

# SUNDAY SERMON

A Scholarly Discourse By  
Rev. Robert Collyer.

Brooklyn, N. Y.—The Rev. Robert Collyer, the oldest Unitarian pastor in Greater New York, preached in the Second Unitarian Church, Clinton and Congress streets, Sunday morning. His last appearance in that church was last fall, when he delivered an address on the late Rev. Dr. John White Chadwick, the former pastor, who had just died. The eloquent preacher took for his text: "I will lead on softly." The children are tender; I will lead on softly," and said:

It was one of the secrets of my craft, in the old days when I wanted to weld iron or work steel to a fine purpose, to begin gently. If I began as an old learner do, to strike my hottest blows at the start, the work would crumble under the hammer, or the steel would suffer under my hammer, so that, when it came to be tempered it would "fly," as we used to say, and rob the thing I had made of its finest quality. It was the first condition of a good job, to begin gently, and to control the hammer with a firmer hand, and in the end pour out all my might in a storm of sturdy blows; but if I began so it ended, as a rule, with a wreck. The perfection of the Nasmyth hammer lies in the blending of its gentleness and its ponderous might, so that a June shower or smite like a tornado, according to the need of the moment. So the skillful mechanic starts slow machinery, a locomotive, a steam engine or even a sewing machine, gently. It is the first condition of keeping in balance true that the machine shall not be thrown out of gear at high pressure. I noticed the same in the building up of a grand organ. The builder began gently in bringing out its harmonies, with some fine chords, made those true and went on to the others, and so wrought out the end. Again an animal trainer, while he smites with a whip or a bar, if he is wise talks to a horse, allures him, courts him and makes him his friend. We do not speak of "breaking" a horse, so much now; we "train" him.

So I love to note such things as these as I watch the people's advent on little children into this life of care, and wonder how we shall deal with them in the one wise way which will weld them, shall I say, to whatsoever things are true and lovely and of good report, start them to the surest purpose and train them so as to bring out the whole power for good which God has hidden in their nature. There must be one right way, and I think this father found it when he said: "The children are tender; I will lead on softly." They may seem crude, mere machines or little brutes; there are some men who seem by their actions to have such notions of a child's nature, to their eternal shame. Here is the principle: They are tender; we must lead them on softly. Solomon may slip in with his cruel maxim of "Spare the rod and spoil the child." He has no business about my place while my children are tender. I can no more be hard on them than Jesus could. It is hard on them in this evil way I hurt those who are of the kingdom of Heaven.

My white hairs have brought me this wisdom: That the unpardonable sin is to be hard on a tender child. I do wonder that the old grandfathers are so gentle with the second generation. They will not tell you, or hint, or perhaps why he is, but he would faint recall some passages of his fatherhood, but that cannot be done, so he chokes back the inextinguishable regret and humbly tries to get even through the over-care of a Spartan child, or a gentle thing of a Spartan child, or a gentle thing of a Spartan child, but it was wonderfully beautiful to see her in her old age spreading her wide, grand, motherly wings over the children of the new day. She could no more be hard upon them, no matter what she branks the horse, than your May sun can be hard upon the corn, or your sun on them than Jesus could. It is hard on them in this evil way I hurt those who are of the kingdom of Heaven.

For Thou art my lamp, O Lord; and the Lord will lighten my darkness." "I had not been aware of the very existence of this text," he said, "and I do not know who but an angel could have led me to it; but I felt that, whether I received my light or not, those words were enough for me, and from that time I seemed to know that I should continue to proclaim the word of this blessed Book."

**Duty Above Life.**  
Life is a matter of very small account to any one in comparison with duty; doing, whether a man realizes this truth or not. Whatever is worth living for is worth dying for. It is an incident to its pursuing. When the Roman General, Pompey, was warned against the danger of his returning from Egypt to Italy, to meet a new trouble in his own land, his heroic answer was: "It is a small matter that I should move forward and die. It is too great a matter that I should take one step backward and live." Life is never well lived when it is held dearer than duty. He who would tell a lie in order to live is willing to pay a great deal larger price for his life than that life which he himself—or to others—H. C. Trumbull.

