******************************** SUNDAY SERMON A Scholarly Discourse By the Rev. E. E. Newbert. #882555525222222222222222

Indianapolis, Ind.-The Rev. E. E. Newbert, of this city, thrilled and delighted a large congregation last Sunday with an eloquent sermon, entitled "Reality in Religion." He took for his text: "The hour cometh, when neither in this mountain, nor yet in Jerusalem, shall ye worship the Father. The bour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth." John iv.,

These are great words. I do not come, however, to interpret them. I quote the text because of the spirit it breathes. I quote it as a protest against the limitation of worship, as an answer to the creeds of Christendom. I quote it because it denies formal religion, and places emphasis on truth and life. It does us good to come upon a thought like this, maybe half for-gotten. And to find it, after having gotten. son made to believe in the little words of a sectarian faith, is like coming of the fog of the lowland to the hills, to find the sky clear and the sun shin ing. Or it is like following a foul stream to find its source in a mountain spring. Indeed, it is refreshing to throw off our load of belief and fear and doubt, and think for an your of life as it is. It is inspiring to think of religion as without bounds or name or division, just a splendid ideal of life and a daring thought of the eternities. In passing, I think of a great picture ind its poor copy. I turn from the ropy, badly done, to the original. Its jetting is the quaint life and quiet scenes of Galilee. At once we think of the night prayer in the hills and the teaching on the mount, the central figure that of a man who speaks to the people of the realities of life. But we must not linger with the picture. enough to catch its spirit. Life is swift, and its course is onward. Religion is a present reality. It is every where abroad in the life of the modern In worship? Yes. In good world. living? Yes. Hunt for religion in the beliefs of men, and you lose it. Bind it and bound it, and you have only husks. Live it, and you know it for what it is Go where life goes, go where the great world's work is done, and you will find real religion. Is the church its audible voice? Then it should bear the live coal upon its altars. It should be in love with truth and in touch with life It should be modern, with a message to modern man. It should lead, command, advance. It should worship the living God, not learn ritual or mumble over relics in the sepulchre of the dead. So long poorly taught, we can hardly think of religion apart from the church its rites and dogmas. Baptism, for in stance, awaits us at the outer gate. Shall it be the condition of our passing through? Does the kingdom of God wait for baptism? Is the rite a vital part of religion? Men have been bap-tized; but what of humanity? What of the round world? Are the unbaptized outside the gate? Baptism? Oh, go out some summer morning, and stand uncovered in the fields. Wait reverently for the sunrise. Be tenderly affec-tioned toward the world. Be thankful for life and not afraid of death. nature be to you a sanctnary, the world a holy place. Invite the dew of the morning to wet your head; and in that hour of stillness, reverence and joy, you will receive a baptism, the end of all novitiate and probation

Or what of the ordination of a min Ister of religion? Does the candidate stand in the apostolic line? Has he had the hands of a bishop on his head? Has he been consecrated by a rite which separates him from his fellows? Is his office holy? Are such questions of grave importance? Or do they concern anybody in this busy world but the ecclesiastic? Indeed, what is a minister of religion more than a man? Or what can ceremony add to a man? Not by any miracle can a priest be made a man if he be not first a man.

Old World principle was hurled back; the New World principle appeared. The mediaeval ages ended, the modern be-gan. The worst stage of religious THE gan. The worst stage of religious nightmare was lifted from the mind and conscience of mankind. Yet think of what might have been! Think what might have been, had mediaevalism triumphed! Think what might have been, had dogmas silenced reason Think what might have been, had the

Innex what initial into been into the absolutism of the church and the Old World principle continued supreme! Let him who easily forgets think what might have been. Manhood sufon the Day's Lesson.

frage and manhood religion are not ideals of mediaevalism. They are ideals of freemen, wrung from tyranny and paid for with a great price. Only the man who forgets, values as a small thing our heritage of religious liberty. Only the man who forgets is indifferent to religious progress. Only the who forgets can receive unmoved the suggestion of a revival of a dogmatic faith and an ecclesiastical absolutism which ever has meant bondage, ignorance, superstition, fear, and staenation Only the man who forgets can be mis led by the mockery of form or the quackery of belief. Only the man who forgets can deny the logic of the new earning or turn his back on reason and experience, his face toward the past. As truth is above price, as liberty is worth its cost, as freedom is precious

to every man. I urge on this generation that it forget not, neither be indifferent to religious progress. In the name of freedom, in the name of truth, I plead for manhood religion, for the simple truth, for the honest thought, for the supremacy of character. I plead for the modern learning, which emancipates the world, which crowns every man a king and anoints every man a priest. I plead for the modern living, same and gladsome and wholesome. I plead for the modern age, splendid in chevement, rich in promise. I plead for modern man, who has come so far and done so much. I plead for the modern religious idea whose support is the truth that makes men free. The Infallible Hands.

priest.

