Louisville, Ky. - The Rev. W. H. Ramsay on Sunday preached a power-ful sermon entitled "The Religion of Jesus." He took for his texts: Her sins, which are many, are forgiven; for she loved much.-Luke vil., 47.

Love took up the harp of Life, and smote on all the chords with with might: Smote the chord of Self, that, trembling,

passed in music out of sight. -Tennyson.

In the midst of so much confusion and perplexity about questions relating to religion, nothing is more helpful than to turn to the words of Jesus and find what He taught and believed. We shall find little difficulty in doing this if we confine ourselves to the first three Gospels. If we include the Fourth Gospel, we shall introduce an can dogmatize on such a question. I only know that Jesus never despaired. element of difficulty and confusion. The Fourth Gospel sets a wonderful philosophy about Jesus and His mis-sion, and it relates incidentally some of the events in the life of Jesus. But for a simple statement of the words of Jesus Himself, apart from any theo-logical theory about Jesus, we must turn to the other Gospels. There is unquestionably much in these narra tives besides the words of Jesus, much betokens misapprehenslo misconstruction on the part of those that heard Him, and an attempt to interpret His words and deeds as a con firmation of the materialistic hopes and expectations of His followers. But the utterances of Jesus Himself on great and vital questions of spiritual religion are so exalted and so self-evi-dent that we shall find no difficulty in discovering them. What does Jesus teach about God,

about Man, about Sin and Righteous-ness, about Redemption, about the ness, about Redemption, about the kingdom of God upon earth? We might include other questions, such as the nature of Divine Revelation, the Church and its Sacraments and Rites, ate But these are minor and subordinnie matters.

What does Jesus teach about God? Strange to say, Jesus has nothing to state about God, after the manner of the theologians and creeds. He entered upon no metaphysical discussion about the nature of God. He never mentions the doctrine of a Trinity. "He had unquestioned faith in God as a living, conscious, intelligent agent. This faith came to Him by inheritance, and was received by Him as the indis pensable and indisputable presupposi-tion of all religion." Jesus took the highest thought about God in the Hebrew religion, the conception of God as the Eternal Father of men, and expanded and purified it. He interpreted this idea by His own sublime and spotless moral consciousness. He saw the truth of the Divine Fatherhood through the medium of His own loving and righteous soul. The thought of God as the ever-present Spirit of righteous ness and love was a constantly beset ting thought with Jesus. He lived and moved and had His being in this consciousness of the Father's presence. He saw the ceaseless operation of the Father's love and goodness and care for all things. The whole universe was encompassed by the Father's love. He loves and pities and provides for all. Even His wicked and unthankful and prodigal children are provided for. His rain descends and His sun shines for the evil and the good alike.

Jesus did not think of the Father as a far-off and inaccessible Deity, but as a near and indwelling Presence. He did not offer any explanation of the He mystery of this wonderful truth; He simply believed it, and lived and wrought and taught with this thought perpetually in His mind, with its inspiration in His soul. God was a living reality to Jesus.

What did Jesus teach about man? The thought of Jesus about man and human nature might be summarized in the words, "Man is the child of

Us of any scheme of saivation or of any atoning sacrifice? Not a single word. The whole thing is simple and natural, and true to the fundamental facts and laws of the moral and spir-litual constitution of man. Take the parable of the "lost sheep" and the "prodigal son." How does the Good Shepherd seek His lost sheep? How does the Father restore the lost child? THE The Divine mercy and love seeks and influences the children of men in countless ways. God seeks man in the very fact that sin itself is foreign to man's higher nature. The life of sin. of alienation from goodness, is a disap pointment. Its pleasures are apples of Sodom. The evil course, in the end, exhausts itself. The prodigal gets to the end of his resources; then he re-calls that he is his father's child. It is so with all kinds of sin. In the laws of man's moral and spiritual being, it ordained that there shall be a reac fon of the divine, the good in man, ngainst the evil within and around him. I do not know how far men may go toward destroying the possibilities of good in themselves. No finite mind

> and that He teaches us to despair of no man. In seeking and restoring sinful men to their true lives, the ministry of a loving and sympathetic humanity has the largest place of any other instrumentality. It is a continuation of the of Jesus. His ministry Wils H. ministry 17-24). not in His words alone: it was chiefly in His wonderful personality. Hb gentleness, His faith in man, inspired faith and hope and courage in those He ministered to. Men are sought and found through goodness and love and pity in their fellow-men. Jesus said: 'Do good, despairing of no man;' "Be merciful, even as your Father in heaven is merciful," "If ye forgive men their trespasses, your heavenly Father will forgive you." Make the heavenly Father real to men by being incarnations of His love and goodness.