**Short Meter Sermons.**  
Kindness makes kin.  
Faith gives fiber to life.  
Blessed are the buoyant lives.  
The selfish cannot be sanctified.  
Purity does not rest on a plebeian.  
It takes more than a syllogism to save men.  
Hot air is always succeeded by a cold wave.  
Deeper science is the cure for scientific doubt.

There are a lot of people who would rather gather to-morrow's thistles than to-day's figs.

**What Brings Hope.**  
It is necessary to distinguish carefully between what is the will of God and an inevitable fate. The one brings hope, but the other despair.—Presbyterian Record.

**To Scare Away Crows.**  
I can give a sure preventive against crows pulling by the black roques. I had tried all sorts of devices, and was rigging a scarecrow, when a gawky came along and said, "The ears of your corn to the tops of poles around your field, and the crows won't stay night long."  
"I said, 'They will eat the corn, and you will eat the both laugh at me.'"  
I tried the plan, however, and sure enough they looked at those poles and went away and stayed away. I suppose it was on the same principle as that of the Trojan warrior who said, "I most fear the Greeks when offering gifts."—E. P. Powell in Suburban Life.

**Pure Water in Demand.**  
A New York paper is responsible for the statement that there is scarcely a family in that city which does not buy spring water for drinking purposes, and estimates the value of the water consumed throughout the county of Westchester other than those supplied by municipalities at \$10,000,000.

## THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS  
FOR JULY 2.

Subject: Sennacherib's Invasion, II. Chron. xxxiii, 1-29. Text: Gen. xlii, 1-2. Chron. xxxiii, 1-2. Memory Verses, 19-21. Commentary on the Day's Lesson.

I. Sennacherib's defiant messages (vs. 1-19). A. "After this" After receiving the present from Hezekiah (2 Kings 18: 14-16). "Sennacherib," The son and successor of Sargon. He says he built towers around Jerusalem and shut Hezekiah in "like a caged bird," "Assyria." This was a great and powerful country lying on the Tigris. Its boundaries differed greatly at different periods. "Send his servants." See 2 Kings 18: 17. Tartan, or general; the Rabaris, the chief of the eunuchs; and the Rabshakesh, the chief cup-bearer, these being "his officers," who are named simply, with a great host. None of these are proper names. Tartan was the ordinary title of an Assyrian general. They were to demand the unconditional surrender of the king and capital. "To Jerusalem." Sennacherib was encamped before Lachish, thirty miles southwest of Jerusalem, in Judah, in state. From this proud position he sent a large detachment to Jerusalem. They took up their position on the north of the city, on a spot long afterwards known as the camp of the Assyrians. Hezekiah feared to appear; or perhaps, fearful of his dignity, he sent officers of his court, who were to carry the rank of those sent. In his place came Eliakim, now chief minister; Shebna, now in the office of secretary; and Joah, the royal historian. "All his power." All his royal army.

B. "Whom are you trusting?" Literally, "Whom are you trusting and sitting in restraint?" Judah was in alliance with Egypt, Assyria's arch-enemy; and reference is here made to this. 11. "Doth not Hezekiah, Hezekiah is abused most vilely and over-whelmed with scorn and insult." 12. "Worship before one altar." Hezekiah was not familiar with the Jewish law, and he naturally supposed that the destruction of so many altars would incur the displeasure of the gods; but the reason he gave to prove that Judah was weak was the very reason why God would not make them strong. 13-15. "Know ye not?" etc. This boast was natural. The Assyrians had had an uninterrupted career of success and might well believe that their gods were more powerful than those of the nations around them. He had utterly over-run and destroyed the kindred tribes on Gilead, Gilead and Samaria. They had for years exercised lordship over Judah, and the very king who now defied them had purchased his safety by the payment of a heavy fine. 16. "Against the Lord." Hezekiah treated this blasphemous speech as a challenge. He refers the matter to Jehovah.

