the words that follow:

"True piety is the harmony of the soul with God. His will becomes the will of His loving and obedient child, and such a Christian finds his happiness in the chime of his own desires with what God hids him to do. This is the fountain of all genuine music of the heart."

Do not pray for results. Pray for power to achieve them; not for ease, but for the healthy spirit that rejaices in activity; for energy that makes mountain climbing an exhibitantion rather than that the path be made smooth.—Rev. Jesse K. Brennan.

Way of the Cross. Go where thou wilt, seek whatsover thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the holy cross.—Thomas a Kempis.

A Poor Success. There is no success in all this world which is so to be dreaded as the success of getting away from God's purpose for us.

--Robert E. Spear.

The man who is afraid of burning up his rick need not hope to brighten the world, Scottish Reformer.

Rejected Insinuation. A young lawyer was sent from Edinburgh to a country north of the Forth to act as junior counsel in a licensing club case. He had to cross-examine the certifying justice, who was very

diffuse and rather evasive in his answers. "Speak a little more simply and to the point, please," said the counsel, mildly, "you are a little ambiguous,

"I am not, sir" replied the witness, indignantly. "I have been strictly tectotal for a year."—Ram's Horn.

THE GREAT DESTROYER

merely a matter of dollars and cents with them."

The New York American, in commenting on these latest bulletins of the life in surance societies notes the following testimony of Dr. Shrady, the famous practitioner who was General Grant's physiciar throughout his last illness:

"Dr. George F. Shrady voiced the sentiment of a score of prominent physician than the following testiment of a score of prominent physician."

ment of a score of prominent physician when he said in speaking of the new insur

Alarming German Comparison.

Increase of Women Drunkards.

1891:

tremens . 1.327 2.063 1.67; Compared with the number of death from these causes among women in 1883 which was 397, the figure for 1900 is al the more striking.

Women Victims.

Cirrhosis of the liver, which is induced by alcoholic excess, accounted for the deaths of 1357 women in England in 1883, 2112 in 1900 and 1770 in 1902. In Ireland a similar state of affairs prevails. The re-

port of the registrar-general just issushows that in 1891 nineteen women distrom delirium tremens and chronic alcoholism, and in 1900 this number had increase to forty-one, an increase

to forty-one, an increase, as in this country, of over 100 per cent. The deaths o males, on the other hand, from the same cause had increased only from 112 to 15°

Demanding Total Abstinence.

The Crosade in Brief.

The drunken chauffeur is a class apart for whom there should be special and drastic legislation.

The drunken chauffeur adds a new ter-ror to life. The automobile in the hands of a sober chauffeur is bad enough.

Representative Baker, of New York, is a total abstainer, and does not hesitate to say a word for temperance whenever occa-sion offers.

In Camden, N. J., three citizens counted 1205 men going into a corner saloon one Sabbath between 7 a. m. and 5 p. m. It is needless to ask why the men are not in the churches.

The temperance cause is making great headway in Germany, so much so that the consumption of beer has recently fallen be-low that of the United States.

About \$37,500 has been subscribed by friends of the United Kingdom Band of Hope Union toward a new fund of \$30,000 required to renow for the next five years the union's scientific temperance feature system among the elementary schools of the country.

If an automobile is deady

the country.

If an automobile in drunken charge werlangerous only to those who entrust them
elves to such keeping, the evil migas he
elt with some justice to cure itself. Hu
he great peril to others in an automobile
nanaged or mismanaged by a man craser
eith liquor is so obvious and awful as to
icmand special regulation.

Alcoholism, delirium

Alcoholism, delirium

THE KEYSTONE STATE Latest News of Pennsylvania Told in SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Short Order.

Charters were issued at the State Department to the following corpora-The Latest News in Life Insurance Circles is Astonishing the Tipplers - Death Rate Among Moderate Drinkers Much Larger Than Among Abstainers. Pittsburg and New York Coal Com-

pany, sPittburg; capital \$15,000. Poyntele-Orson fee Company, Carbondale; capital \$15,000. S. R. Moss Cigar Company, Luicas-

S. R. Moss Cigar Company, Luicaster; capital \$200,000.

O. W. Miller Cigar ompany, Shir-leysburg; capital \$51,000.

Oakmont Land & Improvement Company, Oakmont; capital \$50,000.

Williamsport Planing Mill Company, Williamsport; capital \$60,000.

Williamsport Hardwood Lumber Company, Williamsport Hardwood Lumber Company, Williamsport Company, Compa

Larger Than Among Abstainers.