The love of God is seen chiefly in love and pity in the heart of man.

In the ancient liturgy of the Church there is a phrase that says, "God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the abso-lution and remission of their sins." There is a wonderful truth in those ancient words. God hath given such but to ordained elergymen but to every sympathetic and ering soul. The law of divine mess and anisimal real power, not to ordained alone. ministering soul. The law of divine forgiveness and spiritual renewal is the central law of the evangel of Jesus.

I stand by the side of a man in the spiritual agony of remorse. He has drunk the horrible cup of iniquity. He is sin-sick. He feels the crushing burden of his own wrong-doing. He longs for deliverance, for ease of conscience. for a sense of divine forgiveness. He is sorry for his sin. The inward darkness of his soul has projected itself upon the heavens. He thinks that God is angry with him. He is afraid of his Father.

Love re-creates the soul, and the man becomes "a new creation." He begins to live a new life and to fight a winning battle with sin and temptation. He knows and feels that a power is in him that is all sufficient for every need and every emergency of his life. All this is of the free grace and love of the Father. "Not by works of righteousness that we have done, but

cording to His mercy He saves us. The relation of a child ton father does not stand upon any legal formality; it not stand upon any regal formanty, it is not conditioned upon any service that may be done by the child. This is pre-eminently true of the relation between the Heavenly Father and His human children.

The love and grace of God come through no contract. St. Paul tells of those who live as servants in the Father's house. Their spirit is one of bondage, not of joyous trust and spiritual freedom. The effort to obtain the sense of forgivenessand spiritual peace and joy by a diligent discharge of duty leaves the tender conscience in doubt and fear, because "the commandment is so exceeding broad" that at best man's endeavors must be imperfect, or else it leads to Pharisale self-complacency. It turns the moral life into a legal routine of duty. Between that kind of legal service which we may render under hope of winning God's favor, and the free service to which we are constrained by the sense of divine sonship and love, the distance is im-measurable. It is to Jesus that the measurable. It is to Jesus that the world is indebted for showing us this, and enabling us to pass from the state of servile obedience to a God whom we fear, to the joyous service of a Father whom we love. We accept this view of the relation between our souls and God upon the authority of Jesus as dur great Master and Leader in the things of the spirit, as from one who stands supremely above us in spiritual insight. Love creates a loving and obedient life. It destroys selfishness from the heart It makes character; and character is salvation, in this and in all worlds. The kingdom of heaven on earth is the kingdom of love, a society of men and women who live the loving and Christ-like life; who believe that this is God's world, and who live upon this principle every day: who believe that all men are brothers and sons of God, and act toward all men as if they really believed this. These principles of the religion o Jesus are gaining more and more in the world, in spite of all that appears the contrary. The kingdom of God is surely coming on earth. The Fatherhood of God, the Brother-hood of Man, the moral and spiritual Leadership of Jesus, Salvation by Character, inspired by love, the Progress of Mankind onward and upward forever-this is the faith of essential and spiritual Christianity; and some day it will be accepted as the true interpretation of the religion of Jesus.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER I.

SUNDAY

Sublect: Daniel and Belshamar, Day, v. 17 30-Golden Text, Psa. xxxiv., 16-Memory Verses, 29, 30 - Commentary on the Day's Lesson.

The hundwriting on the wall Belshazzar, only sixteen or seventeen years old, was the ruling king in the city of Babylon. Secure within his defenses, he felt confident of safety, and therefore engaged in revelvy at a feast which he made to a thousand of his lords. In his drunken folly and wickedness he called for the golden and silver vessels which had been taken from the temple at Jerusalem, that he might drink from them as a token that his gods had given victory over the God of the Jews. During this profane reveiry a hand appeared

and wrote upon the wail. This filled the king with ferrs, and he declared that the wise man who should interpret the meaning should be clothed with scarlet and have a chain of gold,

and be third ruler in the kingdom When all had failed, the queen, moth er of Belshazzar, came in and per-suaded her son to send for Daniel, to whom, when he came, the king repent-ed his promise made to the wise men.