17. "Wrote also letters." A little later another insulting message in the form of a letter (R. V. margin) was sent. The king took the letter and at once went again to the house of the Lord. He spread out the letter before the Lord, and he read it in earnest prayer (2 Kings 19: 14-16; Isa. 37: 14-20). 18. "A loud voice." An allusion is here made to what occurred (2 Kings 18: 28-35) before Sennacherib wrote his letter, "Jews' speech." The Hebrew language. The Syrian language was not understood by the common people. "To afflict them." It was a day of great suspense. Already there was a rumor that the king of Egypt was on his way to the rescue. Sennacherib had heard the rumor, and it was this which caused him to put forth every effort to intimidate Jerusalem into submission. 19. "Spoke against, etc." They say no Jews and the gods of the other nations.

II. Hezekiah and Isaiah call on the Lord (vs. 20, 21). "Prayed." King Hezekiah took his clothes and put on sackcloth and went to the house of the Lord, where his messenger met him, the prophet Isaiah to know what to do. The prayer expressed the deepest need, the highest faith, the utmost earnestness. It was united prayer, a prayer meeting. Isaiah joined with Hezekiah. But they not only prayed, they worked. The king built bulwarks, and he prepared arms and shields and encouraged the people to be strong and courageous, and not to be afraid of the Assyrian king, "for there be more with us than with him" (vs. 6, 7).

III. The Lord destroys the Assyrians (vs. 21). The word angel means "a messenger," "one sent," and may be applied to any messenger sent from God, whoever or whatever that may be. Thus in Psa. 104: 4 the winds are said to be His angels or messengers. The use of the word "angel" here does not determine the matter, for the instruction was accomplished. It may have been a storm, a pestilence or flood. It is generally understood to have been the simoon. "Cut off." In one night God's messenger smote 185,000 men (2 Kings 19: 35). This gives some idea of the immense size of Sennacherib's army. "He returned." The king and a few others were preserved. "Own land." Nineveh. "When he was come." Just how long a time elapsed between this calamity and Sennacherib's death we do not know, but he was probably absent twenty years. He returned after campaigns, but he never again came to Palestine. "His god." Nisroch. "Slew him." Adrammelech and Sharzer his sons smote him with the sword; and they escaped" (2 Kings 19: 37).

IV. Hezekiah is exalted (vs. 22, 23). These verses tell us that God not only saved His people from the hands of Sennacherib, but from all others, and "guided them on every side." Many presents were brought to Hezekiah, and he was exalted in the sight of all.

**Henry Clay in His Prime.**  
An Englishman who traveled in the United States in the early part of the last century visited Washington and describes Henry Clay as follows: "He is tall, thin and not a very muscular man; his gait is stately, but swinging, and his countenance, while it indicates genius, denotes dissipation. Though there is want of rapidity and fluency in his elocution, yet he has a great deal of fire and vigor in his expression. When he speaks he is full of animation and earnestness; his face brightens, his eye beams with additional luster and his whole figure indicates that he is entirely occupied with the subject on which his eloquence is employed."

**New Remedy for Insomnia.**  
A Dartmouth College, bachelor has a new remedy for insomnia. A few nights ago while tossing restlessly on his couch he began to count up the windows in the village. He enumerated thirty-four and was about to start on the other unmated women when he fell into a sound and refreshing slumber.

## CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY 2.

The Making of a Christian: His Destiny. I. John 2: 15-17; 3: 1-3. It makes a great difference, even to an indolent man, whether it looks to a crown or a junk heap. Look around and see how the world is treating God, and if you are the child of God, do not expect to be treated any better.

Could you explain to a caterpillar what it is to be a butterfly? No more could God explain to us what we shall be.