A lady, who had been three or four years away from her childhood's home and settled in one of her own, was taken seriously ill. Her mother, with all a mother's solicitude, was anxious to be with her daughter at once, and hastened to her bedside. She found skilful physicians in attendance and a trained nurse in charge; there was really nothing for her to do-nothing that she could be permitted to do. Day after day she made brief, silent visits to the sick room, even her presence could not be allowed long, and went away powerless to aid. The ministering was in wiser, more efficient hands than hers, and she could not be trusted with it-would not have dared to trust herself with it. "But it seems strange," she said

sadly one day, "that even I, her mother, can only stand aside and do nothing. There never before was a time when 'mother' wasn't the one to help and comfort; it seems as if it ought to be so still, and yet I would be afraid to do anything but keep hands off and trust to a knowledge and strength that is greater than my own.' It is the same in many a spiritual

crisis through which we see our dear ones pass. We long to shift the burden, to lighten the trials, to bestow the coveted gift; but the Great Physician holds the precious soul in His hands, the hands that will make no mistake. and we can only stand aside and trust Him.

Lent to the Lord.

The Rev. George Glifillan, the emi-nent divine, was distinguished for his generosity and largeness of heart. On occasion he met a member of his church whom he had not seen at wor-ship for a long time. Reminding him of the fact, the minister asked what wrong. "I did not like to come in a coat I

am, ashamed of-lt is so bare," answered the man. The minister instantly divested himself of his own coat, and handed it to his distressed parishioner.

"There, my man, let me see my coat Sunday until it becomes bare, and then call back."

INTERNATIONAL LESSON COMMENTS FOR MAY 21.

SUNDAY SCHOOL

Subject: Jesus Before Pilate, John svill., 18-40-Golden Text, John svill., 37-Memory Verses, 37, 38-Commentary

The Jews accuse Jesus (vs. 28-32). "From Calaphas." The high priest Jesus was taken from the garden where He was arrested, first to Annas ex-high priest. Annas sent Him to Calaphas, where the Sanhedrin, the great Jewish council, was hastily called together. Jesus was questioned and it was decided that He was worthy of death. But the Sanhedrin had no authority to investigate a capital of fense during the night, and so an adjournment was taken till daybreak. during the time of adjournment that Jesus was mocked and maltreat ed, and it was while these scenes were being enacted that Peter denied Him. "Hall of judgment." The "Praetorium" or palace. "It was early." Probably about 6 o'clock. Thr Greek word rendered "early" is a technical word for the "fourth watch." the time between 3 and 6 o'clock in the Pilate had by request of the chief priests ordered the band of sol diers to arrest Jesus in the garden, and he had doubtless held himself in readiness all night to give their prisoner a hearing. Roman courts frequently sat at night. "Be defiled." If they entered

Pilate's palace they would be unutted for the rites of the Passover. 29. "Pilate." Pontius Pilate be longed to an ancient and knightly Roman family. Of his early history nothing definite is known. He went to Ju-dea about A. D. 26, and remained in office about ten years. His capital was at Caesarea Philippi, but it was his custom to go to Jerusalem at the great festivals to secure order and safety in

the city. "Went out." Pilate went outside of the judgment hall, "What accusation?" He demands a formal charge. 30, "If he were not," etc. They did not wish Pilate to investigate the case, and so that told to have the the case, and so they tried to binff the governor. They knew that their ac-tions would not stand rigid test. 31. "Judge Him." If He is to pass for a criminal simply in accordance with your sentence, then execute Him

also according to your law. Pilate meets fanatical presumption with fri gid sarcasm. They could excommunicate Him and scourge Him, but not put Him to death. 32. "The saying of See chapter 12:32, 33, Matt. 20:19, where Christ foretold His eruclfixion II. Pilate confers with Jesus (vs. 33-

37). 33. "Then." After the Jewish authorities had brought their accusa-tions. "Called Jesus." Before the judgment seat for a private investiga-tion. "Art Thou?" Thou, so humbled, download, without a single follower. despised-without a single follower, without weapons or wealth, handed over to me as a malefactor-art Thou the King of the Jews? An ambiguous charge, forged out of Jesus' avowal that He was the Messiah. 34. "Of thyself." As governor, hast thou any information that leads thee to suspect Me of rebellion against the Romain authority ?