Daniel reproving the king (vs. 17. "Let thy gifts by to thy self." Daniel as a prophet of God cares nothing for any reward this king can give, nor does he feer him. 18: "The most high God." Who Whom

Daniel proclaimed as the only God, and whose power Nebuchadnezzar had recognized in the deliverance of the He-brews out of the furnace. "Thy father." Grandtather. "Majesty." In the eyes of his subjects. "Glory." From his victories. "Honor." From the en-largement and decoration of the city. 19. "Whom he would he slew." In dispensing punishments he condemned

or accultted at pleasure, and in dis pensing rewards he granted or denied preferments, 20, "Heart was lifted up," In pride and arrogance, wilful and obstinate. "Deposed." This oc-curred not by the rebellion of his people, but by the direct visitation of God. He became insane. 21. "He was driven." The madness

that fell upon him induced him to forsake society and to run to the woods and deserts, where he lived like a wild beast, 22, "Thou-hast not humbled, Thou hast sinned, not through ignorance, but through deliberate contempt of God, regardless of all warning. 23. "Against the Lord." As if thou hadst been equal or even superior to Him in wisdom and power. "Vessels of his house." From the temple of Bel where they have been treasured up

since the conqueror had carried them from Jerusalem. The thirty chargers and thirty vases of gold which had been made for the temple of Solomon and had continued there till the cap tivity of Jehoiachin, and the thousand chargers and the four hundred basins of silver by which Zedekiah had sup plied their place, and which were carried away in the final deportation. They profaned these vessels to show their contempt for Jehovah. It was an open insult to the Almighty. 24. "Hand sent from Him." From God. III. Daniel interpreting the writing

(vs. 25-28). 25. "The writing." The words were Aramale, with letters like the Hebrew. Why could not the wise men read them? Perhaps they could read the words, but were not able, or did not dare, to explain their meaning. 26."Mene." This word is repeated to give emphasis. It comes from a word meaning to number, to count, The days of the empire were counted out in full. The soldiers of the conqueror were awaiting outside and would destroy it before morning. 27. "Tekel." Which means weighed (hence a shekel,

which was originally a certain weight). It resembles a word which signifies "light," light of weight, like a counterfeit coin. The application is that Belshazzar had been weighed as to his moral character and actions, and had been found wanting, of light weight. He had not come up to the standard

SCHOOL CHRISTIAN ENDEAVOR NOTES OCTOBER FIRST.

The Joys of Church Membership. Thess. 5: 5-15; Luke, 12: 8.

One of the chief joys of church membership is that it gives direction to our Christian activities; we have overseers whose guidance renders work far more effective. Another joy of church membership is that it restricts us, holding us back from many evil courses by direct warning, or by the silent power of ommon opinion. A third loy of church membership

the could, and support it gives in times of sorrow and need. AL Christians know well how real this

The chief and sufficient reason for church membership is that it is Christ's desire for us.

Suggestions.

you are not a church member, yet think you are a Christian, you must prove that you have some WILY of confessing Christ that is better than church membership. Imows. church member

other Christians are doing, and is aroused to cager emulation. Christ sent His disciples out two by two. It is not good for man to be

alone in Christian work. It is a significant fact that it is only men outside the church who say

It is as easy to be a Christian outside the church as inside.

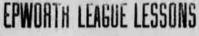
Illustrations.

If you do not vote with a party, you have no share in its triumphs. What if some one should say, ALC: NO am as good a Democrat (or Republi can) outside the party as in it!"

Those that say "I am not good enough to join the church," are blind, and often wilfully blind, to the fact that the church is made up of those that join because they are weak and need Christ. They are virtually saying, "I am not healthy enough to go to the Great Physician." If a foreigner should profess a high

regard for the United States, but refused to become naturalized, you would know that he preferred some YOU other country.

It is a great thing to have in any society a nucleus of faithful workers. That nucleus will make a success of any society. But it will not make a success of the society if it is content to remain a nucleus, a faithful few. Each Endeavorer have in mind some less efficient worker, and make it his one aim to transform him into a more efficient worker.



SUNDAY, OCTOBER 1.

The Christian and His Bible-Psa

Psalm 119 is prolific with sugges tions as to the value of the Word. is an inspired encomium on the Bible. In the special verse we the author declares he has hid the Word in his heart; that is, he has placed it at the center and source of lde. It thus becomes the secre source of strength and results in the keeping of the individual from sin. Jeremiah represents himself as "eating" the Word. The meaning evidently is that he received it with avidity; that it became incorporated with his being as food becomes assimilated.

Thus it filled him with joy and strength. Duty thus became pleasure, and service was made easy. =He who feeds upon the Word receives all needed grace for the duties of life. Bible study has received great at



HOW MUCH I OWE.

When this passing world is done-When has sunk yon glorious sun; When we stand with Christ in glory, Looking o'er life's finished story; Then, Lord, shall I fully know-Not till then-how much I owe!

When I stand before the throne, Clothed in beauty not my own; When I see Thee as Thon art, Love Thee with unceasing heart; Then, Lord, shall I fully know-Not till then-how much I owe! —Robert M. McCheyne.

The Church and the World.