We become like whatever we truly see, as the sunlight lightens up whatever it falls upon, and covers the roughest stone that receives it with the brilliancy of the King of day.

**Suggestions.**  
Our destiny is not to be measured by our accomplishments, but by our purposes; not by time, but by eternity.

If you want to glorify your earth, think great thoughts of heaven.

True thoughts of the hereafter contribute to the present; weak and dreamy thoughts only weaken the present.

Half of Napoleon's power was his consciousness of a splendid destiny. When one loses that consciousness, he loses his power.

Every Christian is a king traveling through a foreign and incognito.

That your life is of pure marble does not make it a lovely statue. Take it to the Sculptor.

The sky begins on the earth; so does your heavenly destiny begin with the duties of to-day.

**Quotations.**  
Without a belief in personal immortality, religion is surely like an arch resting on one pillar, like a bridge ending in an abyss.—Max Miller.

I feel my immortality oversweep all pains, all tears, all time, all fears.—Byron.

As often as I hear of some undeserved wretchedness, my thoughts rest on that world where all will be made straight.—Fichte.

## THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTemperance.

Whisky: What It Does Inside a Man—A Striking Address by Sir Frederick Treves, Bart., K. C. V. O., LL. D.—He Speaks With Authoritative Voice.

The following is from an address delivered by Sir Frederick Treves, Bart., K. C. V. O., LL. D., in the great hall of Church House, Westminster, London, before the Women's Union of the Church of England Temperance Society, May 4, 1905. Sir Frederick is physician to King Edward.

The point with regard to alcohol is simple enough. It is, of course, distinctly a poison, and it is a poison which, like other poisons, has certain uses, but the limitations of the use of alcohol should be as strict as the limitations of the use of any other kind of poison. Moreover, it is a curiously insidious poison, in that it produces effects which seem to have only one antidote—alcohol. But it applies to another drug equally as insidious, and that is morphia, or opium. Unfortunately, the term poison is by no means an exaggerated one, when it is realized that with alcohol as drunk by the majority of the poorer classes there is mixed a violent poison in the form of fusel oil.

There is no disguising the fact that alcohol is year by year less used by the medical profession. It is said that it has a certain position as a medicine, and no one will dispute that, but looking back over hospital drugs for the past twenty years, there is no question that the use of alcohol is emphatically diminishing.

Let us take two or three points—and remember that I am only speaking of the very moderate use of alcohol. In the first place, some people say, "It is a most excellent appetizer. There can be no possible harm in just a little before a meal." It is, as the French say, an appetizer, and helps digestion. What are the facts? First of all, no appetite needs to be artificially stimulated. If the appetite wants food it clamors for it; if there is no appetite, there is no need for food. Therefore there is no need, supposing the belief were true, so that ground I do not think there is much to be made out of for its use.

Then it is said that it strengthens, and that it gives great working power. We hear a great deal of this in the advocacy of British beef and beer. That sounds very well, but let us review the facts. Alcohol, curiously enough, modifies certain constituents of the blood in the nourishment of the body. The process that underlies the building up of the human frame is very much modified. The output of carbonic acid is very much lessened, we become less energetic, and like other animals, ill-nourished—obviously so. No man dreams of going into training and taking alcohol. He must reach the acme of physical perfection, and that must be without alcohol.

It has a somewhat stimulating effect, and that is the unfortunate part of it. The effect, however, is not for the moment, and after it, as passed away, the capacity for work falls enormously. It does this: It brings up the reserve forces of the body and throws them into action, with the result that when these are used up there is nothing to fall back upon. Its effect is precisely like a general throwing the bulk of his army into the fray and then bringing up, as fast as he can, all his reserves and throwing them in also. The inevitable result is obvious.

