

SUNDAY SERMON

A Scholarly Discourse By
Rev. C. E. Jefferson.

New York City.—In the famous Broadway Tabernacle the pastor, the Rev. Charles Edward Jefferson, D. D., on Sunday preached the following sermon entitled, "Wanted: A New Vision of God."

The great word of the lips of the coming preacher will be "God." The name which is above every name has been too much neglected in these recent years, even by the men anointed to proclaim it.

There have been reasons for this neglect. The evolution of philosophy awakened a new and thrilling interest in man. Whence he came, how he started, what have been the processes of his climbing, these are the questions which have bewitched and absorbed us all. The phenomenal achievements of the last half century have worked toward the same result. Never has man been so wonderful as now, never has he done such mighty deeds. He is a miracle worker who says each evening, "I will do greater things to-morrow."

His prowess, cunning, mastery, are astounding, and to chant his praises has been our pastime and delight. The miseries of man have also conspired to fix our attention on him. He has come from the country to the city and he is in trouble. He has become the victim of all sorts of economic and social forces, which have left him lying bleeding and half dead by the side of the road along which the conquerors have driven furiously to wealth and power. To lift the man who is down and place him on our breast and get him into the nearest inn is a problem of vast dimensions, and has taken a deal of our thought and time.

We have been caught in the complex of secondary desires, and have little inclination to consider the cause which underlies them all. To many minds God's presence has become dim. His personality vague and doubtful. His holiness has been by many quite forgotten. In admiring or pitying the creature we have forgotten the Creator. Our first duty is the step of the prodigal, "I will arise and go back to my father."

The prophet of the coming days is going to say in the words of one of our old poets, "Man's nature is bent, he pleads eloquently and long, and the time has arrived for the forthputting of the claims of God." Beginning at the earth always ends in Babel, beginning at the throne of God leads to Pentecost.

We are coming back to the old evangelism of the apostles. Wherever Paul went his message was, "We pray you in Christ's stead, be ye reconciled to God." Simon Peter met the upstart in the streets of Jerusalem on the Day of Pentecost with a great declaration of God—"I will pour out my spirit upon all flesh"; and from first to last it was upon what God had done in Christ that he based his passionate exhortation to repentance.

All deep-eyed men are seeing with increasing clearness today is not by ecclesiastical might or political power, but by the spirit of Jehovah that the mountains of iniquity are to be leveled and the rough places made smooth. The evangelism of the coming days will begin with God.

Three doctrines will be counted cardinal. In the forefront will be placed the sovereignty of God. If the Puritan passion has died out of our blood it is because the Puritan conception of God has faded out of our hearts. What we need today is a throne with God on it. Democracy has not had with our ideas of authority, and the result is a flabbiness of responsibility and a laxness of conduct, which unless counteracted, will lead to our ruin. The pessimism and hopelessness so prevalent among professing Christians are the direct result of a failure to grasp the fundamental doctrine of God's omnipotence.

Along with the doctrine of God's sovereignty will go the doctrine of His immanence. It is not God who is couched in fresh philosophy and with new light shot through it by modern science. The doctrine is written large across the pages of Scripture, and in every land and time the saints have known that God dwells in the hearts of men. In Him we live and move and have our being, as the apostle long ago declared. And centuries before Paul's day a Hebrew poet thrilled by the thought of God's omnipotence wrote the 136th Psalm.

"That God is above all and through all, and in all, and that of Him and through Him and to Him are all things is one of the commonplaces of the Bible; and whether we use the old phrase now most popular, 'the government of God,' the thought needs to be emphasized and wrought into the consciousness of the Christians of our day that God is in His world and dwells in special fulness in the hearts of those who love and serve Him."