We laboriously climbed the Great Pyramid, four hundred and fifty feet into the air. The cloudless sky and perfectly dry atmosphere made it possible to see great distances in every direction. To the north and west the curving river, the groups of paims, and in the distance the domes and minarets of Cairo made up a view of charming beauty peculiar entirely to that country and that locality. To the south and east the desert stretched away as far as the eye could reach, the heated air shimmering above the golden sands. And now, looking down, we discerned what before we had not discovered fresh verdure of the river bank

met the encroaching sands of the desert in a distinctly defined line. All bright green on the one side, all dreary barrenness on the other. Upon the ground it is impossible to appreciate how distinct that line is distinct that line is. From our great elevation it was strikingly apparent.

The trouble with many in the church is that they live on so low a plane spir-itually that they do not discern the line between the church and the world. If they would but arise to their exalted privilege in Christian experience they would see it clearly.

It is there, however. It lies between the sweet, restful verdure of the banks of the river of life and the dreary waste of the selfish, heartless, joyless realm of the votaries of sinful pleasure. It is where "old things have passed away, and all things have becom It is where business methods of new. questionable propriety end and down right honesty begins. It is where pleasures of misleading tendency are put away and those things that make for purity and holiness and wholesom influence in social life come in.

That line exists as a necessity in the nature of things spiritual. "For what fellowship bath light with darkness? It is a battle line the whole length of it, and it is not a difficult thing for brave men and women of God to find It is possible for all in the church to live near enough to God to see it. Let us all come to a higher plane. Rev. O. A. Houghton, in Christian Advocate.

In the Light of the End.

"Ye have seen the end of 'the Lord," says the Apostle James, in writing of the misery of Job's affliction, and he urges that as a reason for the exercise of patience in the midst of suffering and mystery on behalf of all the dis-tressed. It is a beautiful and luminous phrase. There is one life at least, the apostle seems to say, which touched the very bottom of misery. Could mis-ery be more profound than that of poor Job? But life was in the hands of Job? But life was in the hands of God all through the trial and pain. And we have the advantage of seeing the entire process-we see the end of the Lord. And that "end" was mercithe Lord. ful, and brought the sufferer into a larger, life.

We cannot see the "end" of our life; we are in the midst of the process. But of this we may be absolutely certain, that when the heart can say of God, as did Job, "Though He slay me yet will I trust in Him," the "end" will be full of glory. Meanwhile it is our glory to trust absolutely in God,

THE GREAT DESTROYER THE KEYSTONE STATE

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Am I My Brother's Keeper?-Yes, It is Wos Unto Us If We Put the Bottle to Wos Unto Us II we Ful the Pal-His Lips, Directly or Indirectly-Paltering Excuses.

When Cain, after slaying Abel, said with that fine show of indignation, "Am I my brother's keeper?" he said what every liquor seller and liquor user since him has said: "I use it in moderation. Is it my fault if others become drunkards? That is their lookout. Let every man attend to his own nusiness

A menagerie lets loose its lions and tigers to roam over a village. "They have never hurt me," urges the keeper, when men protest.

A snake charmer frees all his serpents in the midst of a crowd. never bit me." he declares screnely A man builds a boufire in the midst of a pine forest, and all the valuable trees are burned up, together with a village near by. "I didn't spread the fire," pleads the man. "It spread it-

self. A man who knows he has smallpox travels on a crowded train to reach his "I didn't ask those other people to get on that train," he says.

Here was a man in Buffalo, N. Y. who stole from his baby, as she lay in her cradle, both her little shoes and her underclothing, and sold them for five cents to get a drink. "I didn't tell him to do that," says the saloonkeper. "Nor I," says the comrade, who "treated" him now and then.

A consumptive went from Minneap-olis to Colorado. Before that time he had never tasted a drop of liquor. A physician there advised him to live out of doors, ride horseback, and drink whisky three times a day. He be-came a sot, and in a drunken quarrel killed a man. "But I didn't tell him to do that," doubtless said the physi-

cinn. Over against all such paltering excuse the Bible sternly declares that, in this matter, as in all others, we are our brothers' keepers.

It is woe unto us if we give our neighbor drink, if we put the bottle to his lips, directly or indirectly. If we are voters, we are our broth-rs' keepers. If we vote for officials ers'

that favor liquor selling, we are put-ting the bottle to our neighbors' lips as truly as if we stood behind the bar and handed out whisky. We are our brothers' keepers' as we keep "the door of our lips," as we snear at "the temperance fanatics," and ridi-cule the wise temperance laws, and

plead for "personal liberty." We are our brothers' keepers even in our own family, as we use liquor for

medicine when less dangerous drugs are equally efficacious, and as we use it to senson the food on our tables. No one can be his brothers' keeper in the way God approves until he is self kept by God. Kept pure and strong. Kept with a clean, unexcited God. Kept pure and Kept sympathetic and loving.