As a work producer it is exceedingly extravagant, and like all other extravagant measures, leads to a physical bankruptcy. It is also curious that troops cannot march on alcohol. I was, as you know, with the relief column that moved on Lady Smith, and of course, it was an extremely trying time by reason of the heat. In that enormous column of 30,000, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—they were the drinkers, and they dropped out as clearly as if they had been labeled with a big letter on their backs.

With regard to the circulation. Of course, it produces an increased heart rate, a fuller pulse and redder skin, but the moment the effect has passed off the action of the heart is absolutely and emphatically weakened. Consequently the temporary effect is produced at an enormous cost. Then there is its action on the nervous system. Here its action is that of a poison. It first stimulates the nervous system and then depresses it, and, as with other poisons which act upon this part of the body, the higher centres go first. They become a little dull—a little less quick and acute. It is very trifling, but there it is; so that the man who does his work on alcohol—even a very moderate amount—is not at his best.

**Moral Tone Changed.**  
Governor J. Frank Hanly of Indiana, has caused a great change in the moral tone of the State. He has made it a rule that no man who drinks shall be appointed to office, and his appointment has extended the rule to those whom they in turn choose. An important rule in line with the Governor's policy is that in all cities having boards of metropolitan police commissioners no man who drinks shall be on the police or detective force. No officer shall be appointed either without or on duty, except to make an arrest, and that no member of the fire department shall enter a saloon.

**Revelal Hurts Saloons.**  
It is reported from Wales that as a result of the widespread revival which is being progressed the receipts at the saloons are greatly diminished, and the police and magistrates are having a comparatively easy time of it.

**Temperance Notes.**  
When people understand what alcohol is and what it does, they will put it out of existence.—Willard Parker, M. D.

Alcoholic drinks are poisons in the same sense as are opium, arsenic, chloroform, etc., and should be sold under the same laws as these poisons.—N. S. Davis, M. D.

Hotels and drug stores in Boston selling liquor to women have suffered the penalty of withdrawal of their licenses. Police Commissioner Emmott, new broom is doing a deal of sweeping.

I hardly know any more potent cause of disease than alcohol.—Sir W. Guil, M. D.

At the annual business meeting of the Norway Grove Lutheran Church, Milwaukee, Wis., the following resolution was adopted: "God's word teaches that neither drugs nor gin tonics shall inherit the kingdom of God."

The Michigan Christian Advocate expresses the sentiment of every true American citizen in these words: "If we could we would transform every brewery into a manufactory, every saloon into a store, every saloonkeeper into a farmer, and every drinker into a total abstainer."

## The Sunday Breakfast Cable

UNTIL THE DAY BREAK.

I often wondered, when at night, The certain lids had shut from sight, Those eyes so ever-brimmed with light.

How I could sleep the long hours through, As even the watchful-hearted do, Nor have their violet eyes in view.

Sometimes, as love late vigil kept, Hearing her stir, I've closer stepped, Half-minded, if she lightly slept,

To test her with a whispered wile, Meant my own reason to beguile, To see if she would turn and smile.

Then I would hush my heart and make Myself ashamed that I should break Such sleep, for love's own selfish sake.

"Wait till the morning," I would say; Wait till the slumber drifts away; Then where are eyes so bright as they?

I wonder now, as with my head Bowed on my knees uncomfited, My heart keeps watch above my head.

How can I live and meet the sum Of years that stretch a martyrdom Of yearning, till the dawn shall come!

Yet in this vigil of my woe Starts forth the thought that shamed me so Beside her cradle long ago.

"O aching, anguished soul!" I say, "Until the day break watching stay, Until the shadows flee away."

"And thou shalt find that God has kept The eyes whose closing thou hast wept, All heaven the happier that they slept." —Margaret J. Preston.