35. "Am I a Jew?" Have I any interest in a Jew's religious hopes of a Messiah or king, or any knowledge about them? "Thine own nation. the charge had been preferred by a Rowould have been man centurion it worthy of examination. But when was It ever known that the Jewish priesthood complained of one who sought the political emancipation of the nation? None knew better than Pllate how uneasy were the people under the Roman yoke. Had there been any danger of sedition from the teachings of Jesus the Romans were the proper parties to "What hast Thou interfere. Let me have Thine own account, that I may at least know something definite of the case. 36. "Not of this world." Yet in this world and over this world. Therefore not in rivalry with the Ro-

man Government. "Servants fight." have servants, but not one makes the slightest attempt at My liberation; this.

THE GREAT DESTROYER CHRISTIAN ENDEAVOR NOTES SOME STARTLING FACTS ABOUT

Frenchmen Alarmed.

He took a bottle up to bed. Drank whisky hot each night; Drank cocktails in the morning. But never could get tight He shivered in the corning. And always had the blues. Until he took a howl or two-But he never blamed the boore.

His joints were full of cheumatiz;

His spirits were full of cheminatiz; His appetite was slack: He had pains between his shoulders, Chills ran down his back; He suffered with incomnia, At night he couldn't snoone; He said it was the climate— But he never blamed the boors.

His constitution was run down, It was overwork, he said: His lezs were swelled each morning, And he often had swelled head. He tackled heer, wine, whisky; And if they didn't frae. He blamed it on disampenta-But he never hlammid the booze.

His liver needed scraning. And his kinneys had the gout: He scallowed lots of hitters. "Till at last he cleaned them out. His legs were swelled with dropsy, "Till he load to est his shows; He blamed it on the doctor-But he never blamed the boose.

Then he had the tremens. And he tackled rais and snakes; First he had the fewer. Then he had the snakes. At last he had a funceral. And the mourners had the kines: And the epitanih carved for him was-"He never blamed the booze" -J. Ryan E. Earle, in Newspaperdon.

Drunkenness in France.

A combined meeting of the tour chief emperance societies of France, held ately in Paris, and presided over by

no less a personage than M. Casimir-Perler, shows how seriously thinking

Frenchmen are now impressed with the

magnitude of the evil they have to

drinking was one of the ugiv failings

alien to the Gallic genius. Frenchmen have always prided themselves on this

contention. But the facts no longer

Absinthe along the bonievards and

own merits as a danger signal

The national temperance movement

ortunities, and their combined rep

A recent picture in L'Illus

cheap brandy among the worklar classes have made a terrific record.

of the Anglo-Saxon, but that it was

combat. We used to believe that hard

MAY TWENTY-FIRST.

Growing up for God. Eph. 4: 11-16. (Union meeting with the Juniors.)

We are growing all the time-grow ing in evil or growing in good. The question of questions is the direction of our growth.

It is not enough to grow partly toward Christ and partly toward the world. The result is that we never reach Christ at all, while the world is reached all too easily.

Suggestions.

Change is one of the laws of life. If you are not growing-in one direction or another-you are dead.

Whence, but from God, came our marvellous possibilities of development? Then we should use them for God

Everything is prized acording to its associations. You would value any trivial object if it had belonged to John Milton or George Washington. He claimed he couldn't sleep at night, And always had had decams; He claimed he always laid awake, 'Till early sunrise beams, He thought it was malaria; Alas' twas but a ruse; He blamed it on to everything-But he never b'amed the boxe. So a very small life is great if it belongs to God.

Unless your life is given to God. how can you expect God to give His life for you?

Illustrations.

It is an old, unbased idea that a growing child has "growing pains. Right growth is easy and delightful whether of the body or the soul. God would be a very unkind gardener if He never printed His trees, or tied His vines to restraining stakes. A building grows up by first grow ing down. There is no true growth without deep foundations.

The gardener sets his flowers in an attractive pattern. If a single flower fails to grow, the pattern is spolled. Every little child is such a flower in God's garden. Questions

Am I really growing more Christlike every day? Does my inspiration to growth

come from the highest sources? Am I satisfied with less than the best things possible for me? Quotations.

If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have many more cubits to

show for our stature .- Drummond. Looking forward every day. Sunshine on our faces;

Toward the heavenly places.



