Rev. Albert Jones Lord.

Brooklyn, N. Y.—The Rev. Albert Jones Lord, pastor of the First Congre-gational Church, Meriden, Coun., preached in Plymouth Church Sunday morning in exchange with the assistant pastor, the Rev. Willard P. Harmon. Mr. Lord had a good audience, and preached an excellent sermon. His subject was "The Sacrament of Service." The text was from Isalah xii-6:
"They helped every one his neighbor,
and every one said to his brother. 'Be
of good courage.' Mr. Lord said:
We have been passing rapidly in the
last half contrary from an individual-

last half century from an individualistic to a social type of civilization.
Paul's words were never more true
than to-day, when he said, "None of us
liveth to himself, and no man dieth to himself." All the forces and factors pertaining to human life-mechanical, pelal and religious-have been moving to such a degree toward each other that the twentieth century can say that the one word which will serve her best for a watchword is "Together; togeth-

In the industrial world the concentration of forces is most manifest. Dr. Josiah Strong calls to mind how that fifty years ago it was the age of homespun. Families could meet all the needs of their households, spinning, weaving and the making of garments. The fields about the home supplied the inmates with the necessities of life. Then it was that the main force was the brawny arm. But to-day manufacture has forsaken the home for the mill and the factory, and steam and electricity are the regnant forces. Division of labor has taken the place of the single hand. Then one man made many things; now many men make one

But as industrially, so socially we becoming more intimately related. A half century ago there were com-munities, many but small in number and limited in advantages, yet complete in themselves. Citizens seldom went beyond the borders of their respective towns. But gradually those communi-ties have been grouped into towns, and the towns developed into cities and the cities into greater cities. Whereas our fathers were independent of all the world, we are more or less dependent on the whole world. This made Robert ouis Stevenson exclaim, "It is really disheartening how we depend on other people in this life."

This complex life has given rise to a

great many social and fraternal or-ganizations. Men have banded themselves 1 _ether for mutual helpfulness. Fathers, working by the week and for small wages, having little ones depending upon them, have serious thoughts when they realize that sickness may be lying in wait for them and short hours may be their lot. When the head of the family is sick and unable to work, the income ceases, but expenses increase. To meet all these possibilities the various beneve lent societies and fraternal organizations have come into existence.

It is every man's duty to consider not only the present demands of the family, but its future welfare. It is a crime for a father to spend his money freehanded at the bar, or in hospitality at the club, or squander it in sports. when he has not, either in the savings bank or in insurance, made secure the future welfare of his family. It is every man's duty to endow the future with as good a livelihood for his family as lies in his power.

We heartly sympathize with fraternities and societies in their sick benefits and care of widows and fatherless children. They have a mission in soci-But, however commendable may be, they must not take the place of the two divine institutions—the home and the church. There is but one place where God has set up the altar of domestic affection, where conjugat relations are sanctified by the presence of children, and that is the home; and there is but one institution which the Son of God ordained while upon earth and that is the Christian church. Fraternal organizations should be supple ments, but never attempt to be tutes for the home or the church.

But we cannot say that because life is becoming more highly organized it can be lived more easily. On the other hand, we are inclined to say that the closer men's relations are the greater the friction and the more difficult to have every event work good to every person. This kind of life, I repeat, is far better but more difficult to live in all its relations. The tone of a three five bank organ is much better, richer, more sympathetic and harmonious than the tone of a cabinet organ. In the one there are few combinations while in the other there are hundreds An amateur can play the one, but only the master organist can play the other satisfactorily. So in these times of highly developed social and religio life it is difficult to live a full, rounded Christian life. A company of people spread over a large area can get along comfortably well, but crowded into a small inclosure they will suffer embarrassment. They all have elbows, and where it is ideal to march through life, touching elbow to elbow, it is not so comfortable when men are cramped and their elbows touch one another under the arms. Our whole social life

is, therefore, a question of elbows.
This leads us naturally to the question. How can life be lived so as to fulfill all these manifold relations The answer is found in the words of the text, "They belped every one his neighbor and every one said to his brother, 'Be of good courage.' I wish these words might be placed over the door words hight be placed over the doors of every church, inscribed upon the walls of every place of worship and selected as a watchword for every charitable organization. What a changed world this would be if the sentiment of this test should be in the sentiment of timent of this text should go into effect to-morrow morning. The words suggest to us two ways by which we may

administer the sacrament of service. Humanity is in constant need of help. Humanity is in constant need of heip. The circle of suffering and misfortune is all the while changing, but it never happens to be empty. In spite of the fact that we are a rich country and are living in times of plenty, there are children in every city in need of bread, and elderly people in need of support and comfort. It is no disgrace to be poor or to be sick if we have done all in our power to drive away the wolf from the door and beat down the germs in our system. Jesus was poor, more so than the foxes and the birds; Paul was poor, having few or no pos-Paul was poor, having few or no pos-sessions but "the cloak and the parch-ment: Peter was poor, "Silver and gold have I none," Poverty is no dis-grace, unless it be the dregs of a wasted life. Wherever there is hon-ored poverty there should be generous benevolence.