Nor will the holiness of God be forgotten. The decadence of the sense of sin has been caused by the blurring of the doctrine of God's holiness. Holy Father—so the title by which Jesus knew God, and it is thus that we must know Him if it is to be with our sons. The forms in which retribution was often preached in preceding generations were so grotesque and arbitrary that some of us have been ashamed to preach them. Clear and strong, that God punishes men for their sins. In the coming day we are going to believe again that whatsoever a man soweth that shall he also reap, that without holiness no man can see the Lord, that there is no peace unto the wicked, that the soul that sinneth dies in the act of its sinning, and that God is calling upon men everywhere to repent.

No man acquainted with the teaching of the last sentence need be ashamed or afraid to preach the most rigorous doctrine of retribution. "You preachers do not tell men often enough that every sin brings its inevitable punishment," is a sentence spoken to me years ago by a physician. Behold now the goodness and severity of God. This is the completing statement of the apostle, and the prophets who are redeemed of the twentieth century will let the sentence stand without abridgment.

With cities rotting on our doors and with the wall of the damned ringing in our ears, and with an ancient empire crumbling to pieces before our eyes, it is not hard to believe that while God is ready always to forgive the penitent, He will by no means spare the guilty.

Behold your God! will be the stirring note of the coming message, and the only God who will stir the hearts of the people will be the God who is revealed in Jesus Christ. Christ is God manifest in flesh. He is the express image of His Father, through Him the revelation of the Infinite heart has come. In seeing Him we see the Father, and we come to the Father only through Him. We do not see Christ as He is unless we see in Him

the majesty and authority of a king. We have too much followed the lead of Goethe and Carlyle, that Christianity is a religion of sorrow, and that its chief end is that of consolation. This leads men like Mr. John Morley to call the gospel a "sovereign legend of pity," and to long for a wider Gospel of justice and progress.

Christianity is more than a legend of pity. It is a battle blast calling men to battle. Jesus is more than the consolator of people in trouble. He is the King of men. He announces His Kingdom again and again in His discourses, and it is as Lord and Messiah that Peter presents Him to His countrymen on the Day of Pentecost. To submit to Him unconditionally is man's wisdom and peace. It is not the picture of the earthly Jesus with His hand upon a leper that this age needs most of all to see. We need to see the Son of God as John, the apostle, saw Him, with many crowns upon His head, the universal Sovereign of the kingdom of heaven.

God's consecration will also be seen afresh in Christ. The great words spoken in the upper chamber will be restated, and upon many hearts they will fall with the emancipating charm of a fresh revelation. "Ye shall know that I am in My Father, and ye in Me, and I in you." "If a man love Me he will keep My words, and My Father will love him, and we will come unto him and make our abode with him."

We do not know God as He is until we know Christ, and we know Christ as He is until we know Him as He is. He is lifted up, sitting on a throne, but also as the apostle saw Him, standing as a suppliant, saying, "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

In Christ also we see God's indignation against sin. He is the holy Christ. Though merciful, He says to workers of iniquity—"I never knew you. Though gracious, He says to transgressors, "God will depart from you, ye cursed. Tender above all tender mercies known to mortals, He paints pictures of loss and pain and doom so terrible that they have burned themselves into the retinas of men's eyes and into the hearts of men's brains forever. Wherever His gospel is preached men cannot go to the judgment saying, "I did not know the holiness nor the awful penalties of wrong-doing."

With this method of teaching, the emphasis upon the authority and sacraments of the Church. To-day it is the Church which is still uppermost in many minds, and its worship, its prayers and its government are counted all-important things.

With Maurice and Kingsley there began a new interest in the social aspect of Christianity, and men began to be called Christian Socialists. This force has not yet spent itself. The great Churchmen of the past, and the great social settlement workers with their philanthropies are equal to the crisis which is now upon us.

It is not a loftier conception of the Church and its work that is being urged and demanded by our times. What is needed is a fresh vision of God, a new baptism of spiritual life, a lifting of the heart to higher levels of aspiration and devotion. The world grows and travels in pain, waiting for the appearance of a new prophet—men of insight and of courage, who endowed with the Holy Ghost shall say to our generation in tones which burn with fervent heat: "The unrighteous forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him; and unto our God, for He will abundantly pardon."