Kept with a same conscience. "If even ment eating," said Paul nobly, "causes my brother to stumble,

I'll eat no meat while the world stands." There spoke a Christian brother:—Amos R. Wells, in Sabbath Reading. [Progress of Temperance in England. Brewers are just now much exercised in their minds over the great falling off in their returns. Attempts are of course being made to discount any suggestion that beer is ceasing to be th national beverage and that a wave of temperance is sweeping over the But we have no hesitation in land. saying that temperance reform is win ning its way in England, and that the decline of the brewer is something more than a merely temporary depres-sion. Considerations of health and economy appeal more powerfully than

ever they did before to the popular mind, and are the brewer's most formidable opponents. It is a remarkable sign of the spread of temperance principles that borough councils in their representative capacity should be initiating methods of temperance reform. Some time ago the council of Woolwich took action in this direction, and now that of Camber well has unanimously decided to fol low suit by issuing a placard on phys-ical deterioration and alcoholism, signed by the Mayor and the public

Edward K. Schofer, 16 years old, a high school boy, stepped into an open elevator shaft at the Mansion House, Reading, and fell to the basement, 30 feet below. His skull was fractured below. His skull was fractu and three ribs were broken. He died three hours later.

Latest fiews of Pennsylvania Told in

Short Order.

William Horning, a farmer, of Ben-dersville, told the police an odd hold-up story. Horning says a man ordered two baskets of fruit, agreeing to pay 35 cents a basket. When Horning deliv-ered the fruit, the man was not at home, but a woman trock charge of the bast here the trut, the man was not at home, hut a woman took charge of the bas-kets and declared she would not pay more than as cents a basket. Horning refused, and then the woman became angry and locked him in a room, saying she would not let him out until he ngreed to take her price. Horning stood the confinement several hours, but final-by surrendered and was used in fraisurrendered and was given his freehe price of each basket of fruit.

The Reading Trust Company won its contest in the Supreme Court against Francis P, McManus in regard to setling up the \$9,000 estate of Caroline McManus. Her will appointed Mr. Mc-Manus and the Reading Trust Company executors. Mr. McManus, with the consent of the legatees, ignored the trust company. The company receives \$2,-193.24, its claim of 25% per cent, on the estate.

George A. Leinbach, of Reading, senor member of the firm of Leinbach & Bro., clothiers, died after a lingering illness, aged 64 years. He was a gen-erous giver to chur-h work and charity.

He was a Union veteran, Mrs. Vinton Foreman, of Reading, aged 48 years, died from injuries re-ceived in being struck by a train on the Reading Belt Line.

While his train was running at high speed James Heller, of South Bethle-hem, an engineer on the Reading Railway train, was struck by the reverse icver and had his breasthone fractured. Mrs. Adam Musser, of Morgantown, had several ribs fractured and sustained

other internal injuries as the result of her horse stumbling and falling and throwing her out of the wagon. Charles L. Eberly and his wife, of

Pottsville, trolley passengers, who were injured in a collision of two cars, brought suit against the Pottsville Union Traction Co. for \$10,000 damages. After the case had been on trial all week the jury

brought in a verdict of \$600 for Mrs. Eherly and \$75 for her husband. While playing with matches Robert Smith, 2 years old, of Norristown, was burned by the clothing taking fire. The child's condition is critical. The home of Adam Hilbertis, of Stras-

burg, was entered by thieves during the family's absence and a pocketbook con-taining considerable money was stolen. The Borough Council of Elizabeth-town has rescinded permission granted

several months ago to the Philadelphia, Lancaster and Harrisburg Railroad to lay tracks through the town. Promoters of the company say they will lay tracks on its Harrisburg turnpike for through line to Lancaster and thus avoid both Elizabeth and Mt. Joy. General Manager Hayward, of the

York Street Railway, is double-tracking Market Street from one end to the other with groove rail. The work will be done at considerable cost. Nearly 100

men have been put to work. John Leiby, of Parsons, was arrested, charged with being the half-nude man who assaulted Mrs. Alex. O'Leson, near Parsons, and who is suspected of puruing and frightening other women. He was held under \$1000 bail.

George Milina, a retired farmer, of Silver Run, near Hanover, is dead at the age of 104 years. He was born in 18ot and was the oldest resident of the He is survived by his second wife, to whom he was married five years ago at the age of 99 years.

Charles Mulaski was found dead at back of his head, the result of his being struck by a blunt instrument. Harry Wright fell asleep on the bound track of the Delaware, Lacka-wanna and Western Railroad at Scranon, and three seconds thereafter the Buffalo Express passed on the westbound He was still asleep when carrails. ried to the station house, where he was sentenced to thirty days in jail for being so careless in selecting lodging.