To pity distress is but human; To relieve it is God like. When Jesus was upon earth He said that every benefaction which was be-

stowed upon one of the least of the brethren in a loving spirit was accepta-ble unto Him. Inservoch is a word which is full of significance to all char-ity workers. "All the beautiful senti-ments in the world will weigh less than ments in the world will weigh less than a single lovely action." Many of the fraternal organizations might teach us who are members of the church lessons in charity. A short time since I received in my mail by mistake a postal sent by one member of a fraternal organization to another, asking him to call and assist a sick brother. How often does our fellowship prompt us to do this? Yet the Bible says. "Do rood to the state of the says." do this? Yet the Bible says. "Do good unto all men, especially unto those who are of the household of faith." No gift are of the household of taith. As gift of means or might will ever fail to be thrice blest. Let the largest end of your generosity be beneath the surface if it chances so to be; let the number of your benefactions be a secret if you will, but, whether secret or public, crowd your life with culless benefactions and countless mercies.

Edwin Markham has a beautiful poem entitled "Inasmuch." He pictures a watchman, Ivan by name, on Moscow's eastled height guarding the cit-adel. The driving snow was heaping itself against the citadel wall when a half bare beggar man tottered past. The watchman ran and threw his own coat around the half frozen beggar, but that very night died himself from ex-

But waking in that Better Land that less Bevond the reaches of these et hing skies. Behold the Lord came out to greet him

Wearing the coat he gave at Moscow's dome-

dome-Wearing the heavy, hairy coat he gave By Moscow's tower before he left the grave,

"And where dear Lord, found you this coat of mine.

A thing unfit for glory such as Thine?"
Then the Lord answered with a look of

"This coat, My son, you gave to Me last night."

But there is another way to again offer the sacrament of service than by giving food to eat and raiment to put It is suggested by the last half of the text: "And every one said to his brother, 'Be of good courage." There are men and women in this world who need an encouraging word more than they need bread. Man does not live bread alone. There are men on our streets who have been unfortunate in their lives. They are pessimistic and discouraged and distrust all the world. There are others who are in some vocation which does not measure up to their ambition, and they need to have some one tap them on the shoulder and say, "Be of good courage." There are a good many men who become discouraged before they become drunkards. There are others who lose their hope before they lose their good name. There are many who need to be met at the door of the factory at the close of the day's work and led beyond the salon to the doors of their hones, that they may be saved to themselves and to their families. They need words of strength. Their wills are weak and must be reinforced. They need to be

Very few of us realize how much help there is in a handshake when given in a brotherly way. One of Wellington's officers when commanded to go on some perilous duty, lingered a moment, as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go, and then I can do it." The majority of the needy ones of earth ask not for our money, but for our sympathy, and our sympathy we ought to give. "Some one ought to do it, but why should I?" should be turned into the sacrificial so why not I?" Frederick Douglass appreciated the uplift which Lincoln always gave him when they met, for Douglass said: "He is the only man who does not remind me that I am a negro." To say to a weak brother with all the meaning in your soul, "Re of good courage," will often make him a moral giant and suffer him to rise above his difficulties and his shortcomings. There are very few persons who do not need words of encouragement, who do not need to have some one say

inoculated with courage, and the power

to them, "Be of good courage." o one has ever been able to speak this word with such pathos as Jesus. and no hearts have ever been lifted into presence of their best selves as those to whom He spoke. When the woman was brought to Him taken in her sin, it was "Go sin no more." When others would condemn the woman who stole her way into the house of Simon the leper to anoint Jesus' feet He said: "She hath done what she could." When Mary and Martha were mourning the loss of a brother it was, "Thy brother shall rise again." the thief on the cross threw himself upon Jesus' compassion, the Master said, "To-day thou shalt be next Me in

It is not enough, according to Christianity, to be as good as the average, yet many seem to think so. It is hard to overcome the childish habit of comparing ourselves with others, and taking what comfort we can from the thought that we are not any worse

