

SUNDAY SERMON

A Scholarly Discourse By
Dr. Louis A. Banks.

Brooklyn, N. Y.—Dr. Louis Albert Banks, at one time pastor of the Hanson Place M. E. Church, where he was most successful, preached there Sunday morning on "The Christ Who is Touched with the Feeling of Our Infirmities." The text was from Hebrews iv. 15. "We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin."

"The last part of this text explains the first. Christ is in sensitive touch with us in the temptations and trials of life because He has been so deeply pierced them. He is not a stranger standing off on the ramparts of heaven, looking down, though it be ever so benevolently, upon sorrows and difficulties which He has never personally known. Such compassion could mean nothing unless Christ had been Christ perfecting Himself as the captain of our salvation through suffering. For three and thirty years He wore our flesh, and tasted our grief, and He is touched with the feeling of our infirmities. How much that ought to mean to us. When we are in any trial or trouble, let us remember that Christ is not to the most joyous and happy, who have never known what sorrow was, to whom we go for sympathy.

"Some years ago I was surprised to receive from a very rich man in a city where I was then pastor a check for a hundred dollars. He had heard that I wished me to use among the poor in my part of the city, and especially among children who were having a hard time of it. I followed his directions and gave him an account of how portions of it were used. Still other portions followed until I was very much interested in the matter and considered not a little at the cause of it. After it had gone on for nearly a year I received a letter from him inviting me to take lunch with him at a hotel. When we met he said: 'I suppose you have wondered at my sending this check to you, an entire stranger to me, and at my being so interested in the children of the poor in your section of the city. But this is how it comes. My father died when I was a very little boy. My mother was left a widow with a large family of children, all of whom were too small to be much help. My mother was a very hard, but work as hard as she could, she was unable to procure enough food and clothing to give us comfort all the time. For two or three years I know what it was to be hungry. Many a night I have cried myself to sleep in silence, but my mother would hear and it would make her feel bad, because I was so hungry. I could not keep back the tears, and I knew she had no bread to give me. You would scarcely believe it,' continued the millionaire, 'looking at me now and knowing what you do of me on many occasions I have run and snatched a crust of bread thrown away from a wagon where some teamster had eaten his lunch, and rescued it from a dog, and sat down and ate it gratefully, and washed it down with a drink from the town pump.' Then the tears came into the big man's eyes and he rolled out on his check as he said: 'Now you know why I have so much sympathy for the poor children. It makes me shiver on a cold night when I think of the boys and girls who have not clothing enough to keep them warm. For I have been in their place, and I know how it feels. I know how a boy feels when he is hungry and cold, and God helping me, I shall never lose a chance to help a boy or a girl that is in a hard place.

"As I listened to this big-hearted man there came into my mind the Scriptures we are studying. He was unable to sympathize with us, and others, because he had a fellow feeling with their infirmities and their sorrows. "So, no one could be a Savior for us who had not suffered. No one could have compassion on us in our weakness who had not been tempted, been tempted and tried by fire. Only a man who has been hungry, and who has not known where to lay his head at night, knows how to sympathize with others who are in similar experience. Only he who has been in the wilderness with the devil, tempted on every side, struggling for his life, knows how to sympathize and have fellow compassion with tempted men and women to-day. Only He who has been crowned with thorns, who has been spit upon and whipped with the scourge, who has fainting under His cross, knows compassion, knows how to be touched with the feeling of people who are lashed by cruel mistreatment and who are fainting under burdens too heavy for their shoulders. But Jesus Christ meets all these requirements. He knows all about it.