SUNDAY, MAY 21.

Growing Up For God .- Eph. 4:11-16.

Union meeting with the Juniors. In our Scripture Paul does not make the gifts consist of offices stowed, but of the officers themselves, Men are more than positions. One of the best gifts the Master can give the motive. But French caricature, while it respects nothing in the world, has church is inspired officers and lead-Apostles, prophets, evangelists, ers. pastors, teachers, are all necessary for Wherever it is, we may know that the perfecting of the church. So wa something is rotten. Some time ago might say of Sunday school superinthe French prison authorities took up the matter and Instituted lecture courses to convicts on the effects of tendents, Epworth Lengue presidents, and Junior superintendents, as no doubt Paul would have mentioned alcohol. them if they had existed in his day. tration-and a ghastly picture it was-Then Paul goes ca to picture a growth into churc' manhood conshowed an amphitheatre where rows of evil faces with closely cropped heads trasted in the next verse by a picture looked out of coffin-like boxes while prison doctor, with a model of the huof doctrinal childhood. The Junior developing into the Senior Leaguer, and man figure, demonstrated the working the Leaguer coming into full-fledged of spirits. official church responsibility, is the

thing typified in our lesson. And +it



Innamucht asged for alma! He flung a coin at ma Not without sense of shame I stooped and picked it up. Does this fulfill The Master's will To give a cup Of water in His Name?

asked tor bread! I asked for bread? He handled out to me Indifferently A fleket for come food. Was this the way On that great day Christ stopped to feed The hungry multitude?

When we shall wait. After this mortal strift, After the mesence to Eternal life. And to His presence to As suppliants indend. Will it be thus He will on us In our great need His process gift nestow? His process gift nestow?

Making a Christian: His Exercise.

BY ANDS 2. WELLS,

The editor of the Examiner has writ-ten "A Word For Martina," Right stoutly he defends this representative of the active as over against the con-templative Christian life. There is absolutely no reason for holding that Jesus esteemed Mary above Martha In the famous sentence, "Jesus loved Martha, and her sister, and Lazarus," she is placed first, and Mary is not oyen named. When Lazarus died, it was Martha and not Mary that hastened to meet Jesus. "Christian work in the world needs the devout and studiousMelanchthon, but ant less the robust and heroic Luther. The head cannot say to the feet, 'I have no need

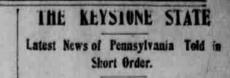
It is the fundamental weakness of much of our Christian life that we think and talk so much more than we do: our faith gets ahead of our works. There is an old ballad that tells how a man wandered into a chamber full of but motionless. A sword and a horn lay there, and the man was told to choose one or the other, if he would

lead the army. He took the horn and blew a mighty blast; but the knights disappeared in an instant and he found himself back in common life with these words ringing in his cars:

Cursed is the coward that ever was horn. Who did not draw the sword before he beew the horn.

Absinthe has had its volucies or its victims, as one may care to call them, from Verlaine on down through the lesser lights of Bohemia to unremem-To be sure, a Christian life without speech is in absolute defiance of our Lord's command, for we are to let our bered nobodies. With shaking fingers lights shine, and we are to confess but keen desires, they enjoyed the "green hour"-and passed. Meanwhile Him before men. Also, a Christian life without meditation will lack purpose and direction. Who among earth's heroines labored more faithfully than the deadly wit of French carlcature has found another subject in the hulk Elizabeth Fry? Yet during her last illness she said to her daughter, "I being figure and heavy features of the laborer pushing his coppers across the wet zinc in return for liquid madness. lieve I can truthfully say that, since the age of seventeen, I have never If we care for French drawing, we may admire the artistic force, the sheer waked from sleep, in sideness or in naked power of it all, and overlook the awful conditions which furnish the health, by day or by night, without my first waking thoughts being how I might best serve the Lord."