Jesus said: "What do ye more than others?" Christianity, if it is anything new at all, is something extra. It does not say that the old religious are altogether wrong. No, it says that they are inadequate. Christ came to fulfil. not to destroy. The bruised reed He does not break, the smoking flax He does not quench. The first He seeks to bind up, that it may become just as strong as possible; the second He fans into a flame. Christ says to all men: "You are My disciples indeed when ome all that God intended you to be. Do not remain in the lowlands. Do not be contented with a common-place life. Come upon the mount with Me. Live the separated life. Be some-thing extra."—Northwestern Christian

RAM'S HORN BLASTS



THE worst pride is boast of our hu-

mility. Most people are repentant soon after the green apples are eaten.

What you give gladly God can use gloriously. Souls cannot grow in the shadow of the saloon.

down a revival. They who take Him for a guard find Him a guide.

Nothing soothes the sorrowing better than service for others.

When a man knows his own greatness he cannot see that of another. A man does not demnstrate his re-

ligion by his deficiency in reason. You cannot talk aright of the cross until you walk the way of the cross.

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 10.

Subject: The Life Giving Stream, Erek, xivil., 3-5—Golden Text, Rev. xxii., 17—Memory Verses, 3-5—Commentary on the Day's Lesson.

I. The source and progress of the gospel (vs. 1-5). 1. "Again." Now follows another vision to inspire hope and faith in the exiles, to lead them to prepare by a right life for their return, attracted by the blessings yet to come upon the land, contrasted with their sad condition in exile. "The house." The temple. "The waters," etc. The natural fact on which this conception rests is this, that there was a fountain connected with the temple hill, the waters of which fell into the vailey east of the city, and made their way toward the sea. This was the only natural fountain stream flowing from Jernsalem. It was a small stream, whose soft-flowing waters were al-ready regarded as a symbol of the sl-Jerusalem. lent and unobtrusive influence of the divine presence in Israel (Isa, S.G. The waters of this stream flowed eastward, but they were too scanty to have any appreciable effect on the fertility of the region through which they passed. "South side of the altar." stream flowed not only from the temple, but apparently from the holy of holies, and flowed close by the altar of sacrifice

symbol of the miraculous transforma-tion which the land of Canaan is to undergo in order to fit it for the habita-tion of Jehovah's ransomed people The waters did not come to the temple, as if intended for the purpose of washing the sacrifices, but they issued from it, and proceeded to refresh and

fertilize other places.
3, 4, "The man." The angel described in chapter 40:3. "Measured." etc. There is no special significance to the exact distance, but only to the fact that gradually the river broadened and deepened as it flowed toward the sea, "Ancies-knees," etc. This may be applied to the gradual discoveries of the plan of salvation. 1. In the patriarchal ages. 2. In the giving of the law. 3. In the ministry of John the Baptist. 4. In the full manifestation of Christ by the Holy Ghost. Or this vision may be applied to the growth of a believer in the grace and knowledge of God; or to the discoveries a penitent believer receives of the mercy In his salvation; it is also a type of the progress of Christianity, 5, "Waters to swim in." The small rill, starting from the temple, is a type of the gos-pel as it spreads and despens among all the nations of the earth, transform ing the desert into a Garden of Eden.

II. The power and efficacy of the gospel (vs. 6-12). 7. "Many trees," So long as the beholder, the prophet. followed the measurer, the angel, he saw nothing of the trees on the bank. The looking forward gave Ezekiel the knowledge of the progressive fulness and depth of the waters; not until he looks back does he come to know fertilizing, enlivening effect of these

waters, ... "Into the desert." The Arabah, s. "Into the Dead the valley of the Jordan and the Dead Sea extending south to the Red Sea. The country between Jerusalem and the Dead Sea is the most desolate and inhospitable tract in the whole country. "Into the sea." The Dead Sea, the waters of which are so impregnated with various salts that no fish or animal can live in them, "Waters shall be healed." Restored to the pro-per condition, made healthful. This is

typical of the work of the Holy Spirit. 9, "Everything-shall live." Life and salvation shall continually accompany the preaching of the gospel; the death of sin being removed, the life of righteousness shall be brought in.
"Multitude of fish." The Dead Sea has become a sea of life. Out of death there arises, by the grace of God, a world; accordingly men appear as the living creatures in the sea, as the fishes. Hitherto they were only dead fishes, unspiritual, unsaved men