"The incarnation of Jesus was no alien who took our humanity completely, and there was a perfectly sensitive human nature, more tender and exquisite in human feelings than that of Jesus Christ. As has been well said, Christ affected none of that hard indifference in which some ancient philosophers vainly gloried. He felt as a man, and He sympathized with the feelings of others. On different occasions we are informed that He was troubled in spirit. That He groaned, and that He wept. The story of His agony in the Garden of Gethsemane exhibits a sensitive nature, open to sympathy. It discloses all the conflict between the dread of suffering on the one hand, and the sense of duty on the other; the man struggling for a while with human weakness, and in the end rising superior and winning victory. We hear the Savior say, 'Father, if it be possible, let this cup pass from Me.' There is the dread of suffering natural on all our lips, but the next moment we hear Christ saying, 'Nevertheless, not as I will, but as Thou wilt. Thy will be done.' So our Savior has touched us with the feeling of our infirmities. He was touched with sorrows, and acquainted with grief. His whole life was an experience of the ordinary trials and provocations that lead to evil, and these were sometimes aggravated into the most intense temptations of Satan. But though He was tempted in all points like as we are, He came off victorious and without sin.

"These reflections bring us to appreciate the fact that Christ is ideally perfect as a friend and Savior for us in the weakness and infirmity with which our lives in this world are filled. We may comfort ourselves with the assurance of several very inspiring reflections.

"Christ—Christ, being touched with the feeling of our infirmities, will make a distinction between what we do and what we are. He will not judge us as we are, but as we are becoming. He will not judge us as we are, but as we are becoming. He will not judge us as we are, but as we are becoming.

"They Were Plentiful. Flanely—Yes, I've been there Of course, it's a quaint little country hotel but—

Roman—Isn't it, though? I was there in June and the place was just full of crimson ramblers—

Flanely—Hat! Hat! That's a good name for them, I think there must have been a thousand of them in my bed the night I stopped there.—Catholic Standard and Times.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 15.

Subject: Returning From Captivity, Ezra 1: 1-11—Golden Text, Ps. cxxxv, 3—Memory Verses, 5, 6—Commentary on the Day's Lesson.

1. The proclamation of King Cyrus to return (vs. 1-4). "First year of Cyrus. That is his first year as sole king of Babylon. He was king twenty years before this, of Elam and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. For two years after the capture of Babylon Darius was king of Babylon under Cyrus. Now Cyrus reigned at Babylon. "Word of the Lord." See Jer. 23: 12. "The promise was that after seventy years the Lord would bring His people again to Palestine. "Stirred up—Cyrus." There is good reason to accept the Jewish tradition according to Josephus, that Daniel, occupying a high position in the court of Cyrus, brought to his attention the prophecies of Isaiah, which Cyrus as God's servant (Isa. 44: 28-29; 45: 1-4), and perhaps, also, the prophecies of Jeremiah, showing that God had for this purpose given Babylon into the hands of Cyrus. "Made a proclamation." See chapter 6, in writing: "To prevent any mistake or reversal."

2. "God of heaven." Hence the Controller of all men and affairs. "God of heaven" seems to have been a usual title of the Supreme Being among the Persians. At this time the Medo-Persian empire was very extensive, extending to the Black Sea, on the west to the Island of Cyprus and Egypt and on the south to Ethiopia. "Hath charged me," etc. Cyrus probably accepted the prophecy of Isaiah as a charge to build the temple. "The existence of prophecies in which, 200 years before he was born, his victorious career and the important services he should render to the Jews were foretold, led him to acknowledge that all his kingdoms were gifts bestowed on him by 'the Lord God of heaven,' and prompted him to fulfill the duty which had been laid upon him long before his birth, namely, to sanctify Myself, that they also might be sanctified. The whole of a human life is there. Shall a man cultivate himself? No, primarily. Shall a man serve the world; strive to increase the kingdom of God in the world? Yes, indeed. How shall he do it? By cultivating himself, and maintaining his life thrown back upon his own life. "For their sakes I sanctify Myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence.