—Congregationalist and Christian World.

Happiness in Spite of Deprivations.

If I am so happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, my testimony to the creed of optimism is worth hearing. Happiness does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that, although the world is full of suffering, it is full of the overcoming of it. My optimism rests on the fact that in the preponderance of good and a willing effort always to co-operate with the good that it may prevail. I try to increase the power God has given me to do the best in everything and every one, and to make that part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

A Good Man's Humility.

An appeal was made one Sabbath evening in a church for volunteers to work for Christ. No sooner was the appeal made than Mr. Ketchum, a wealthy New York merchant, rose up and said his services to the pastor. The minister, in whose way Mr. Ketchum? and the reply was, "Are you a carrier?" What he meant was that he was willing to serve in any humble capacity in which he could be of any use. How often have I thought of that good man's humility, and God blessed him as afterwards he went from house to house asking parents to send their children to the Sabbath-school that was connected with his church.

Present Obedience Necessary.

If you are truly anxious to seek heavenly comfort, you will soon discover that this is only to be found in the path of present obedience.—Chimes.

You Are Wanted.

Men are wanted to do the hard work of pushing the car of salvation along; and men should welcome the duty every day in the week.

Shoemakers Once Were Well Paid.

Thirty years ago, when all shoes were made by hand, the shoemaker earned a fair salary of from \$12 to \$16 per week. Every shoe shop had from five to ten shoemakers working. Shoes and boots cost from \$8 to \$15, and they received much more repairing than do the shoes of to-day. Now girls are working in the factories and hundreds of good shoemakers are looking for something to eat. Over half of the shoemakers who formerly worked in the shops are working at other lines of business, and making more money.

A journeyman cobbler seldom makes more than \$8 or \$9 per week. One may wonder why it is that the cobbler nearly always finds a mean, dirty hole to crawl into and to call it a repair shop. The fact is, he cannot afford to pay much rent. In the average shoe shop in the good seasons—spring and summer—he can do \$4 worth of repairing a day, and not more than \$6 if he works in the night time. Four dollars per day and six days a week make \$24 per week.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 25.

Review of the Lessons For the Second Quarter of the Year.—Read John xvi, 1-15—Golden Text, John xx, 31.—The Summaries.

Lesson I. Topic: Jesus the Shepherd of souls. Place: Jerusalem. Jesus tells them that He is the shepherd of the sheep; He is also the door; the Pharisees and false professors were the thieves and robbers trying to destroy the sheep. Those who trust in Christ and enter in through the door shall be saved; Christ comes to give life for the sheep; the wolf—Satan—tries to destroy the sheep; beholding death when the wolf cometh; the Good Shepherd cares for and protects the sheep; other sheep—the Gentiles—were soon to be brought into His church. Although He laid down His life yet He would take it again.

II. Topic: Jesus in the crisis times of life. Place: Bethany, in Perea; Bethany, near Jerusalem. Lazarus was sick and his sisters, Mary and Martha, sent to Jesus informing Him; Jesus remained in Bethany two days; then took His disciples and went to Bethany; when He arrived in Bethany Lazarus had been dead and buried four days; Martha met Jesus first; Mary was then called; they mourned that Christ had not come here before he died; Jesus grieved in spirit and wept; the Jews said, "Behold, how He loved him!" Jesus asked them to take away the stone; Christ prays; calls with a loud voice; Lazarus then came forth; any of the Jews believed in Jesus when they saw the miracle.

III. Topic: Love's service to the Master. Place: Bethany, at the home of Simon the leper. Jesus is again in Bethany; a feast is provided for Him and His disciples; Lazarus who was raised from the dead sat with Him at the table; during the supper Mary anointed Christ's head and feet with very costly ointment; the whole house was filled with the odor of the ointment; she wiped His feet with her hair.