Our Christian Endeavor Society recognizes the necessity of quiet meditation, and we have agreed to make it our life rule to pray and read the Bible daily. It recognizes the duty of testi-mony, and by regular, pledged participation in the prayer meeting we train ourselves to use our tongues for Christ. But we have also a glorious system of committees, covering a wide range of Christian activities, and the young En-deavorers learn to do by doing-which s the only way. Some societies have the thorough-



Governor Pennypacker has vetoed the act creating the Department of State Charitable Institutions, which provides for a commissioner with \$10,000 salary and a number of assistants. In his message the Governor says: "The purmessage the Governor says: "The pur-pose of this bill is to create a Depart-ment of State Charitable Institutions, and the system elaborated in it would probably, if it became a law, be of bene-fit to the Commonwealth and enable the Governor and the General Assembly to secure much important information concerning the condition of the institutions which the State either supports or to which it makes appropriations. Unforwhich it makes appropriations. tunately there is no provision in the bill either for intrusting the work to the Board of Public Charities or for the repeal of the act creating that board, and of the subsequent acts imposing duties upon it. Should the present bill become a law, the Commonwealth would lave a Department of State Charitable Institutions and a Board of Public Charities, both engaged in substantially the same work and both exercising aupervision and a certain control over the charitable institutions. This state of affairs would necessarily lead to ex-pense, trouble and confusion. Each is required to make report to the Legis-lature and in all probability, at times, their respective recommendations would he in conflict. The institutions are required to permit at all times an eximination of their bokks and records, and a duplication of this visitorial authority would impose unnecessary bur-dens upon them. The expenses attendant upon both would have to be provided and at the present session of the Assembly bills have been passed making ap-propriations to each of them. In addition, under the terms of the joint resolution approved April 18, 1905, a commission was appointed 'to make a full and complete investigation' into the condition of the various charitable institu-

tions, and an appropriation has been made for the purpose. There would then be three different bodies authorized to make like inquiries. The report of the commission, when made, may furnish important information and enable the General Assembly at a subsequent session to create a Department of Charities, having all the light that can be thrown upon the subject."

A rumor is current in Chester to the effect that Charles M. Schwab is negotiating for the purchase of the Roach Shipyard, to be used in connection with Tidewater Steel plant in the conthe struction of ships for the Russian navy. John B. Roach, president of the Dela-ware River Shipbuilding & Engineering Company, said that he had not received any offer from Schwab or any other When person for the sale of the yard. asked why general overhauling operations were being made in the yard he said: "We are simply gathering all the unavailable material, which will be sold as junk.

Hanover Borough oCuncil received a communication from the State Monument Commission asking permission to erect monument in commemoration of the battle of Hanover on the site in Center Square now occupied by the fountain. After much discussion Council decided to ask the commission whether Wirt Park would not be an acceptable site for the shaft.

Dr. E. C. Kitchen, of Amityville, was arrested by County Detective Merkel, charged with selling liquor without a license. Dr. Kitchen conducts a sanitarium and is said to have sold liquors to farmers in the vicinity. The arrest was ordered by the District Attorney.

A mad dog got into the kennels of he Luna Fox Hunting Club, Media, and bit fourteen fine hounds, valued at \$500. Two of the dogs were literally torn to All the dogs that were bitten pieces. All the had to be killed.

going custom of placing every member upon some committee. In any event, A lighted match thrown carclessly aside by the time the Endeavorer has been started a fire in Solebury Township which damaged more than fifty acres of valuable timber. Neighbors, after hard fighting, succeeded in extinguishing the flames. The losers are William W. Hurley, William L. Ely, Ridgeway Ely, John S. Williams and Richard E. Ely. Dr. A. W. Martin died at Allentown after drinking large quantities of water when greatly overheated by violent exercise. He was 48 years old. A conference of scientists, nurserymen and fruit growers will be held in the Governor's private office this week to discuss ways and means for fighting the San Jose scale and other fruit tree destroyers. The State has appropriated \$30,000 to fight the scale. A company has been organized at Conestoga Center that will construct a trolley line from Lancaster to Safe Harbor, along the Susquehanna. The route proposed takes in New Danville, Conesoga Center and other points having no trolley communication at present. Amandus Sampson, who operates ore mines in Williams Township, sent his wife to bank to cash a check for \$1000 to pay of his employees. Mrs. Samp-son drew the money and left it lying at the postoffice. It was found an hour afterwards by one of the clerks, who returned it to the owner, While Mrs. William Parson, of Lorah, was in her garden she espied a black snake about 3 feet long. Mrs. Parson was so frightened that in her attempt to get away she fell and her collar bone was broken. Mrs. Susan Levan, aged 80 years, of Friedensburg, fell down a flight of stairs and was killed. Henry Rothgaber, 8 years old, was killed on an elevator at a livery stable in Lebanon. His father was recently killed on the railroad at Altoona.



Fools and knaves have been ordained to the priesthood, but neither bishop's hands nor the most sacred rite can make a fool learn wisdom, or teach a clown to be serious, or put an honest soul into a knave.