10. In this yerse we are told that the fishers shall stand from one end of the sen to the other and catch many fish The miry places and marshes shall not be healed, but shall be given to salt. Those not reached by the healing waters of the gospel through their sloth and earthly-mindedness are given over to their own bitterness and barrenness. The gospel is the only healing medicine for the disorders of our fallen nature, and they who will not receive it in the love of it remain incurable and are abandoned to final ruin. The sait comes into consideration here, not as seasoning, but as the foe of fertility, life and prosperity. The thought is this: Only those who bar themselves against the gracious stream of divine love and are unwilling to regain health are henceforth to given over to the curse, continuing exist as monuments thereof. Around the sea of death there lingers

on a death unto death. on a death unto death.

12. "Trees for meat." Salvation must present itself for the terribly sick heathen world, above all, in the form of saving grace. Besides the nourish ing fruits, therefore, are named also the healing leaves. The figure of the fishes refers to the extent, the greatness of the community; this figure of the trees to its nature, in so far as the divine grace transforms it into truly living members, who themselves bear rich fruit and thereby become a means of life and recovery to others also "Fruit according to his months." This signifies a constant disposition, desire resolution and endeavor to bear fruit, not in their own wisdom, power or goodness, or any goodness in them-selves, but by the continual supplies of divine grace. Whoever may be the instrument of planting them, it is divine grace which gives the increase.

Child Lay Safely Under Train. A little girl of one and a half years has just had a wonderful escape from death near Cardross, England, While she was at play she wandered upon the railway track and sat down between the rails. A freight train traveling at high speed came along, and although the driver applied the brakes, the whole train passed over the child before it could be brought to a stop. It was then found that with the exception of a cut in the face the little one was uninjured. Such an escape would be impossible in this country, but in Great Britain the engines have no cowcatchers, and the fireboxes are much farther from the ground than

Threw Rock Too Far. As John Jones of Goshen, Vt., P. tempted to remove a rock from his yard with dynamite recently, the rock was thrown to the roof of a cow stable near by, crushing through the roof to the floor and nearly killing some calves which were in the stable.

SEPTEMBER TENTH.

What Is Practical Christianity? Jan. 2: 14-26.

It is not enough to say-even to one's self-that one has a certain virtue. The only proof is the doing of

the deeds appropriate to that virtue.
Words of sympathy are as good as deeds, but not unless the deeds go them. Faith and works are like two hu man beings born so closely joined to-gether, like the Siamese twins, that

either of them would be dead if seperated from the other. It is easy to rest in belief, as if that were a virtue. There is no virtue in mere belief, any more than there is a

house in a foundation. Suggestions.

There is nothing more practical than true religious meditation and prayer, because they always lead to

We are proud of those whom we call "practical men," but often their practice is confined to the things that perish like a bubble, while the Christian labors with eternal things. Hiustrations.

As the blcycle rider completes his practice only when he can ride unconsclously, so the Christian must practice his work for Christ until it becomes instinctive. Treat Christ's life as your copy.

The scholar does not ask the teacher why such and such letters appear in the copy, but repeats them over and over till they are learned.

Practical Christionity may be beautiful as theoretical religion; the water in a mill-race is as lovely as the water in a pond.

More than twenty of our State prisons and a number of jalls now have large and active Christian Endeavor societies. Both wardens and chaplains testify to the noble results of this work. The Prison Endeavorers, when released, do not get back again into prison, as do the large majority of other prisoners.

A prison society must have the constant guldance and encouragement of outside Endeavorers. First, with the approval and aid of the prison officers, start the society. rules strict and vigorously enforce them, however small you make your society. Write Christian letters the prisoners, visit them often, and join in their meetings. When they come out, help them to honest employ ment, and be their friends.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 10.

What is Practical Christianity? James 2: 14-26.

The Epistle of James is the most practical book in the Bible. It is a twentieth century epistle. James was the Lord's brother, and seems to have imbibed the spirit of Jesus more than some of the disci-He was a just and holy man, and Josephus attributed the destruction of Jerusalem to the fact that the Jews put to death such a holy man. All the doctrines of this book center around the thought of a "practical" religion. Religion according to James is doing and not hearing nor saving. Some very practical duties are enjoined in our lesson which are as much needed to-day as when James wrote. A workless faith is as useiess now as then. True faith is shown by its works. James is the man of to-day in teaching and practice.