"This can help our fellow-men; but the must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by and by, is to soar into the skies, to toss its pinnacle up to the heavens, and I can see him looking up and wondering where the pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built, and all the time he is examining a rotten stone into the building just where he has set to work. Let him forget the pinnacles he is to build, or hold only the floating image of them in his imagination for his inspiration, but the thing he must do is to put a brave, strong soul, an honest and substantial life, into the building just where he is now at work. Let yourselves free into your religion and be unselfish. Claim your freedom in service.—Phillips Brooks.

3. "Whoever remaineth." Some persons of true and eminent piety so situated that they did not deem it their duty to go, as Daniel in the court of Cyrus, others by being old and feeble. Many were returned that we read of being carried away captive. "Let the men—help him." Let the heathen population help him. "Free will offering." Probably that made by Cyrus himself.

4. The captives make preparations for the return (vs. 5-11). "Chief of the fathers." Venerable men, heads of families, some of whom had been the first temple. "Judah and Benjamin." These tribes, last exiled, were the first to return. But that there were many from the other tribes also who returned appears from many other passages. 6. "Strengthened their hands." Their neighbors helped them and contributed liberally. 7. "Cyrus—brought forth," etc. Nebuchadnezzar little thought that he was unconsciously preserving the sacred vessels of Israel in a safe and inviolable stronghold, till the day when Jehovah would bring about their return to His people. 8. "Sheshbazzar." The Chaldee or Persian name of Zerubbabel, given him at court as other names were given to Daniel and his friends. Born in Babylon and named by his friends Zerubbabel (exile in Babylon). He was recognized as hereditary prince of Judah; was the director of the rebuilding of the temple.

9. "All the vessels," etc. This number, 5400, is more than double the sum of verses 9 and 10, which was 2199. It is probable that only the larger or more costly vessels were numbered in detail, and the 5400 included a large number of smaller and less costly ones. So they are reckoned by Josephus. In the history of the restoration of the Jews to their country, the names of three Jewish leaders and of three Persians are prominent. The first Jewish leader was Zerubbabel, who left Babylon under this proclamation of Cyrus, B. C. 539, seventy years after the first captivity. After an interval of about twenty years he was enabled to complete the rebuilding of the temple, in the reign of Darius Hystaspes, seventy years after the destruction of the temple. The second Jewish leader was Ezra, who went out from Babylon about eighty years after Zerubbabel, in the seventh year of Artaxerxes Longimanus. He labored chiefly to restore the institutions of Moses. The third Jewish leader was Nehemiah, who went out from Shushan, in the twentieth year of the reign of Artaxerxes. He rebuilt the wall and set up the gates of Jerusalem and promoted many reforms.

How Fishes Defend Themselves. The Australian Gasterosteus will swim up with its hook in its lip and with its sharp teeth sever the slack line above. The pollack will plunge headlong to the rocks and fray the line against some handy shell of mussel or oyster. The blue shark twists in the water with such rapidity as to test the bravest gear.

The sharks and rays have obviously less to fear than the herring and mackerel. The fishes which live on the bottom can clearly disregard the attacks of such marauding fowl as the gull and gannet, while over the oomormant and diver do not, as a rule, seek their prey far beneath the surface water. The typical ground dwellers of our seas, moreover, the flatfish, are so formed that, save when extremely small, they would in all probability choke any fowl so ill-advised as to try to swallow them whole. The scales of fishes are of little use as armor. In the case of crabs, lobsters and other "shell-fish," however, their coverings are sure defenders, and they would seldom die except from old age.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 15.

Subject: Returning From Captivity, Ezra 1: 1-11—Golden Text, Ps. cxxxv, 3—Memory Verses, 5, 6—Commentary on the Day's Lesson.