**The Grace of Content.**  
One of the rarest graces of Christian character is the sweet grace of contentment. It may not have the arresting splendor of righteousness, nor flush us with the subduing of purity; but it is an exquisite ornament of tender grace, and its sweetness fills every room of the house of life. Like the modest violet, it reveals its presence and fragrance by an atmosphere that has bitter deprivations and pathetic fulness and peace. It is the delicate flower of trust and submission to the perfect will of God, and its beauty is the smile upon a soul which knows that in the hand of our Lord every good thing is completely guaranteed. Life is not without its limitations. It has bitter deprivations and pathetic fulness and peace. It is the delicate flower of trust and submission to the perfect will of God, and its beauty is the smile upon a soul which knows that in the hand of our Lord every good thing is completely guaranteed. Life is not without its limitations. It has bitter deprivations and pathetic fulness and peace. It is the delicate flower of trust and submission to the perfect will of God, and its beauty is the smile upon a soul which knows that in the hand of our Lord every good thing is completely guaranteed.

## THE KEYSONE STATE

Latest News of Pennsylvania Told in Short Order.

Because he is alleged to have killed her, Miss Martha B. Boase, of Lancaster, has sued Rev. H. Jerome Leinbach, pastor of Olivet Reformed Church, Reading, to recover \$10,000 damages for alleged breach of promise. Rev. Mr. Leinbach was married on May 4 to Miss M. Mary Swaley, of Pine Iron Works. Miss Boase lives with her parents in Lancaster. She became acquainted with Mr. Leinbach in 1900, while the latter was a student at Franklin and Marshall college, Lancaster, and from that time he paid her attention of a most marked character, says the plaintiff's bill of complaint. This, she says, in her affidavit, resulted in a solemn engagement of marriage on January 19, 1901. In June, 1901, she says he gave her an engagement ring, which she wore and he continued paying her attentions until April, 1905, and he had agreed that the wedding should take place on January 19, 1906. Mrs. Boase alleges that in pursuance of the promise she began to prepare for the wedding and purchased her wedding outfit and also kitchen utensils. Rev. Mr. Leinbach became pastor of Olivet Church a year ago, immediately after his ordination. He is 25 years old, and is a native of Oley Township, Berks county. He entered ball and declines to talk about the suit.

Mrs. Ida May Ziegler, of Altoona, sent a comic valentine representing a long-tongued woman to her next-door neighbor, Mrs. Lulu Shellenberger. The court refused to accept the plea of the license law, and a hearing and directed Mrs. Ziegler to pay \$20 fine and costs.

The vestry of All Saints' Episcopal Church, Norristown, has accepted the gift of another cloister bay for Washington Memorial Chapel, at Valley Forge, to be erected to the honor of the Pennsylvania soldiers of the Revolution. It is the gift of T. Broom Belfield, of Philadelphia, and is given in memory of his parents, his wife and children. The Pennsylvania bay will correspond to the New Jersey bay, dedicated on Monday. It is expected that the new bay will be dedicated next year. The new bay will be adorned with richly carved tracery in Indiana limestone set in massive masonry of Holmesburg granite. The ceiling will be of carved oak, adorned with the arms of the State and the Colonial seals will be set in the floor.

Theophila Komyczek, 26 years old, now lies at rest in St. Peter's Churchyard, Brownsville, after three burials. About two weeks ago she leaped into the Monongahela River and was drowned. Her body was buried in a field nearby. Negroes said they heard her calling from the grave and the body was removed. She was proved dead and buried again. Hearing the girl was a Catholic, Father Glynn, of Brownsville, next had the body removed to the church cemetery in that city.

Burgess Pennypacker, West Chester, has fined Jesse Darlington, owner of a creamery, \$25 and costs because he had his creamery connected with the town's sewers in violation of the borough ordinance. Darlington has appealed from the decision of the Burgess and will ask the court to decide the legality of the fine.

The Witch, a special combination engine and car on the Reading Railway, while running at a high speed, bearing officials to their homes in Schuylkill county from Shamokin, collided with a shifting engine in the Locust Summit yards. The car was wrecked and the passengers were thrown into the debris and badly hurt.