We need a new evangelism of the Gospel of Works. In spite of all the teaching of the Word many are trusting in a "dead faith." So many are now hearing but not doing. Many modern church members are orthodox in faith but heterodox in life. Many a rich man sees poverty about him but seeks not to relieve it; sees the world crying for the gospel but gives only a pittance to save it. Practical Christianity is faith at work. the application of religion to the needs of this world.

Faith will not clothe the naked nor feed the hungry. A dead faith is of the intellect only; a living and working faith is of the heart. We may be sald to be saved by faith, but kept saved by works. Works are the expression of our faith. But a dead, that is, a non-working, faith is only indicative of death.

Works are indicative of a living faith. The only way, indeed, to show forth that we have falth in Christ is to do something that he has told us to do. To obey Christ in a practical way is to prove to others that we really believe in him. To say that we are Christians and fail to do what the Master has commanded us to do is to lie to God. The world is wait ing not for a new Bible, nor a new creed, nor a new church, but for the practical application to our lives of what we profess to believe. This is practical Christianity-helping and healing the world of temporal, social and moral evils. Hospitals and asy lums are pulpits preaching to multi tudes that the pastor cannot reach. A man fed and clothed and helped is prepared for a sermon. We need the gospel applied to every condition of our country's social life.

Falth and works are real Christianity. I would not inculcate care lessness in faith, but would empha size carefulness in living; not that hearing and believing, and exercising faith are unimportant, but that doing and working and practicing Chrris tianity are more important.

Game of Noted Men

The hostess begins by saying: "I know a celebrated poet, the first part of whose name is very black, and the last is an elevation

The player, responding "Coloridge," in turn describes the name of some other noted person. For instance, "Shakespeare," saying: noted author and poet, the first part of whose name people do when cold; the last part is a weapon of warfare. Only give the profession, nothing

The following names readily lend themselves to this simple but instructive little game: Words-worth. Shell-ey (Shell-lea).

Church-hill. Web-ster. Wal-pole. Washing-ton. lanac Walton (E -s-sack-wall-ton). THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Social Drinking and Inebriety—It is Only a Little Way From the "Good Fellow" With Hests of Friends to the Sodden Drunkard With No Friends.

Personal opinion is largely a matter of education and environment. No-where, perhaps, is this fact more strongly emphasized than in the con-flicting beliefs regarding the liquor

In a broad and general manner it must be conceded that all respectable people do not see the importance of total abstinence.

Those who have been reared in homes where wine is served as a matter of ordinary hospitality, see nothing objectionable in such a practice; or, if they do, it has too many adherents among the rich and powerful to ocamong the rich and powerful to oc-casion much criticism. The thing we are accustomed to we accept without argument. The custom that is sanctioned by social usage is too often adopted without question.

All this, of course, refers to drinking in a so-called moderate and harmless way. Wine is thought by many to give a dash of brilliance and Old World splendor to a festive occasion. It is expected to promote sociability and provide an element of wit and sparkle. But the hostess who serves it does not expect her guests to use her hospitality as an excuse for inebriety. She may consider a young man weak if he can-not drink in moderation, but she ceras an excuse for inebriety. tainly despises him if he drinks to ex-

There may be a touch of incongruity about the method that sets a ball rolling, and then cavils because it keeps on till it gets to the bottom of the hill. But it illustrates even more strongly one great fact of these strenuous times, that sobriety is a necessity It is not only a duty, in the broadest and most comprehensive sense, but it is an absolute necessity, if one would reach anything like the best results of which he is capable. Business requirements demand it, and social po sition echoes the demand; for those who are most lavish with wines at their own table are often the first to ostracize an offender.

Sometimes the offender is one of the most brilliant members of some exclusive circle. Alcohol is a great connoisseur where victims are It chooses the brightest and best. And many a woman who unwittingly has helped to cause some other mother's sorrow sits in loneliness and suffers the agony of a heartbreaking grief because her own gifted boy is a drunkard. No one starts out deliberately to be-

come an inebriate. It is always an ac-cident. And the accident is generally due to one of two causes. Either the liquor was taken as a medicine, or it was taken as a social diversion, until finally it became a necessity. The advocates of social drinking ap-

parently do not realize its danger. The startling statistics and the sickening details of the drink curse either do not reach their knowledge, or else they are regarded as the baseless exaggerations of temperance fanatics.