1. The proclamation of King Cyrus to return (vs. 1-4). "First year of Cyrus. That is his first year as sole king of Babylon. He was king twenty years before this, of Elam and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. For two years after the capture of Babylon Darius was king of Babylon under Cyrus. Now Cyrus reigned at Babylon. "Word of the Lord." See Jer. 23: 12. "The promise was that after seventy years the Lord would bring His people again to Palestine. "Stirred up—Cyrus." There is good reason to accept the Jewish tradition according to Josephus, that Daniel, occupying a high position in the court of Cyrus, brought to his attention the prophecies of Isaiah, which Cyrus as God's servant (Isa. 44: 28-29; 45: 1-4), and perhaps, also, the prophecies of Jeremiah, showing that God had for this purpose given Babylon into the hands of Cyrus. "Made a proclamation." See chapter 6, in writing: "To prevent any mistake or reversal."

2. "God of heaven." Hence the Controller of all men and affairs. "God of heaven" seems to have been a usual title of the Supreme Being among the Persians. At this time the Medo-Persian empire was very extensive, extending to the Black Sea, on the west to the Island of Cyprus and Egypt and on the south to Ethiopia. "Hath charged me," etc. Cyrus probably accepted the prophecy of Isaiah as a charge to build the temple. "The existence of prophecies in which, 200 years before he was born, his victorious career and the important services he should render to the Jews were foretold, led him to acknowledge that all his kingdoms were gifts bestowed on him by 'the Lord God of heaven,' and prompted him to fulfill the duty which had been laid upon him long before his birth, namely, to sanctify Myself, that they also might be sanctified. The whole of a human life is there. Shall a man cultivate himself? No, primarily. Shall a man serve the world; strive to increase the kingdom of God in the world? Yes, indeed. How shall he do it? By cultivating himself, and maintaining his life thrown back upon his own life. "For their sakes I sanctify Myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence.

"This can help our fellow-men; but the must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by and by, is to soar into the skies, to toss its pinnacle up to the heavens, and I can see him looking up and wondering where the pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built, and all the time he is examining a rotten stone into the building just where he has set to work. Let him forget the pinnacles he is to build, or hold only the floating image of them in his imagination for his inspiration, but the thing he must do is to put a brave, strong soul, an honest and substantial life, into the building just where he is now at work. Let yourselves free into your religion and be unselfish. Claim your freedom in service.—Phillips Brooks.

3. "Whoever remaineth." Some persons of true and eminent piety so situated that they did not deem it their duty to go, as Daniel in the court of Cyrus, others by being old and feeble. Many were returned that we read of being carried away captive. "Let the men—help him." Let the heathen population help him. "Free will offering." Probably that made by Cyrus himself.

4. The captives make preparations for the return (vs. 5-11). "Chief of the fathers." Venerable men, heads of families, some of whom had been the first temple. "Judah and Benjamin." These tribes, last exiled, were the first to return. But that there were many from the other tribes also who returned appears from many other passages. 6. "Strengthened their hands." Their neighbors helped them and contributed liberally. 7. "Cyrus—brought forth," etc. Nebuchadnezzar little thought that he was unconsciously preserving the sacred vessels of Israel in a safe and inviolable stronghold, till the day when Jehovah would bring about their return to His people. 8. "Sheshbazzar." The Chaldee or Persian name of Zerubbabel, given him at court as other names were given to Daniel and his friends. Born in Babylon and named by his friends Zerubbabel (exile in Babylon). He was recognized as hereditary prince of Judah; was the director of the rebuilding of the temple.

9. "All the vessels," etc. This number, 5400, is more than double the sum of verses 9 and 10, which was 2199. It is probable that only the larger or more costly vessels were numbered in detail, and the 5400 included a large number of smaller and less costly ones. So they are reckoned by Josephus. In the history of the restoration of the Jews to their country, the names of three Jewish leaders and of three Persians are prominent. The first Jewish leader was Zerubbabel, who left Babylon under this proclamation of Cyrus, B. C. 539, seventy years after the first captivity. After an interval of about twenty years he was enabled to complete the rebuilding of the temple, in the reign of Darius Hystaspes, seventy years after the destruction of the temple. The second Jewish leader was Ezra, who went out from Babylon about eighty years after Zerubbabel, in the seventh year of Artaxerxes Longimanus. He labored chiefly to restore the institutions of Moses. The third Jewish leader was Nehemiah, who went out from Shushan, in the twentieth year of the reign of Artaxerxes. He rebuilt the wall and set up the gates of Jerusalem and promoted many reforms.