And then there are the apostolic peo The there are the apostone ber ple. These form an exclusive set in the kingdom of God, a sort of chosen people. They have gone through the gate, and have shut the gate behind them. Nothing of ceremonial or belief has been left undone. They have taker Nothing of ceremonial or belief out insurance for eternity. But what of humanity? What of the round world? Where stand the majority of men and women? In the winnowing of souls, why so few grains of wheat? I try to answer, even in part, I think of those who are doing the world's work. I think of the men and women who are fighting the world's battles and winning its victories. I think of the shoulders beneath the ponderous wheel of progress, now rolling ou, now down to the hub in the mire. I think of those who are lending a hind in the gigantic world struggle for the supremacy of righteousness. I think of those in the vanguard who light watch-fires on the bills, who are educating, human-izing, liberating, Or I think of the gentle hands, the swift feet, the tender are. arts, the angels of mercy and peace in whom dwell sweetness and light. Who are they? By what name are they called? To what church, if any, do they belong? Idle the question, im-possible the answer. Sufficient is it that they establish a Christian civiliza-No, not an exclusive set, tion. small division of humanity, but these lovers and comrades and workers who walk together, constitute the kingdom of God. If this be not so, wee unto the

world, hopeless our human lot! Humanity has made many experiments, and from failure learned wis-dom. All that the ecclesiastic would to-day teach has been tried, and it has failed. At least for 1000 years the religion of dogma and ceremonial ruled the world. These ten centuries are distinguishable by the supremacy of a blind faith. For 1000 years men knelt to the ecclesiastic, and in death turned to him as the arbiter of their eternal destiny. I do not forget that this ab-solutism of the church forbade prog-ress. I do not forget that it made scholarship a dangerous calling, that it scholarship a dangerous calling, that it set a price on high intelligence, that it stamped every new thought as heresy, that it burned the thinker and hated the truth. And all this was done in the name of religion. It was done in defense of the think. defense of the faith. It was done for holy church and God. The experiment, however, was a failure. The abso lutism of the church was checked cked. Humanity broke the fetters that bound it to little things, and the awakening, wondering world started for freedom. Wondering world started for freedom. We boast a modern age, we talk of lemocracy, we proclaim the rights of nen, because, in the bitter conflict, nedinevalism lost. It lost in art; it past in literature; it lost in science; it ist in politice; it lost in religion. The ritumph was not of a party; it was a triumph for humanity. The destiny of the round, world was involved... The

The worthy divine then returned to his studies in his shirt sleeves; and his observing him, asked what he had done with his cont.

"I have just lent it to the Lord!" was Gilfillan's noble answer.

Imstruments of God.

Evan Roberts, the miner of only twenty-six years of age, whom God has been using so wonderfully in what has come to be known as the "Welsh Revival," is a man of great simplicity and modesty. At one large meeting and modesty. At one large meeting he went out because the expectancy and curiosity had become too great. That meeting proved to be one of the most mightily influential gatherings of any heid in the region. When Mr. Roberts left, a young girl rose, and, as if inspired, demanded of the people: "When was you after Even Behavior of Whom are you after, Evan Roberts, or Jeans Christ?

Who, after all, is Paul, or Peter, or Apollos, or Augustine, or Luther, or Wesley, or Moody, or Evan Roberts, but a minister by whom men believe?

God's Doing.

It is not by regretting what is ir-reparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement-God's doing, though it may be man's misdo-ing,-F, W, Robertson,

Spiritual Life.

Spiritual Life. Hush thy complaints. Sweetness and kindness are good when they bear thee home to God. Cruelty and wrong are good when they force thee to the bosom of God. Evil is evil unto him who doet: evil, but evil is good to thee if it unites theo with God the Beautiful.

Woman Sews with Her Mouth. It would seem that the use of the hands would be a necessity to a seamstress, yet there is an expert in needlecraft living in Sag Harbar, L. L. who has no use of either hands or feet. She does the most exquisite work holding her needle in her mouth. When she wants to thread a needle she sticks it into the soft wood of her work table with her mouth and then, biting off the cotton the right length, passes it through the eye with he, lips with more quickness and dexterity than most nimble fingered women show. She can tie knots in her thread with her tongue and works quite rapidly. One of the specimens of her skill is a crazy quit which contains over 300 different fancy

stitches. She is also an artist of some skill in the use of brush and crayon. Good Work of Postoffice Men.