119, 11; Jer. 15, 16,

God." This truth had been expressed by others before Jesus, but it had never been taught in the way that Jesus taught it. No prophet or teacher before Jesus had ever drawn such inferences from the belief, or made it the basis of such an appeal to man's faith in his own spiritual and moral possibilities. Jesus shows everywhere that He had a deep and unshaken faith in the essential divineness and worth of all men, whatever man's character might be, whatever the outward and accidental deformity of the life. No matter how far the prodies might have wandered from his er's home, he was still his father's child. He might deny his birthright and eat with the swine, but the fath-er's love never ceases and never wanes.

Jesus. faith in the essential divine Jesus, faith in the essential dryine-ness of man is shown in His treatment of all men, especially of the outcast, and the sinner. He loved the outcast, the failen, "the lost sheep of the house of Israel." He had compassion upon them, because He knew how they had been tempted, how they had been taught and brought up, how they had been reglected and left to wander "like sheep, without a sheepherd." Josing sheep without a shepherd," losing themselves in the wilderness and missing the true goal of life. Oh, the di-vine compassion of Jesus for man, the deep-veined humanity, the eternal love of the Father breathing through Him and looking out through His pure eyes. It is this last that has made His name forever blessed, and turned the hearts of the lost and fallen sons of men to Him as the dearest pledge and symbol of the eternal love and compassion that is at the heart and is the great heart of the world.

What does Jesus say about sin? Strange to say, very little. Jesus never speaks about sin in a formal or theological way. He saw it; He felt its presence and witnessed its degrada-tion of the lives of men. He saw it as the newrition of medianes as the abthe negation of goodness, as the ab sence of the abundant life, the blind ness of the lost child, the impotence of the ignorant and foolish, wounding themselves against the terrible rocks of the world. But of "original sin," of "total depravity," of a "fall of the race in Adam," of "imputed guilt." of those doctrines of sin that form the basis of the entire theological "scheme of salvation," there is not a syllable from the line of Jesus. from the lips of Jesus.

Jesus everywhere and always as-sumes the essential divinences of the human soul. The lost sheep belongs to the fold of the Good Shepherd; the to the fold of the Good Shepherd; the lost coin, though battered and bruised, is of precious metal, and bears the image and superscription of the king; the lost boy-the prodigal-is his fath-er's child, no matter how far he has wandered or how deep his moral degradation legradation

What did Jesus teach about "Salva-tion?" How is the lost restored? How is the prodigal brought back to bis father's home?

What does Jesus say about this? Is there any elaborate creed, or any creed, to be accepted? Does He tell

Village "Held Up" By Bees. The extraordinary spectacle of a village held up by a swarm of bees was witnessed at Weston-on-Trent near Derby, this week, says an English exchange

The bees became infuriated because an attempt to occupy tenanted hives was, after a tremendous battle, repulsed. The whole village was soon alive with mad bees; the main street was quite impassable, and people had to shut themselves in their houses,

Six fowls were stung to death; in-deed, the insects attacked everything that came within reach.

Moribund St. Helena.

St. Helena is one of England's moribund colonies, according to the report of the governor. It has a cable station and a garrison, but that is all Only three British warships called in during last year. Considering the proximity of St. Helena to the West African coast, and the splendid climate of the island the governor won ders that it is not used as a sangia rium by the savy.

uired. God had tested him and he had failed.

28. "Peres." This is the singular, while upharsin is the plural of the same word with "u." which means "and," prefixed. It is given in verse "Peres." This is the singular. 25 in the plural, for emphasis, just as "mene" is doubled. It means divided, but has the same consonants as Per-sians, and suggests them. "Is divided." Not divided into two parts, bu broken into pieces, destroyed. "Medes. but Media was a large country lying east of the Caspian Sea.

IV. "Daniel rewarded (v. 29), 29, "With scarlet," etc. These carried with them rank and power, "Third ruler," Next to Belshazzar, who was second. Nabonidus, the king, was first. V. The king slain (v. 30). 30. "In that night." It must be understood that the River Euphrates flowed through the midst of Babylon. Cyrus for time had been planning to draw away the water of the river and enter the city through the bed of the river. When all was prepared he walted for the great feast. When it came all the leaders were reveling in the palace Elsewhere the population was occupied with feasting and dancing (Jer. 51: 39). Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions, as the closing of the river gates (Isa, 45; 1), were neglected. The undefended gateways were seized; a war shout was raised; the alarm was spread, The drunken revelers could make no resistance. The king, paralyzed with fear at the handwriting which had warned him of his peril, could do nothing to check the progress of the assail-ants, who carried all before them them everywhere. Bursting into the I a band of Persians made their Bursting into the palace WB3

into the presence of the king and slew him. Sad Sight for Father.