How Fishes Defend Themselves. The Australian Gasterosteus will swim up with its hook in its lip and with its sharp teeth sever the slack line above. The pollack will plunge headlong to the rocks and fray the line against some handy shell of mussel or oyster. The blue shark twists in the water with such rapidity as to test the bravest gear.

The sharks and rays have obviously less to fear than the herring and mackerel. The fishes which live on the bottom can clearly disregard the attacks of such marauding fowl as the gull and gannet, while over the oomormant and diver do not, as a rule, seek their prey far beneath the surface water. The typical ground dwellers of our seas, moreover, the flatfish, are so formed that, save when extremely small, they would in all probability choke any fowl so ill-advised as to try to swallow them whole. The scales of fishes are of little use as armor. In the case of crabs, lobsters and other "shell-fish," however, their coverings are sure defenders, and they would seldom die except from old age.

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 15.

Better Work Our Chapter Should Do, Heb. 6: 12; 13: 20, 21.

The author of Hebrews shows, in our first selection, the difference between two soils, one fruitful and the other barren. The fruitful is blessed, but the thorny ground is cursed. But the better of the two is the thing that is hoped for concerning those written to. The application is obvious. Better work and better results are to be expected from the League. God will faithfully do His part; now the exhortation is that we do ours. It is an individual matter. If each member of the Epworth League will do better, the organization will. But it all rests at last upon the individual member.

The second selection is a prayer that this may be accomplished, and we thus become "perfect" that is, symmetrical and complete, in every good work. And it will be a wise study for each chapter to see how and where they can do better work for Christ.

The Epworth League that is content to just keep up the organization, to hold its meetings and fill its offices, is no help to the church. That League only which is studying to do better to improve in all its departments, is the growing and profitable chapter. There are many reasons for this:

No Growth Means Decay. We cannot stand still. We grow or die. We are doing better or we are not doing so well. We are demoralized if we are not getting better. True in the experience of the individual, it is true of societies. We only maintain our ground by getting on to higher ground.

If the League has been helpful in the past it ought to be more helpful in the future. New departments and new methods mean new spheres of usefulness. The devotional meeting, once the only service held, has now led to the Bible study class, the mission study class, the Morning Watch, the multiplied local guilds and forms of service in each community. But is this the best? By no means. We are to study how better to reach and save the "boys," the "lapsed classes," the unreached and unchurched masses of our cities and larger towns. The Epworth League has not yet begun to measure up to the possibilities of its usefulness.

In the hands of the young people rests very largely the future of our church. Can the church meet the demands of a changing future? Yes, if the Epworth League will learn to do better work.

Every noble endeavor of yours has stored up a happy thought of you, a pleasant memory, in the mind of God. Two qualities above all others the Christian worker needs—for the future, faith, and for the present, patience. We are not to make ourselves perfect—but the Perfect One is to make us perfect. Let us have only one test of our work: what men think of it, nor even what we ourselves think of it, but whether it is well pleasing in the sight of God. Better work of the individual means better work of the individual members—of me.

A Few Illustrations. No merchant can know whether his business is succeeding or failing unless he keeps accounts. The young poet thinks his first draft of a poem is perfect. Tennyson polished his poems with each new edition till his death. Who get promoted in a store? Those that do better work. It is thus in our Father's business. "Something to Say." Do not expect something to say in the prayer meeting without taking some time to think before the meeting.

Though you give another's thought in the meeting make it your own by prayerful meditation, and say it in your own words. Carry with you a prayer-meeting note-book, with the topics for six months ahead, and spaces for writing down the thoughts and illustrations that will come to you if you watch for them. The book will soon be full. A reference Bible will always help you to something to say, for the best commentary on Scripture is Scripture. The best time to get something to say on next Sunday is this Monday. The best way to get something to say is to try living out the Bible portion, and report the result.