This is not difficult to understand,

for if one were to depend on public manifestations of inebriety for information along that line he would have but a faint conception of the true condition. As a rule, drunkenness is not allowed to flount itself in public places. Occasionally a drunken man syumbles onto a home-bound car in such a condition that he makes a sad appearance Or some one staggers through streets or creates disturbance. But for the most part such spectacles are not as frequent as might be supposed. But those who are close to the heart

of the temperance work know that it is impossible to exeggerate the horrors of the situation. They know that no pen can picture the ravages of the deadly stuff, and no imagination can fix a limit to its far-reaching effects.

It is only a little way from the "good fellow" who takes a social glass with his friends to the poor drunkard who banishing these things from the earth, has no friends-or at least none outside faithful wife who is begging and leading with him, or there is a heartbroken mother who is praying and hoping that some time the tide may turn; and often there are little children who faintly understand the blight on their young lives. Such devotion speaks well for what a man must have been before whisky gained control of

Whisky is a great despoiler. Those who see a man only after he has come under its power have but a faint conception of the changes it has wrought. -Banner of Gold.

A Five-Act Tragedy.

Act the First-A young man starting off from home; parents and sisters weeping to have him go. Wagon rising over the hill. Farewell kiss flung back. Ring the bell and let the curtain fall.

Act the Second-The marriage altar Music and the organ. Bright lights. Long white veil trailing down the aisle. Prayer and congratulation, and ex-clamations of "How well she looks." Act the Third-A woman waiting for

staggering steps. Old garments stuck in the broken window panes. Marks of hardship on her face. The biting of nails of bloodless fingers. Neglect, cru-elty and despair. Ring the bell and let the curtain drop.

Act the Fourth-Three graves in

dark place-grave of the child that died for lack of medicine, grave of the wife who died of a broken heart, grave of the man that died with dissipation. Ring the bell and let the curtain drop. Act the Fifth-A destroyed eternity. No light. No hope. I close my ears to this last act of the tragedy I close Quick! quick! Ring the bell and let the curtain drop.-Rev. T. De Witt Tal-

"License-The Price of Blood. The deriving of vast sums from the bitter sufferings and grinding pauperism of the people is a terrible offense.

-Canan Wilberforce.

I cannot consent, as your Queen, to take revenue from that which destroys the souls and bodies of my subjects.— Queen of Madagascar.

To sell rum for a livelihood is bad

enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—Horace

Wanted a Good Saloonkeeper. The Okinhoma Pilot offers the fol-lowing standing reward: "One hun-dred dollars for a saloonkeeper who is a good, 'moral man,' never violates the liquor laws, and is a good citizen, and who makes the world better for ence in his town and community

Throughout the centuries the drink shop has been the ante-chamber to the workhouse, the chapel of ease to the asylum, the recruiting station for the hospital, the rendervous for the gambler, the gathering ground for the jail.—John Burns.



BETTER THAN WE PRAY.

Better than we can ask, O God,
Thou wilt, in love bestow.
Withholding oft some cherished good,
Hedging the way we go;
But loving arms surround us still,
And wisdom all Thy chastenings fill.

Better than we can sek, O God.
Thy love outspeeds the prayer;
Returning day but proves anew,
A constant, watchful care.
And that our steps may never stray.
Where love illumines not the way.

Betier than we can ask, deer Lord.
As children oft we cry
For dazzling toys that hurt and bruise
Nor doubt they satisfy;
But love divine withholds the prize,
And, loving, pitying, denies.

Better than we can ssk, dear Lord Far better than we pray; For in the dark we grope along. Thou seast clear the way. Where we are blind be Thou our sight, In doubt and darkness be the light. Better than we can ask O God,
Then may we calmly rest,
As trustfully, when skies are drear,
As when gold paints the west.
But whisper, with submission still,
Not mine, O Father, but Thy will.

Better than we can ask, dear Lord,
When in death's valley drear
The cold, dark shadows round us cress,
May we not shrink or fear.
We shall not walk the vale alone,
But rest our hands within Thine own.
—Marietta M. Edliott, in the Christian
Register.

The Kingdom of God.

I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he -St. Luke, vii., 28,

Our Lord once said of John that he undertook to take the kingdom of heaven by violence. He was the expres-sion of that method of making the world holy which our Lord condemns in the parable of the wheat and tares. where the master is made to tell his servants that it will not do to under-take to pull up the tares when the do ing so is sure to destroy the wheat also. Let them both grow together and at the barvest they can readily be separated.