The Boston Herald, under the editorial head "Favoring Total Abstainers," says:

"If the insurance companies decide to favor the total abstainer, it will be pretty strong proof that their investigations have led them to the conclusion that even the moderate use of alcohol is not conducive to long life. If this step is taken by the insurance companies it will unquestionably prove a very strong temperance, or rather total abstainers, argument. In many lines of industry the total abstainer is now given special advantages. " "There will be few temperance arguments more eloquent to the average man than the assurance that he may receive a better rating from the insurance companies if he is a total abstainer than if he is an occasional user of alcohol. pany, Williamsport; capital \$50,000. Columbia Electric Light, Heat and Power Company, Columbia; capital \$10,-

Johnson Motor Company, Chester: apital \$10,000. Roberts Brothers Company, Peckville;

ing from the insurance companies if he is a total abstainer than if he is an occasional user of alcohol.

"The New York Tribune states that a number of actuaries and medical directors have been working on the statistics for some years, and have come to the conclusion that those who refrain entirely from the use of alcohol live longer by from twenty to fifty our cent, than do moderate drinkers as a class. " "Even if the minimum named was the maximum in reality it would justify the companies in taking the temperance factor into consideration. " If total abstainers live twenty per cent, longer on the average than do those who indulge in a moderate use of alcohol, that fact should be taken into consideration in figuring the risk of insurance on either class."

The Kansas City Journal, under the caption "Alcohol as Food." says:

"Medical science has reached the conclusion that it is useless if not injurious to take alcohol even for its possible food elements. And this scientific view has beer received with approval in the business world. The big life insurance companies are about to give special low rates for life insurance to those who are total abstain ers in the matter of spirituous and multinours. The companies have approached this matter without prejudice, as it is merely a matter without prejudice, as it is merely a matter of dollars and cents with them." capital \$5000. Penn Fruit and Produce Company,

Pittsburg; capital \$15,000. The Bells Mill Coal Company, Blairsville; capital \$30,000. Abbott Packing Company, Carnegie;

apital \$50,000. William C. Burtt Company, Pittsburg:

William C. Burtt Company, Pittsburg; capital \$10,000.

Ferroman Land Company, Philadelphia; capital \$15,000.

Harmony Light, Heat and Power Company, Harmony; capital \$5000.

Zelienople Light, Heat and Power Company, Zelienople; capital \$5000.

Jackson Light, Heat and Power Company, Jackson Township, Blair County; capital \$500x.

canital \$5000. Charters were issued to a Pittsburg syndicate for ten water companies, with a capital of \$5,000 each to do business in a capital of \$5,000 each to do business in Allegheny County. The titles of the companies are as follows: The Ridge, Ingram: The Rosslyn, Carnegie; The Pan Handle, Esplen; The Idlewood, Chartiers; The Fernwood, Sheridan; The Chestnut Ridge, Green Tree; The Westwood, Union: The Lebanon Heights, Scott Township: The Beach-wood, West Liberty, and the Oakwood,

Crafton

ance policy:
"I think it is a good and just plan, and "I think it is a good and just plan, and the liberality of insurance companies to non-drinkers will be a profitable arrangement. That reduced rates should be giver on the lives of total abstainers can be amply shown. No figures are necessary tell of the higher percentage of deaths among people addicted to the use of liquors. It is simply a matter of daily observation.

"The extent to which drink shorten life will be a matter for delicate adjustment. It must, of course, depend upon the amount of liquor taken into the system. The moderate drinker of to-day may be come the immoderate drinker of to-mor row. There are all sorts of things which must enter into the calculations of the in surance companies and to arrive at a proper reduction will require some very definguring." Motorman Walter Scott and Conductor Elvin Sterner were bringing a trol-ley car from Tumbling Run to Portaville, when a man jumped upon the front platform and threw Scott off the When Sterner came to his motorcar. man's assistance, the intruder drew a revolver and forced Sterner to jump off the car. All the while the car was running at a high rate of speed. Sterner, after leaving the car, went to the nearest telephone and sent this mes-sage into headquarters: "A masked rob-ber has stolea our car." At Sterner suggestion, the power was cut off from the division and that stopped the car. The robber fled, leaving his hat behind.
A hero hunter was engaged by the Carnegie Hero Fund Commission. Not figuring."