IV. Topic: The Kingdom of Jesus. Place: From Bethany to Jerusalem and in the temple courts; Jesus took His disciples and started toward Jerusalem. The people who had heard of the raising of Lazarus crowded around Him; a great throng of people came out from Jerusalem to meet Him; they greeted Him as a king and cried, "Hosanna!" Christ rode on a young colt; certain Greeks desired to see Him; Andrew and Philip told Jesus; Jesus came out where the Greeks were and taught them.

V. Topic: Jesus teaches humility. Place: An upper room in Jerusalem. Jesus and His disciples are about to partake of the Passover supper; the disciples disputed over which should be the greatest and Jesus teaches them the lesson in humility; Jesus washed their feet; Peter objected; Jesus answers his objection; Peter says, "Not my feet only," Christ refers to His betrayal.

VI. Topic: Aids to fruitful service. Place: In Jerusalem in an upper room. The supper is over; Jesus has said and is planning to betray Him; Jesus teaches His disciples important truths through the figure of a grapevine; He is the vine; His Father is the husbandman; Christians are the branches; the branches must be pruned that they bring forth much fruit; those who abide not in Christ are cast into the fire; Christ is glorified when we bring forth much fruit.

VII. Topic: Christ's prayer for His followers. Place: In an upper room in Jerusalem. Before Jesus and His disciples go out into the darkness of the night Christ prays: 1. For Himself. 2. For His disciples. 3. For all believers. He desired that they be kept from the evils that are in the world; that they be sanctified; that they may know the truth; that all believers should be truly united; that they may be partakers of His glory; He asks that His love may abide in them.

VIII. Topic: Christ's challenge and vindication. Place: Pilate's Judgment hall. The Jews accuse Jesus of being taken before Pilate; He is taken before Pilate; He was early in the morning; the Jews would not enter the judgment hall; Pilate went out to them; demands a formal charge; questions Jesus; is convinced that Christ is innocent; they clamored for Barabbas and asked that Jesus might be crucified.

IX. Topic: The crucifixion of Jesus Christ. Place: Golgotha. Christ goes forth bearing His cross; a great multitude follows; He was crucified at 9 o'clock; two thieves were crucified with Him; Pilate wrote the title in Hebrew, Greek and Latin; the soldiers cast lots for Christ's tunic; Psalm 22: 18 is thus fulfilled; Jesus provides for His mother.

X. Topic: The resurrection of Jesus Christ. Place: A garden near Calvary. The women were early at the tomb; several women and John and Peter had left; Mary tarried; two angels appeared to disciples in the upper room. XI. Topic: The ministry of the risen Christ. Place: Isle of Patmos. John had been banished to Patmos; John was in the spirit on the Lord's day—Sunday; heard a voice; saw seven golden candlesticks; and one like unto the Son of man standing in the midst; Christ is described; John fell at His feet as dead; was told to write what he had seen; this same Christ is still walking in the midst of His people.

XII. Topic: The blessedness of heaven. Place: Isle of Patmos. John had a vision of the new heaven and the new earth; in the midst of the city was a beautiful river of life; there was also the tree of life which bore twelve manner of fruits; servants served Him; there was no night; the Lord gave light to the city.

Cow Chased Cyclist.

In a Ceylon newspaper appeared the following bit of police court news: "A villager of Dodanduwa appeared before Mr. Constantine to-day to answer to a charge of possessing a cow of a dangerous and vicious disposition. Mr. G. A. Purser, the complainant gave evidence and detailed instances that he was pursued by the animal while riding his bike through the village. The animal was a great danger to cyclists. The magistrate ordered the animal to be shot, the villager headman being requested to see that this was carried out."

Hidden Trees.

1. The helmet of the soldier was very bright.
2. The cloak was drawn close around her.
3. The lash of the whip hurt him.
4. Will owed him a great deal of money.
5. Give me a pin, Ella.
6. The fire burned very brightly.
7. There was a small arch over the road.
8. Such awful looking things.
9. The baby was very plump.