A postcard from New Zealand, ad-dressed to "Thomas R. Clemas, Eng-land, via 'Frisco," has been delivered to a Teignmouth town official, for whem it was intended.

to Pilate, who was acquainted with the nature of the disturbance, contains a striking proof of Jesus' innocence. 37. "Art Thou a king?" you in any sense a king? "Was I born." I was born into the world that "Was I I might set up and maintain a spiritual government, but this government is es-tablished in and by truth. All that love truth hear My voice and attend to the spiritual doctrines I preach. It is by

truth alone that I influence the minds and govern the manners of My subjects. Then Pilate asked, "What is truth?" (v. 38). Pilate asked the ques-"What is tion of questions which the best minds of every age have asked.

III. Pilate confers with the Jews (vs. 38, 39). 38. "Went out again." The Jewish prejudices prevented their entering the judgment hall. "I findno fault." This was a wonderful testi-mony in Jesus' favor and from the governor himself. Pilate understood our Lord's words sufficiently to see that He did not claim to be an earthly king and was not in any way opposing the Roman Government. 39, "Ye have a custom." The cus-

tom of releasing a prisoner at this feast, however it originated, was so completely established that Pilate was obliged to attend to it (Mark 15:S). Here the cowardly, weak, double-mind-ed character of Pilate is seen. He knows Jesus is innocent and that he ought to free Him, but he fears to offend the Jews.

fend the Jews. IV. The Jews call for Barabbas (v. 40), 40, "Not this man." Pilate "knew that the chief priests had delivered Him for envy," and yet he is about to submit to their murderous demands. Although He had not been found guil-Although He had not been found guil-ty, yet they considered Him a criminal, and gained their end by starting a tu-mult (Mark 15:10, 11). "Barabbas." An insurrectionist, a robber and a mur-derer

Ancient Bedchampers.

In the seventeenth century Englishmen thought it injurious to sleep in rooms facing the sun, so most of the rooms faced north and east, opening off a passage or else out of each other. At the head of the stairs slept the master and his wife, and all the rooms tenanted by the rest of the household were accessible only through that. The daughters of the house and maid servants lay in rooms on one side, say the right, with the maids in those most distant; those of the men lay on the left, the sons of house nearest the chamber of the the master and the serving men .'arthest away.

Snall's Sense of Smell.

The snail's sense of smell has been located in the horns by some observers, but authorities quite as good have regarded this conclusion as in-correct. M. Young, who has been making experiments to settle the matter, now claims to have proven that the spail's nose is distributed over the en-

now launched is organized on the broadest lines. Catholic and Protestwill be well to emphasize the fact that neglect of Junior work will be ant clergy, army surgeous and civilians will share the work, sub-dividing their felt in League and church life. investigations according to their op-

Every Christian ought to recognize that there must be a growth or death. There is no standing still in morals. We are growing in grace or declining in spiritual life. It is grow or die And what is true in the personal life is true in the church. We must be growing up the material for future leaders. There is no place better adapted to this than in the Junior League.

We can never grow into grace; we must grow when in grace. It is not religion by development, but the development of religion. It is becoming more Christlike, more teachable, more effective in service, and better acquainted with God. It is a natural process-first the blade, then the ear. then the full corn in the ear. It is becoming proficient in the church just as men become proficient in trade profession or in business. It is the evelopment of Christian work and of Christian workers.

There must be certain conditions mot la grace as in nature. must be soil, food, air; and sunshine in nature. So in religion. Environment has something to do with the problem.

Just as in the physical growth there are seen increase in height, maturity of judgment, a healthy appetite and strength for greater duties, so in the religious life there will be certain marks of growth. More helpfulness to others and more earnest efforts for personal holiness will be the result of growth. We will become willing workers and church burden-bearers if we are really growing in grace

RAM'S HORN BLASTS

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ggressive action. The Drunkard's Lottery

LICENSED BY U. S. TAKE A CHANCE PRIZES Out of every 1000 drinking men there are: 600 hubitual drinkers

250 criminals 10 suicides < 2 murderers 50 lumatics. Amongst these are 400 pau-pers and tramps. The earlier in life you begin the sooner your troubles will be over.

Chicago's Thirst. Chicago drank more liquor in 1904 than in any other twelve months since its foundation, with the possible excep-tion of World's Fair year, if figures submitted by Acting City Collector Me-Carty to Mayor Harrison in relation to saloon licenses are a guide. There were 7806 licensed saloons in the city in the year, or 751 more than in 1903.

Temperance Notes.