HE fever of lust takes away the appetite for the food of love. He need never despair who faces difficulty under Divine direction. Some of the chaps who don't go home till morning, cause mourning when they do go home. It takes more than a love of beautiful to make the beautiful life. Many a chronic sickness is only an habitual bid for more codding. The man who voluntarily has nothing is seldom the one who is nothing. Some are afraid to eat peaches lest they lose their appetite for prunes. A man's knowledge of doctrine counts for nothing if he neglects duty.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Who Murdered Arndt?—Voters of a Great State and Members of the Two Great Parties Induced For the Crime—Terrible Arrangement for a Prohibitionist.

Herman Arndt, a farmer, of Stockbridge, Wis., while on a business errand, spent the day drinking in a licensed saloon. Attempting to drive away, he fell from his wagon, the wheel crushing his skull so that the brains oozed from the opening. The wife, when informed, went stark mad. Six innocent children are left fatherless with an insane mother.

Who murdered Herman Arndt? The institution for his assassination was erected by the Democratic and Republican parties of Wisconsin, who had the mandate of the people to do it. The hands of every Wisconsin voter who had a part in electing the men who enacted these laws are red with the blood of Herman Arndt.

Voters of Wisconsin: Don't hide your hands in your pockets. Don't try to prove an alibi. Don't try to lie out of it. Don't plead that you were insane. This is seen in your saloons. You, the taxpayers, give of the net proceeds to do. Harrison, Harrison is merely your agent. He has your written credentials to do this.

He has your receipt for part of Arndt's money. He has organized this crime by your solemn vows and you have got the money in your public treasury for it. Now, you guilty wretches, take some of the money that Harrison filched from Arndt for you and pay the expenses of keeping Arndt's insane wife in an asylum and of educating his six children whose father you slaughtered.

Go wash your hands—not with soap and water, as that cannot wash out the guilt—wash them at the ballot-box at the next election.—New Voice.

A Plea For Sobriety. The work of to-day demands men of clear brains for its performance. It matters not whether that work be in the office, the counting room, the legislative hall, the store, the shop, the field or the mine. The worker who each morning brings to his task a strong mind and a steady nerve will always find his services in demand, while the one who allows himself to become the victim of an unbridled appetite will soon discover that his place has been filled by one who can do the work better than he. Such an address as that made by President Roosevelt is always timely. While it is undoubtedly true that excesses in the use of liquor are not as common to-day as they were a quarter or a half century ago, there is still vast room for improvement, and every effort in that direction deserves the encouragement of all who seek the elevation and betterment of their fellow-men.—Baltimore American.

Advertising Temperance. The town authorities of Camberwell, England, are trying a novel method of bringing the evils of intemperance home to the people, by posting throughout the place placards containing such arguments as the following: "No one requires alcohol in either food or tonic. Alcohol weakens a man's self-control while exciting his passions; hence the number of crimes committed under its influence. Spirits rapidly produce alcoholism, but milder drinks, such as beer and cider, produce, after a time, alcoholic poisoning with equal certainty. The sins of alcoholic parents are visited on their children; if the children survive infancy, they are threatened with idiocy or epilepsy, and many die from consumption. Intemperance, alcoholism is the most terrible enemy to personal health, to family happiness, and to national prosperity.

Loyal to King Bung. A leading newspaper recently stated that people drink "because they like to." In the light of the remarks made by Sir Frederick Treves, who asserted that alcohol was a "virulent poison," this is really the only excuse the moderate drinker has for continuing to indulge in the use of stimulants. Sir Victor Horsley says that science is dead against the use of alcohol, and seeing that nine-tenths of the crimes committed in the United Kingdom are traced to strong drink, and that 32 per cent. of the lunacy of this country is due to the same cause, one wonders why people still persist in their loyalty to King Bung.—Belfast Witness.