CHRISTIAN ENDOVOR NOTES

JUNE TWENTY-FIFTH.

Our National Heritage. Isa. 55: 1-13. This May Also Be Used as a Temperance Topic.

There is no surer test of a nation—as of a man—than its budget of expenditures. Is it for battleships or for schools? Whoever is the ruler of this nation, we are not safe unless the Over-ruled is God.

There is no height of national glory more lofty than God's thoughts, and the nation that comes nearest to them will come nearest to supremacy.

There is no national prosperity except as the nation does God's will—a fact that is very strangely neglected in legislative halls.

It ours is a great nation, it is great in spite of the saloon. No one ever dreamed of thinking that the saloon contributes one jot toward the greatness of anything.

There is no greatness of our nation in any direction—in men, in goods, in learning, in arms—that is not threatened by the saloon.

No patriot is more useful than the home missionary, and no taxes are more truly contributions to our national welfare than our gifts to the home mission treasury.

You are actually owner of your share of the possessions of your city and of your country, and you should be in active control of it.

The "Man without a Country," in Hale's great story, was an exile on the ocean; but many a careless citizen on land is practically a man without a country.

To reserve our patriotism for war times is like cultivating a farm only in winter.

A will must be verified in a probate court, and our right to our national heritage must be proved by service.

A careless voter is like a soldier firing with his eyes shut.

Young men and women are too seldom trained in the knowledge of the government of their community, state, and nation, and so are unprepared for their civic duties. The Endowment Society may well become the agent for this preparation.

A group of specially interested Endowers may be formed, or the whole society may work together. Some text book of civics may be studied under a competent teacher, and talks may be obtained from Christian men in office, who will tell about the operation of the parts of the government of which they have charge.

Whatever plan is adopted, the work will be fascinating, and will continually grow in interest as the members come to know more about it.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE TWENTY-FIFTH.

The Vast Field of Southern Asia.—Mal. 1: 11; Matt. 8: 11; John 10: 16.

What is known as Southern Asia in our missionary work embraces all of India, Ceylon, Bengal, Burma, Malaya, and the Philippine Islands. There are eight Mission Conferences and Missions in this field. Nearly or quite two hundred thousand dollars are annually expended here by the Parent Board, besides large sums by our Woman's Foreign Missionary Society. India alone is a vast continent of three hundred and thirty million of intelligent people. This is in many respects the most promising and successful mission field of the church. Four missionary bishops have jurisdiction in this field. They are Bishops Thoburn, Warner, Robinson, and Oldham.

The Sunday Breakfast Cable

Right Use of Power.

All ages have tugged at the problem of power. Who is to be the master of the material? It is in the wave, the storm, the volcano, the lightning, the earthquake. But what of those restless forces, those earthquakes of power that burst from the mind? Gravitation binds every atom and world in the universe, but it cannot bind the mind that solves the intricate problems, interprets the literature of the stars, thinks the thoughts of God and dwells in a sphere but little lower than the throne of the Eternal. Yet as mighty and marvelous as is its mind, it is powerless to grapple with the problem of sin. The world is full of literature, the musical thunders of Homer, the entrancing eloquence of Demosthenes, the inductive philosophy of Bacon, the dramatic creations of Shakespeare, but what power is there in literature to regenerate the human heart? Take the grandest man the ages has produced, or take all the superb intellects of the centuries and by some power of attention concentrate them into one man, comparable to genius, holding in himself the illimitable reservoirs of wisdom and let him attempt to speak the word of pardon, and what a mockery, what blasphemy!