John was one of those who would pull up tares and wheat together in his eagerness to get rid of the evil in the world. He saw wickedness about him in the ordinary everyday life of the people, in their business life, in every occupation of men, in the arrangement of society as a whole. Therefore he separated himself from them and retired into the wilderness, engaging in no occupation and having no social re-lations with his fellow men. He saw that men indulged their appetites in excessive drinking, in the indulgence in or over-enjoyment of good eating and the like. He accordingly becomes an anchorite, giving up all those things which we call the natural joys of existence, abstaining from wine com pletely, eating only what was absolute ly necessary to sustain life. Because evil has grown out of the abuse of all these things therefore he will abolish

these things. As over against this position, our Lord lives in social intercourse with those about Him, eating and drinking and making merry, blessing and sanc tifying all the family, social and busi-ness relations of life. He goes to the marriage feast at Cana of Galilee; He provides the guests with wine; He goes to dinner parties at the houses of pub-licans and Pharisees alike. He teaches us that all these things are allowable in the kingdom of God, and that the kingdom of God does not consist in but in the proper use of them; that a nan cannot be perfectly and truly it temperance and sobrlety use and enjoy all the good things which God has created, and that pleasure is necessary to the perfection of the nature of man. John was indeed a prophet and a messenger sent to prepare the way for the coming of the kingdom of God by arousing men to see what was wrong and stirring their souls to repentance but the kingdom of God could never come by such methods, but only by the natural, sweet living of the life of making use of the good things of God and learning and exemplifying the love of God by living in love with our fellow men.-Rev. Dr. John P. Peters, St. Michael's Church, New York, in the New York Herald.

Bad Thoughts Poison the Blood.

Professor Gates claims to have disovered more than forty injurious products which are produced in the blood by "bad emotions," such as envy, hatred, etc. These elements, he as serts, are "life depressing and poison ous," but, on the other hand, the oppo site feelings, which are evidenced in goodness and kindness, are equally prolific in physical elements favorable to health. The professor has not hesi-tated to affirm that the physical conseuences and penalties of sin are thus emonstrated by chemical science.

It is very interesting to find that science is thus able to demonstrate not only the physical but also the moral ravages of sin. Penetrating deeper, there are divine laws which govern the hidden springs of life and death. It remains and ever will remain true that the man who "desireth life, loveth many days that he may see good," must "depart from evil and do good." Psqim 34:12-14.—London Chris-

I know of nothing to give unfailing moral energy to the mind but a living faith in a being of infinite perfections, and who is always with us to aid, strengthen, reward, reprove, chasten, and guide to immortality,-William E.

The soul is made for God, and never finds rest till it returns to Him again will follow contentment. God, simply considered, is not all our happiness, but God trusted in, and Christ as we are made one with Him.-Sibbes.

Flow Far to Old Home

The retentive powers of the carrier rigeon are wonderful. Over a year ago C. B. Woodbury of Cornish, Mc. purchased a bird from a man in Wake field. The bird was mated and seemed perfectly contented to his new home at Cornish and his owner fell confl dent that he would return to his loft when he was released a few miles rom pome: The bird, however, fley straight to his old home in Wakefield

THE KEYSTONE STATE

Latest News of Pennsylvania Teld in Short Order.

John Snyder, of Altoona, has been offered \$100,000 for his patent on a steel and concrete railroad tie, which he inwented some time ago. Despite the fact that he is a poor man, he has not yet accepted the offer, for the reason that he believes that it will be worth while to consider another proposition. The Pennsylvania Railroad is to give the tie a test and if it proves a statisticators will

Pennsylvania Railroad is to give the tie a test, and if it proves satisfactory will make an offer for it.

During a storm, Milton Green, a farm-er, living near Hughesville, was struck by lightning and killed. The bolt struck the man on top of the head and passed through his body.

B'anne Cupp, aged 24 years, a son of

through his body.

Blaine Cupp, aged 24 years, a son of W. Scott Cupp, of Casselman, was instantly killed on the narrow gauge lumber railroad of the Anderson Lumber Company, a Markleton, while coupling the "dinkey locamotive to a train load." of logs. One of the logs on the first car projected too far forward and young Cupp's head was crushed between the end of the log and the locomotive ten-der, causing almost instant death. He had been serving as a brakeman since last Spring, but Thursday he told his mother: "This will be the last day for me on the 'dinkey' railroad." State Fish Commissioner Mechan re-turned from the Wayne fish hatchering

with the information that the black bass crop this year is a total failure, and there will be pone for free distribution for stocking the streams of the State. The cause of the failure is ascribed to the fact that the nine ponds at the fish hatchery in Wayne did not furnish sufficient natural water food in which the

Sallie Zwiller, of Reading, a 15-year-old factory girl, died of cholera morbus as the result of eating a green apple.