One of the good results of the revivation wales is the decision recently taken by the Baptist Church at Cardiff to substitute unfermented wine for the fermented wine heretofore used in the communion service.

German newspapers report that due ing the Local year ending March 31, 1904, British East India imported 4,-060,000 gallons of beer, of which 3 \$30,000 gallons came from England. In addition to this the twenty-seven brewerles in India produced 6,474,860 galions.

Every saloonkeeper in Marion, In-diana, was arrested recently on the charge of violating the Nicholson law, and the total of their fines and costs amounted to \$4185.

An English lord, speaking of the infinence of drink upon his people, says: "I have watched the temperance reform movement for lifty years, and but for it England would by this time have been uninhabitable."

Indiana's Governor will not appoint even moderate drinkers of intoxicants to office. What is a wise policy for many present day business corpora-tions he holds is good policy for the State in its business.

clefy for years, he has been trained in a while variety of activitiesin guiding business meetings, carrying on socials, raising missionary onducting committee work, bringing it is hoped, may furnish the basis for others to face their duty, leading prayer meetings, and the like-prac lending tically all the kinds of work he will be called upon to do in the older portion of the church. Let every society hear in mind its

function as a training school. Do not allow the committee to lag. Insist on regular reports. Learn and use the best methods. Employ all members, Make of each young Christian a work-man that "needeth not to be ashamed."

The Spirit's Touch.

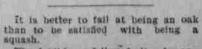
Frances Ridley Havergal received an Acolian harp with a letter of instruction how to use it to make the best mu-sic. She read it hastily and tried the harp with her fingers. It made only ordinary music. She read again the instructions and noted that she must place the harp in the window and let the breezes of God sweep its strings. This she at once did, and sweep its strings. This she at once did, and sweeter mu-sic never floated on the nir. O, let the Christian put his life in the win-dow of God's presence and let the en-ergizing breezes of the Holy Spirit sweep his soul; then he makes his own little world objects with the wind. little world vibrate with the musiof God-the sweet notes of sulvation from God and service to man. A Lesson From the Firsdy.

Dr. Parkburst, in answer to the busy man's plea that he has no time for Christian work, well says that God's work may be done while we are per-forming our daily tasks. "The light forming our daily tasks. "The ligh that is run up on the masthead of a steamer never has to stop in order to shine. A Christian ought to be like. a firefly, which lightens most when it is on the wing."

The Maply Way.

Boys and young men often do evil things because they are dared to do them or jeered if they don't. We heard the late Senator Hoar once ap We peal to young men with a challange as to whether it was not as manly for as he was, as it was not as many for a young man to seem to be as good as he was, as it was to allow other people to think that he was more wicked than he was. -Christiau Reg-

Character is the only cash that is current in heaven.



Ister.

The devil has a fellow-feeling for any man who thinks he can fool the Almighty.

It is better to learn how to accept ons than how to make great gains settishly.

There are no prizes for those who will not pay for them with peristence. Satan is quite willing you should be rich; his only fear is lest you should be right. Awakened to the need of protection from fire by a \$30,000 blaze which threat-ened their town with destruction a few weeks ago, residents of Avon have or-ganized a fire department and subscribed money to purchase a full equipment.

The Village Improvement Association of Doylestown celebrated its tenth anni-versary. Mrs. Alfred Paschall, of Philadelphia, read an historical paper. A reception followed

A runaway horse at Duncansville dashed into the open door of the Lutheran Church, ruining the carpet and breaking several pews.

Albert H. Doner, a young hardware merchant of Lancaster, was riding down a steep hill on his bicyc - when a freight train backed to the street crossing. He endeavored to turn aside when he slipped under a car. His left leg was crushed.

Joseph Kiris, of Greensburg, com-mitted suicide by shooting himself through the right breast. He and his wife had quarreled and the busband attempted to right matters by buyin several kegs of beer and inviting his neighbors to his bome. The wife re-fused to drink, and Kiris then process a revolver to his breast and Bred.

T. HERE are no disciples without dis-You cannot thrill until He shall fill, It is easy for the lamb to forgive the

Hon. You cannot pro test your own liberty unless you re-

15 Too many think that the church is only a nickel-in-the alot elevator. Self-canonization cannot make the saint.

Misfortune is hardest on the man who sets his heart on fortune.

They only are satisfied with this world who are insensible to any other. There's little to choose between an rreligious pig and a religious prig. It's a good deal easier to make maps of Heaven than to make tracks there. It would be better to suffer forever than never to know how to suffer at