God alone can forgive the sinner. His power alone is able to track the secret paths of sin, pluck out its sting, purify the heart, reconstruct man's fallen nature, and lift him up into the high places of power and vision! This is the power, specified in our text, the power of the Holy Spirit. It is a singular truth, but we must carefully examine the faith of the ages, we see, somehow, like a hidden star, this doctrine of a divine influence coming to the heart of man, throwing its glow over the horizon of the world. The doctrine of the Holy Spirit involves this: it is the inspiration of Theology, the light of Manicheism, the inner radiance of platonism, the full orbed glory of Christianity.

When Jesus Christ said to His disciples, "Tarry until I send you out with power from on high," and interpreted that power in the language of our text, "Ye shall receive power upon you that the Holy Ghost shall come upon you," He was bringing to light the inmost and innermost power of the soul. Christianity is not a moral system, it is spirit and life. "It is the power (dynamite) of God unto salvation to every one that believeth," Paul says, "Our gospel came not in a word only, but in power, and in much assurance, and the Holy Ghost."

Now that the power of the Holy Spirit has been given to the church, the great problem confronting the church is the right use of power. One had better erect the body in the dust than to better the body to degrade the mind. Better "make haste slowly," than to rush wildly to certain ruin. Power is one thing, the selection of its application quite another. Education brings power, but it does not always give power over power. The need of the church is power to direct and apply power, to adapt its methods to the new age of thought and to bring its vast resources to bear upon the problems of the day in the practical spirit of the day and to keep step with the world wide movements of civilization with that quick response to human need, born of principles adapted to universal conditions.

"Ye shall receive power after that the Holy Ghost shall come upon you, and ye shall be My witnesses," saith the Saviour. All the power of the Spirit is to be put forth in witnessing for Christ. The Holy Ghost is not promised to restore bodily health, or power dazzling miracles. His power is given to be utilized in witnessing. Life is only of value as it witnesses to something better, higher than itself. Martin Luther was lifted into immortality by the high tide of the Reformation. John Wesley was enthroned by the mighty evangelistic wave that rolled forth from his fire crowned ministry. Abraham Lincoln was lifted into death, less light by the divine principle of liberty for which he stood.

It is only as we stand for and witness to some exalted principle of righteousness that life is worth living. The need of the world is for a witnessing church. The need of the church is for the baptism of the Holy Spirit. O, the might of the Holy Spirit in quickening, purifying, energizing power upon us! Then the conquest of the world will be an easy task.—Dr. John Wesley Hill, in the Brooklyn Eagle.

The Way of Peace.

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

The Thankful Spirit.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything making the most even of scanty blessings.—J. R. MacDuff.

Faith in God.

We shall be made truly wise if we be made not content, too, not only with what we can understand, but content with what we do not understand, the habit of mind which theologians call, and rightly, faith in God.—Kingsley.

A Problem.

We may see never so clearly a line of action that we should follow; but have we the will and courage and desire to support us in that pathway?—Howard N. Brown.

Small Birds' Night Flights.

Nearly all the small birds make their long flights by night, spending the daytime quietly feeding and resting, so that if on any day in May the tree tops are full of fitting little warblers, it will be no sign that the following day will find them still there.

Some kinds, like phoebes, song sparrows, meadow larks and bluebirds, come very early—as soon as the snow is all gone and the south sloping hillsides begin to feel warm and "swell of spring."—St. Nicholas.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Awful Tragedy of a Rochester Sunday Driver.—How a Peaceable, Frugal, Industrious Citizen Was Transformed Into a Fiend—A Warning to Drinkers.

On May 29 there lived on the corner of St. Paul and Evergreen streets, in Rochester, N. Y., a family of four. Vincent Love, a young man of thirty, was the father, Minnie was the young wife, James was the little six-year-old son, and the two months' old baby sister was not yet named.

Love was regarded as a peaceable and industrious citizen. He was employed at the Eastman Kodak Works and made good wages.

When he reached his home three hours after he had quit work on Saturday night he had but every dollar of his week's wages in the saloons that line the streets between the factory and his home. He was penniless, drunk and quarrelsome. He remembered that his young wife had earned something that week. Needing a dress, she had taken home some sewing from one of the clothing factories, and had earned \$5.80 for her week's work.