Charlotte and Mary Heatley, eighten and fourteen years old, respectively, were drowned the other day in the Mersey, near Liverpool, England, almost before the eyes of their father, who helped to recover the bodies, no knowing that they were those of his thildren. The girls, who were at serice, had been visiting their father, and he had warned them of the treach rous nature of the river at that point.

He was called from his work to assist n the rescue of two bathers, and was among the first to respond. The rescue falled, and when the bodies were brought ashore he recognized his two daughters.

Senator on Investigating Tour. Ex-Senator Cockrell of Missouri, now interstate commerce commissioner, and one of his colleagues on the commission will start for St. Louis

and the southwest in July to make a study of transportation questions. This study will be exhaustive and will deal with important branches of the rate problem.

tention in the Leigue during the past few years. It is a wise and important movement. No greater help can be found for the young Christian than to memorize and treasure up the words of Scripture. The Bible is the Christian's sword, his food, and his defense. The organization and perpetuation of Bible study classes in our chapter mean much to the future of our League. Notice some of the benefits of Bible study:

It is a Test of Discipleship. Jesus said, "If ye abide in my word, then aré ye truly my disciples." Profession alone will not make us Christians. The real test is daily feeding on the Word. The food we eat has much to do with our physical life. It has as much to do with the spiritual. A love for the Bible is the result of a true conversion. We will delight to read about the Father, the Christ, and the plan of salvation, growth, and destiny of our souls. We will find its pre-cepts the guidance we need in a Christian life.

It is an Indispensable Aid to Holy Living. Bible study reveals to us the need of spiritual help. It points out the dangers and pitfalls in the way It imparts the secret of true prayer and help. It incites in us the holy ideals of living. It punctures the in-flated self-righteousness of a formal religion. As Chrysostom said, "The cause of all our evfis is in not knowing the Scriptures." It is the soul-food on which we thrive and grow strong in spiritual things. Nothing else can take its place.

Buildog and Rattler.

A buildog owned by John Passini, a farmer living on the Under Mountain road, in South Canaan, fought a large rattlesnake to the death yesterday.

The dog discovered the snake near the bottom of the mountain while on its way to a brook, and immediately charged on the reptile. Fastening its teeth midway between the rattler's head and tail the dog chewed the snake until it was dead. Then the dog died from bites on the fighting ground.

The snake was a large one and had cleven rattles. The dry weather is driving reptiles from the mountains to the low lands for water .- Winsted (Conn.) Cor. New York World.

Peculiar Shift of Granite.

A block of granite weighing over 200,000 pounds, flat on top and with clean breaks on two sides, has been found near Woodbury, Vt. Three hundred feet north is seen the ledge from which the block broke away. The two are on about the same level, but between them rises a barrier of granite fifteen feet high. Local geologists are trying to figure out what natural causes brought about the shift in the position of the block.

to do the next thing He has given to do, and to leave all the r His Fatherly goodness .- London Chris-

We Must Fit the Cross.

A lady employed an artist to carve for her in marble the figure of an augel carrying a cross. He began with the gneel, and had succeeded remarkably well, when he found that he could not make the cross fit on his back, nor could he alter the cross or the figure so as to get the cross to fit. He tried again and again, but in the end he had to give it up. The lady then employed another

artist to complete the work or make another. He began with the cross and then made the back of the figure to

What a powerful sermon is contained in the story of the two artists' experiences! Our first impulse always is to attempt to alter our crosses to fit us; our final experience is that we must learn to fit ourselves to them.

Just Like God.

Little Mary was one morning reading with her mother in the New Testament, and this was one of the verse of the chapter:

"For God so loved the world that He gave His only begotten Son, that who-soever believeth in Him should not perish, but have everlasting life."

Stopping for a moment in the read-ing the mother asked: "Don't you think it is very wonderful?" The child, looking surprised, replied in the nega tive. The mother, somewhat aston ished, repeated the question, to which the little daughter replied: "Why, no mamma. It would be wonderful if it were anybody else: but it's just like God

Paul never described himself as prisoner of Rome, but always as the prisoner of Jesus Christ. What a glory this adds to life! The chain which Rome imposed is transformed into the golden bracelet of a great love token.golden bracelet G. C. Morgan.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is lost D. D. lost or won.-Malthie D. Babcock,

Salad Grown at Table.