"The proposed new policy, it is said, wit contain many safeguards to protect the company against fraud on the part of the policy holder and against any fall from grace after the policy is issued. These "is are still under consideration." that there is any hesitancy on the part of persons to proclaim themselves beroes, thousands of applications being on file, but the commissioner, are not -convinced they are the real thing. In order to be absolutely sure on this point, George A. Campsey, a Pittsburg news-The commission appointed by Kaise Wilhelm to look into the drinking habit of his subjects reports that the Germa people consume alcoholic liquids to the value of \$750,000,000 in the course of or paper man, was engaged to investigate the claims of heroes. He will travel all over the United States and Canada value of \$750,000,000 in the course of on-vear; that the portion of income spen by the Germans for drink on the averag-is one-eight!, of all they earn. The aver-age income of a grown up German is said to be \$100 per annum. The commission-by comparing, found that the German peo-ple's drink bill is four times as high as the State's total income from duties and foo-and drink taxes, it is eleven times as high as the entire budget of the post and tele graph, twenty-one times as high as the and will meet the heroes face to face, hear their stories, examine their proofs and talk to witnesses of the heroic deeds. Then he will report to the commission. It is probable, in view of the great army of claimants, that the commission will add other hero hunters to the corps. The commission held its annual election, but made no changes in its officers, re-elect-ing Charles J. Taylor, president; W. J. Holland, vice-president; J. H. Reed, treasurer; F. M. Wilmot, secretary and

graph, twenty-one times as high as the cost of old age insurance, thirty times high as the amount of fire insurance the Empire, 1000 times as high as the co of caring for the poor, and considerable more than is spent by the Government a retain its immense army and navy. manager of fund. Unknown to each other, two couples left Conshohocken on the same train on Saturday night to be married. James Campbell, a basket ball player, and Miss Emma Hartman went to Wilmington The figures relating to deaths resulting to deaths resulting to decade and in the decade and in from alcoholic excess in the decade ending with the last century are appalling. The number of such deaths among women in 1800 was more than double the number it 1891, and the increase is far greater that in the case of deaths of males. The figure given in the annual report of the Registrar General show conclusively that drunken ness, especially among women, has mark edly increased during the past twenty years. They are as follows;

Females—England and Wales.

1891. 1900, 1902 where they were married. The bride the sister of William Hartman, guard of the Consholiocken basket ball team, and she was often an interested specta

tor at the games. Action brought twenty years ago to abolish the old Mintzer burying ground, in Pottstown, reached final stages in Orphans' Court at Norristown in the audit of the account of John A. Weber, trustee to sell the half acre of land used for burial purposes since Revolutionary days, under the will of Mary Joses. An interesting phase of the case was the discovery of over 170 heirs entitled to a share of the proceeds, amounting to \$930. Judge Solly traced the genealogy of each of the 170 heirs in order to de-cree equitable distribution of the \$930.

Cashier Pearce, of the State Treasary, received a communication from James W. M. Newlin, of Philadelphia, cautioning him not to pay the increased salaries to Judges, and saying that the State Treasurer's bondsmen will be held responsible and the matter will be taken to the highest courts.

Pardons were recommended by the Board of Pardons to John Lydick and William A. Moore, Indiana, burglary and larceny, and James F. Miller, York, felony. Rehearings were granted in the cases of James Goodfellow, Allegheny, Bemanding Total Abstinence.

Hailways, manufacturers and others are demanding total abstinence from all who enter their service. The day may come when the voice of public sentiment will call for the same requirement in those who are entrusted with the responsibility of controlling the National forces. If such self-denial is reasonable and salutary in great private enterprises, why should not the same rule hold good when the lives of vast numbers and the safety and honor of the country are at stake?—The Rev. D. Stuari Dodge. voluntary manslaughter, and William J. Byers, Allegheny, first degree murder. In the cases of Eugene Bloch, Lehigh, and Charles Yarnell, Philadelphia, first degree murder, a commutation of death sentence to life imprisonment was re-fused. The cases of J. H. Dingman, Venango, larceny, and William Rear-don, Allegheny, felony, were held under

advisement. Predicting the fast approaching end in a poem published three weeks ago in an Altoona paper, W. Scott Wilson, aged an Altoona paper, W. Scott Wilson, aged 51, ex-minister, poet, orator and editor, whose life had been wrecked by excesses, died in the city prison. He is said to have been found in a state of intoxication, and, as an act of charity, arrested. Death, it is claimed, resulted from heart failure due to alcoholism. Wilson was a regularly ordained Methodest minister and held charges at Hontzville and other places in this conference. He edited the Altoona Blade and other papers published in that city.

Willie Victor Maffa and Pietro Ahu-

Willie Victor Maffa and Pietro Abn

Willie Victor Maffa and Pietro Abuso, aged 4 years, were coasting in the yard of their home at Wycombe, their sled plunged into an open well. Both of the boys were drowned.

"Some day after I get out of jail I will come back to Chester and blow up the Pennsylvania Railroad Station, shouted John Brown, who, after loitering about the depot and acting in a mysterious manner, was arrested. Magistrate Smith committed Brown to Magistrate Route Grown the city lockup to the prison. Brown askil his huser in