But when her husband returned with his wages all spent and nothing in the house for the Sunday dinner, she took this money and started for the store. But what did Vincent Love, with the mad spell of drink upon him, care for the children's Sunday dinner, much less his own? He barred the way at the door and cried, "Give me that money. I'll go to the shopping. You mind your children." But she pushed him away, and taking James along, left the baby sleeping in her cradle while she went to the store. Soon she returned with the meat and vegetables for the Sunday dinner, purchased with her own dress money.

The house was dark when she went into the kitchen, and striking a match, she reached up to light the bracket lamp.

At 10 o'clock six-year-old James stood at the door of Dr. Hunter, two blocks from home. He had been crying because he was tired and could not sleep and I cannot wake her. Please come and wake my mamma."

On the floor of the kitchen, lying in a pool of her own heart's blood, the doctor stumbled over her dead body. James had pushed a pillow under his mother's head and covered her with a comforter to keep her warm.

Baby was crying in her cradle. Lying over the kitchen table was Vincent Love in a drunken stupor. On the floor by the door, a cold, blue, angry face because she would not give him the money, he had concealed himself in the corner, armed with the brutal knife, waiting her return. As she lifted her arm to light the kitchen lamp, he rushed to the corner and plunged it in her bosom.

Little James saw the blood, but he told the doctor, "Mamma is sleeping," and to the police he said, "I am afraid to tell for my papa will beat me."

At Mount Hope Cemetery lies the body of the young woman who chanced her name by marriage to Love, laid there by drink. In the county jail Vincent Love awaits his doom, made a murderer by drink.

In the home of the dead wife's mother are two little children, one explains by drink. On the corner stands the former home, wrecked by drink; the grave is closed; the prison door is closed; the door of the home is closed; but the saloon remains open. Six hundred saloons in Rochester, this week, were renewed for another year of debauchery and poverty and devilry and crime. And the blood of a poor murdered woman is upon the hands of the Christian men who by their ballot consent to the crime.—Clinton N. Howard, in the New Voice.

Enthusiasm Sadden With Drink.

American Medicine believes that chronic alcoholism may explain in part the Japanese victories in Manchuria. The soldiers of the Mikado are mostly total abstainers, while observers with the Russians dwell repeatedly on the drunken orgies of officers and men. Arthur are said to have been so flagrant as to be beyond description in European or American journals. American Medicine feels, however, that it is not occasional drunkenness, but the habit of drinking, which does the mischief. It declares that the mental deterioration of "old alcoholics" is so well known to physicians that public ignorance in regard to it invariably surprises the medical profession. It is also reported that the American nation will take the lesson of Japanese success to heart and not bestow military places upon chronic alcoholics, so prone to "false ideas, perverted reasoning powers, and unfelicitous judgments." In the United States many men who drink are promptly shot, however drunk at the practice in the days of Nelson. But it will be a long time before our graduates of West Point and Annapolis are held up to similar standards. Even though, as American Medicine predicts, the temperance movement in Denmark will fight with alcoholism, it will probably be decades before Abraham Lincoln's joking wish to supply every general with the same brand of whiskey used by General Grant becomes an illustration of a bygone social order.—New York Post.

Drivers Must Be Temperate.

The Illinois Milk Dealers' Association "said things" to Chicago milk wagon drivers the other day, and after this any driver known to smoke or drink intoxicants while on duty will be punished by the loss of his job and expulsion from the union.

Temperance Notes.

The cause of temperance has made marked progress in Denmark during the last quarter of a century.

There are now about 120,000 members of temperance societies in Denmark, and the Danish Congress appropriates annually a large sum to further the movement.

THE KEYSTONE STATE

Latest News of Pennsylvania Told in Short Order.