Scared by an automobile, a pair of horses attached to a carriage containing Frank Fox, his wife and two children and Andrew Grater, wife and child, of Skippack, dashed down a steep hill. At the bottom the carriage upset and all were severely injured.

Lillie Red, also known as Mrs. Geo. Weibush, died at St. Joseph's Hospital, Lancaster, from morphine poisoning, the drug being self-administered. One story is that the woman had been drinking beer in a hotel, where she swallowed the drug, but the hotel people deny she was there. Another story is that she swallowed the dose while sitting on the stoop of the hotel.

The directors of the York County Agricultural Society have decided to enlarge the grand stand, build an annex to the poultry house and make other improvements to the exposition grounds.

Bishop Talbot laid the cornerstone of the new \$100,000 Trinity Episcopal parish building in Yorkville. A dedication was made by the bishop, Rev. Dr. James E. Powers, Rev. H. W. Diller and Rev. Dr. J. H. Eastman.

Charles Wolfe, of Lewisburg, who about a month ago fired on robbers attempting to gain entrance to the chair factory office, was attacked and sand-bagged while attending to his duties as night watchman of the plant. His cries for help brought aid and his assailants escaped.

Andrew Yoder, 27 years old, died at his home, near Longfellow. He was married in Vancort, Ohio, a few days ago, and became sick while on his wedding tour.

Samuel Greason, the negro who was acquitted of the murder of John Edwards, last week, after having been under sentence of death for over two years, will not place himself on exhibition, as he had agreed to do. A storm of protests was aroused by Greason's signing a contract with a carnival company immediately after his acquittal. One story is that the woman had been drinking beer in a hotel, where she swallowed the drug, but the hotel people deny she was there. Another story is that she swallowed the dose while sitting on the stoop of the hotel.

Within a few days the Pennsylvania Railroad Company will begin the construction of the system of pipe lines from the Indian Creek district and other mountain streams, from which they hope to get an abundant supply of pure water for use in the engines. The American Pipe Line Company, of Philadelphia, which has received the contract for the greater part of the work, will put over a thousand men on the construction of the reservoir at Hawkeye. Other gangs will be started at places where reservoirs are to be erected.

Thomas Hinkle, aged 12 years, of South Bethlehem, while standing upon a freight car, throwing stones at birds, fell headlong to the cinders below. He was killed, his neck being broken.

Mrs. Anthony Lear, of Easton, who had been suffering from a weak heart, became greatly excited while witnessing a fight and fell dead.

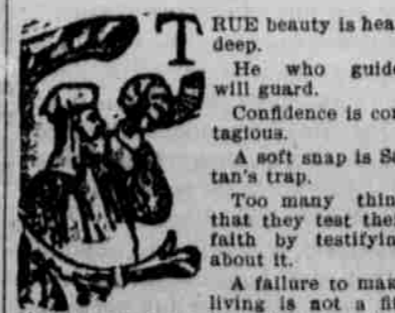
In an effort to put an end to crimes in Pittston and vicinity, Mayor Lang has decided that every person found carrying a revolver, dirk or stiletto shall be fined \$25 or sent to jail for three days, and be enforced this at once by sending two Italians to jail.

## RAM'S HORN BLASTS

RUE beauty is heart deep.  
He who guides will guard.  
Confidence is contagious.

A soft snap is Satan's trap.  
To many think that they beat their faith by testifying about it.  
A failure to make living is not a fitting to preach the Gospel of poverty.  
Some men will feel cheap when they read their own advertisements at the judgment.

Sin is not imperfection; it is corruption.  
The light that is not reflected soon dies down.  
The sermon that comes out of the life gets into lives.  
The new man is more important than new methods.  
To be going God's way is to get the good of the land.  
The spirit of consecration doubles the value of any recreation.  
The bitterness of our way may be the best part of His wisdom.  
The nearer you are to the Savior the nearer you are to sin.



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