The experiment of serving a dinner-party with salad grown under the guests' own eyes was recently tried in Berlin. Here is the recipe: Take good germinating lettuce seed and soak it in alcohol for about six hours, sow it in an equal mixture of rich soll and unslaked lime, and place it on the table. After the soup water it with lukewarm water, whereupon it com-monces to spreat immediately. The thing worked like a charm, and the lettuces when plucked and prepared for eating were the size of Barco

officer of health. This placard points out in an em-phatic manner the fact that the abuse of alcoholic stimulants is one of the most potent means of physical deterioration. It further states that alcoholic persons are specially liable to tuber-culosis and all inflammatory disorders. and that the lunacy figures show a large and increasing number of admis-sions of both sexes due directly to drink. And it concludes with these striking words: "Alcoholism is the most terrible enemy to personal health, to personal happiness and to national

A Beason For the Decres

prosperity."-- Church Belectic.

The editor of an English liquor trade organ, said in a recent interview, that, in the opinion of the trade, the great decrease in the consumption of liquor in England was due first to econ conditions, and secondly, to the change in the public taste, saying: "Durin the last three years the enormous ex-penditures of the South African War has pressed hardly upon the public When they are short of money, wine is the first thing in which they will con wine is omize. Then, as regards the public taste, it is a well-known fact that men will not sit long after dinner, as they used to do, and drink their bottle of port or claret. The moment dinner is finished they begin smoking, the only form of liquid refreshment they in-dulge in afterward being in most cases a glass of whisky and soda."

Temperance Notes.

Mrs. Carrie Nation and others have contributed \$1500 towards the project of establishing a weekly Prohibition newspaper in Oklahoma, to be pub-lished at Guthrie.

Illinois is the latest, if not also the first State, that has fully organized a "Temperance Department" in its Sun-day-School Association. Pennsylvania leads in a movement to get temperance into the regular machinery of the church by the appointment of a "Tem-perance Secretary" for every missionary society.

A local option election was held a short time ago in an Eastern State. Two men traveled eighty miles to de-posit their ballot. They had convic-tions on the duties and privileges of citizenship. They both voted against the saldon, and no-license carried by two votes in that town.

two votes in that town. The English Lunacy Commissioner's report shows that interiety is stated as the cause of from eighty to fifty pa-cent of all cases of inamity. In some sections sleabol is used more from than in others. Thuse the percentage of insanity from this cause is greater. There is something Yatz manifestion these Signifies.

Charles Boland, of Carbondale, aged 17, was crushed beneath the wheels of a train and died later in the hospital.

Jacob Potowin, aged 73 years, of Sha-mokin, fell down a long flight of stairs, breaking his neck. He died in a few minutes.

Alexander Rocco, of Freeland, taken ill, fell helpless on the railroad. He had been there some time, a pet dog tugging at the prostrate man. The animal's howl attracted young men, who carried Rocco from the rails just as a train came around the curve.

Michael O'Brien, aged 15 years, of Shemandoah, handaged his own arm aft-er it had been severed at the elbow by a train on the Lehigh Valley Railroad, and walked home. He is now in a hospital.

The Lackawanna Presbytery, which has for some time had under consid-cration the efforts of a portion of the Pittston Presbyterian Church congrega-tion to oust Rev. J. J. Fletcher, has re-commended that the relations of the min-ister and the church be severed. The bresbytery expresses confidence in the minister, and praises him for the cour-age and success with which he has fought rambling, impurity and intemperance in Pittston. All efforts to adjust the dif-Pittston. ierences between the minister and the congregation failed,

The Puddle Mill of the Bethlehem Steel Company is to start up again to its fullest capacity, employment being giv-en to several hundred men.

At the final sessions of the presbytery At the final sessions of the presbytery of Lehigh, in the First Presbyterian Church, South Bethlehem, the following commissioners were chosen to the synod of Pennsylvania at Greensburg on Oc-toher 19; Rev. A. T. Schleich, of Ash-land; J. W. Boal, of Center Hall; James Cattanach, of Munch Chunk, and Elders E. A. Spear, of Pen Argyl; Frank M. Trexler, of Allentown, and Dr. A. R. Fleming, of Tamaqua.

Falling over, apparently in a faint, in the kitchen of her home, at South Beth-lehem, Mrs. Margaret A. Quin, aged 30 years, struck her head against a cupboard and was killed.

and was killed. Councilman Thomas McNamara cre are a sensation in the South Bethlehen Town Council by declaring that the dia order among forcigners on Sandays was due largely to speakeastes that were pro-tected by the borough police officers. Friends have learned that Miss Gran Desh and James J. Kennedy, Ir., of Beth-hehem, were married in Philadelphia month ago. The couple intended to have the fagt sector for a time.