Jeremiah Rishell pleaded guilty in court at Reading to involuntary manslaughter in connection with the shooting of James Gallagher, a tramp, last fall, and was sentenced to six months in jail. George Evers, who did the shooting, was sentenced last week to five months in the penitentiary. It was asserted that the tramp made improper proposals to young women and that Evers and Rishell defended the women.

At the third annual gold medal contest in oratory for the pupils of the Wilkes-Barre High School, Miss Helev V. Barring won the gold medal for recitations and Robert L. Ritards for the best original production.

The Scranton Municipal League, which has been inactive for some time, has resumed operations. By request of its agent, Robert Wilson, the police confiscated nearly all the nickel-in-the-slot machines in Scranton. The owners of places in which the machines were found were fined \$25 and costs.

The Trenton, New Hope and Lumberville Railway has been opened for travel. The line, which is 10 miles long, was opened for the season. The eighth annual convention of the Bucks County Sabbath School Association was held at Carversville. Rev. W. Barnes Lower, of Wyncote, and Rev. John M. Waddell, of Doylestown, delivered addresses.

Mrs. Aaron C. Griffen, aged 25 years, wife of a Warrington Township farmer, was killed by death by the explosion of a can of kerosene with which she was kindling a fire in the kitchen stove.

Prof. F. S. Benton, principal of the public schools of Coatesville, has resigned and will go to Philadelphia to study law.

Harry Moore, of Coatesville, a rigger, employed at the Lackawanna steel plant in Buffalo, was killed in that city by being caught in machinery.

Robbers entered the White Horse Hotel, on the Chester Pike, in Prospect Park, and took five pieces of a silver set, each piece bearing Mrs. David McClure's initials; nine yards of silk dress goods and a pocketbook containing money belonging to Mrs. McClure, wife of the proprietor of the hotel.

Daniel Callahan, aged 6 years, of Thomaston, while on his way home from school, started beside an old mine breach partly filled with water to throw stones into it. Losing his balance he fell down the precipice and was drowned before the eyes of several little schoolmates.

The contract for the erection of a State bridge over the North Branch of the Susquehanna River, between Berwick and Nescopeck has been awarded to the York Bridge Company, of York, by the Board of Public Grounds and Buildings. The York Company, which bid \$209,500, was the lowest of the 28 bidders.

After parting with a friend and exclaiming: "This is the last time I'll shake hands," Milton S. Shaeffer swallowed a large dose of arsenic in the barroom of a hotel at Rothsville. Friends attempted to knock the glass containing the poison from his lips. He held on determinedly, biting a piece from the glass and swallowing the fragment. It is believed he will die.

Mark Ashbaugh, aged 17, and Otto Robinson, aged 13, both of Duquesne, died in the McKeesport Hospital. The boys found a large quantity of gunpowder and filled their pockets with it. One of them applied a match to some of the powder which had fallen on the ground. The flames leaped up and ignited the powder in their pockets. Both were fatally burned.

The Valley Forge Park Commission has made arrangements to provide a water supply for the park. Hydrants for drinking and sprinkling will be placed at various points along the roads.

Deputy Sheriff Massi has arrested John Tozzolino, charged with the murder of Frank Colare, whose headless body was found at Cork Lane ten days ago. Tozzolino says he can prove an alibi, and he offers to aid the police in running down the murderers.

Dr. Donato Verma, of Roseto, a graduate of the Medical College at Naples, Italy, was convicted in court at Easton for having practiced medicine, although he neglected to register in the "Practitioner's" office or to appear before the State Medical Board. Judge Scott fined him \$100 and costs.

Jacob Fritz, aged 60 years, who was accidentally shot by William Gloss at the Avon Gun Club grounds, died at the Good Samaritan Hospital, Lebanon. Gloss, who was seized with nervous prostration at the time of the accident, suffered a relapse upon hearing of the death of Fritz and is in a serious condition.

While assisting in placing a large log in position at a mill dam at Meckville, Cyrus Gerhart, aged 50 years, of that place,