Temperate Men Wanted. Men who use intoxicating liquors for any other than medicinal purposes need not apply for positions as guards at the Federal penitentiaries. The Civil Service Commission so decided upon the request of Attorney-General Moody. The commission also directed that the papers of all persons now on the register whose applications show that they use intoxicating liquors as beverages should be canceled.

Stagers the Imagination. Canon Bristol said recently that the trade of a licensed victualer is necessary for the needs of the community, and efforts should be made to encourage men of high character and Christian life to engage in it. The reverend Canon should suggest this to a few of his good Christian friends, and hear what they have to say about it. Imagine a good Christian running a groshop!

Temperance Notes. Leave alcohol absolutely out of your life. Why risk the influence of drink when all men know that it renders those who take it aggressive and reckless, and leads to untold mischief? A certain brand of whisky has made itself notorious for years by the publication of testimonials bearing the names of ministers and other reputable persons. It has been proved that many of the "testimonials" have been forgeries.

Long ago it was said in the Bible of strong drink: "Whoever is deceived thereby is wise." Positions of great public trust, positions involving the safety of life and property, require men of the highest trustworthiness, and an absolute requisite to this is the habit of perfect sobriety.

By the great railroads of the United States total abstinence is required of their employees. What these railroad companies say to their employees in substance is: "You can drink if you will. Whether you drink or not is for you to determine. But you cannot drink and work for us."

THE KEYSSTONE STATE

The Latest Pennsylvania News Told in Short Order.

Because some one drank the evidence, Alice Shannon Dowd was acquitted in Criminal Court at Norristown of selling liquor without a license. Detectives allege that she purchased a bottle of whisky from the defendant. When the bottle was produced in court the contents had disappeared. The detectives denied that they drank the rum.

Three men are now in the Eastern Jail and the mystery of many burglaries all through the Lehigh Valley, as well as in Bucks County, along the North Penn Road, is cleared up. The men are Irvin Derr, William Bierman, arrested last week and William Leibenberger, captured at Allentown. Since the arrest of Bierman, County Detective Johnson has been piling up evidence against the men and they all confessed. They committed sixteen burglaries in all. Leibenberger served in the Spanish-American War and was at San Juan Hill.

A negro woman giving her name as Elmore Banks and her home, Wilmington, N. C., has greatly excited the negro population of Chester by declaring that the world will end in a few days. The private car used by General Manager W. W. Atterbury of the Pennsylvania Railroad, and which figured in the Paoli wreck, was taken to Altoona for repair. It was found to be so badly damaged that it was sent to the scrap heap and burned.

Mentally unbalanced by reason of nervous troubles, Thomas Emmitt Dixon, a newspaper man of Altoona, shot himself through the heart at the home of his sister in that city. Anna Archer, of Coatesville, who was found guilty on the charge of larceny and sentenced to serve one year in the Chester County Jail, attempted to commit suicide by hanging herself with a rope made out of the bed clothes in her cell.

While gunning for squirrels Harry Roth, of Chestnut Hill, Lehigh county, was shot in the leg by his son and amputation will be necessary. Allentown's business men have organized a chamber of commerce with Daniel Walker as president, and will inaugurate a systematic plan to boom the mercantile and industrial interests of the city. John Shick, aged 80 years, of Red Bank Township, Clarion County, while in attendance as a juror at a special term of court, was stricken in the jury box and has been unconscious since. His recovery is doubtful.

Urias Leaman, of Lancaster, a track walker employed by the Pennsylvania Railroad, was struck by a train a mile east of that city and killed. While Patrick Gibbons and four assistants were cribbing in a chamber at Indian Ridge Mine, near Shenandoah, a tenton rock skipped out of the top, cut the lamp from Gibbons' cap and caught Martin Klenowich under its weight, some loose rock preventing it from crushing him to death. Clothes were torn from the other men.