Rev. Henry Seifert, 83 years old, a native of York county, died at the residence of his son-in-law, Rev. C. B. King,

Seneca Hughes, of Raedersville, well-known carpenter and bridge build-er, is dead of typhoid fever at the age of 36 years. Anthony Bistricham, an engineer at a mine at Plymouth, was so severely in-

jured by being caught in the machinery that he died a few hours later. Frank Touch, of Wyoming, a driver boy in the Harry E. Colliery, was kicked

by a mule and so severely injured that he is not expected to recover. George Ondko, of Kingston, claiming that he was expelled from the St. Nicholas Society because he was sick, began suit against the society for \$1000 dam-William Sentskey, of Pittston, acci-

dentally shot and fatally wounded 5-year-old Charles Trickditch while exam-

ining a loaded rifle. The ball passed through the child's body close to the Jacob Baugher, of Reading, former clerk of Quarter Sessions of Berks county, has sued Poor Director Jacob Hol-lenbach for the recovery of \$150 he al-

leges he advanced him during his camaign. Daniel G. Marsh, of Milton, aged 76 one of the oldest business men of that town, is dead. He was actively engaged in business for more than fifty years, was a veteran of Civil War and an exten-

Jack Burns, formerly of Tyrone, was taken to jail after swearing at Judge Woods and a lawyer during a trial in which he was called to testify for a man who was convicted of assault and bat-

Harry Seitz pleaded guilty at York to revolting crimes against his 13-year-old daughter, and was sentenced to six years in the Eastern Pentientiary. He made a plea for mercy, and was rebuked by Judge Bittenger. Ex-County Commissioner John T. Poore, of Buckmanville, is dead. Be-

sides serving as Commissioner, Mr.
Poore held several township offices.

John H. Rhodes, of Recommendations

John H. Rhodes, of Boswell, has begun suit for \$15,000 damages against the Merchants' Coal Company, for injuries he claims to have received May 20 in riding on a car of the defendant company, by whom he was employed as a trip runner.
When Detectives Ward and Lebo, of

Williamsport, attempted to arrest a man stealing a ride on a freight train, fellow drew a revolver and opened fire on the officers. The detectives returned the fire, but no fatalities resulted. The man was arrested.

While Dr. William Howerter, of Kempton, and Charles Shallenberger were out driving their horse was fright ened by a dog and ran away. The animal ran up a steep embankment and both occupants were thrown out of the vehicle and injured. The buggy was

A strike was declared at the colliery of tthe Falls Creek Mining Company, Dubois, affecting about 200 men. Ex-Congressman Hopkins, of Lock Haven, and Charles McKee, of Pittsburg, are the principal owners of the plant. The men claim the Altoona scale, adopted last spring, has been ignored by the com-pany. They demand a check weighman,

an eight-hour day and the scale rate for mining and all other work. The representatives of Erie miners, in convention at Scranton, voted as satisfactory the reply of General Superin-tendent May to their grievances, and the trouble that has been brewing between the men and the company was amicably

adjusted, a possible strike of 3000 min-ers being thus prevented.

Edward B. Coughlin, aged 53 years, a well-known musician and vocalist, of Shenandoah, was killed at William Penn colliery by a heavy pipe falling upon him while he was superintending the placing

John Flanigan, of Reading, aged 55 years, died suidenly from heart disease in his room at the Hotel Coatesville.

Andrew H. Hershey, Ezra M. Good and Christian H. Nolt, of Lancaster, entered suit against the H. S. Kerbangh Company, contractors, of Philadelphia, and the Pennsylvania Railroad, to respect 820000 damages. The plaintiff. and the Feinsylvania Kaliroad, to fe-cover \$50,000 damages. The plaintiffs own islands in the Susquehanna River along the line of the new low grade freight line, and they claim that by rea-son of the heavy blasting done recently their properties have been destroyed and

amaged or materially decreased

Dr. Richard A. Ker, of New York, has been elected physical director of the Y. M. C. A., at Reading.
V. G. Stubbs, aged 79 years, of Delta, York county, is dying from injuries received when a horse knocked him down. David Ely, as wealthy contractor of Passadena, California, is visiting the access of his childhood, near Hamburg for the first time in fifty-two years.

George M. Barrey was held up at Philipsburg and robbed of two watches and a small sum of money. James Wil-son and Jooseph Grant were arrested, accused of the robbery, and sent to Belle-ionte jail to await trial.