As a punishment for running away from his home in Mahanoy City and remaining on a farm for several days, Joseph Zukaw, 9 years old, was led captive through the street by his father Thursday. The father tied a rope around the boy's waist and compelled him to walk behind a carriage.

After being on strike just twenty-four hours the 500 or more employees of the Morea Colliery, near Pottsville, operated by the Dodson Coal Company, returned to work. The disputes which caused the strike were all satisfactorily adjusted.

After a desperate fight along the canal, near Muncy, William Pursley and Edward Simmers, coal and iron policemen, of Shamokin, captured Martin Lawles and John Shultz, suspected of having robbed several stores in that place. Auditors George Moyer, D. W. Hughes and Charles Dunkelberger, of Mt. Carmel, have decided to bring suit against the school board because the latter refuses to pay them \$11 apiece for auditing the accounts of the district.

At a meeting of the vestry of St. Barnabas' Episcopal Church, Reading, Rev. William Emory Hecox, who had previously elected rector, Mr. Henckel is unmarried, a native of Pennsylvania, and is a graduate of Lafayette College, Union Theological Seminary, New York Divinity School and has just returned from a course of lectures at Oxford University. Efforts to find the grave of Mrs. John Casper Erb in the old cemetery of the Swamp Lutheran Church, at New Hanover, resulted in the discovery of the finding the burial place of Rev. John Frederick Geiger, a former pastor, who was buried 114 years ago.

Deputy Revenue Collector Charles E. Frias, of Norristown, served notices on the members of fourteen social clubs that they must obtain charters from the county courts and also take out internal revenue licenses if they want to avoid arrest for the sale of liquor. Hearing a noise in his chicken pen at night, Mrs. Fletcher Lyons, a 70-year-old widow, living north of Bloomsburg, opened the rear door of her house to ascertain the cause. Instantly there was a report of a gun and Mrs. Lyons fell to the floor with a load of shot in her face and neck. Her assailant disappeared in the darkness. The aged woman is suffering severely from the wounds and shock, the latter making her recovery doubtful.

Thieves displayed unusual activity in different sections of Lancaster county the other night, as many as ten different houses being robbed. Near Akron the residence of Ludwig Arnold was entered and two gold watches and \$16 in money taken. At Mountville and vicinity the residences of Frederick Copeland, A. B. Fisher, H. S. Binkley, J. M. Fridy, D. E. Copeland, C. H. Heidler, John H. Carter and C. F. Hendricks were entered, but little of value was secured.

Kennett Odd Fellows' Lodge, of Kennett Square, has elected the following officers to serve for the year: Noble Grand, George Donaldson; vice-grand, Charles H. Pyle; treasurer, J. Pennell Taylor; recording secretary, Warren Kitts; trustee, William Montgomery; representative, Vernon T. Reby. Saturday has holidays have been abolished at the Reading Railway shops in Reading.

Ev. B. B. Ferrer, of Reigelville, for twenty-one years pastor of St. John's Reformed Church, has resigned the pastorate and will go to Philadelphia. Rev. Richard Radcliffe, for two years pastor of the Methodist Episcopal Church at Kennett Square, resigned to accept a call to the pastorate of the Church at Roxboro.

A big strike among the slate quarries in the vicinity of Bangor is now on because of a wage cut. The operators say they were compelled to make the cut because of the lower marketable rate of slate.

While crossing the Reading Railway tracks west of Mt. Carmel, Simon Willingham was struck by a train, carried fifty feet into the air and killed. Mr. Willingham and his 7-year-old son were slightly hurt.

THE KEYSSTONE STATE

The Latest Pennsylvania News Told in Short Order.

Because some one drank the evidence, Alice Shannon Dowd was acquitted in Criminal Court at Norristown of selling liquor without a license. Detectives allege that she purchased a bottle of whisky from the defendant. When the bottle was produced in court the contents had disappeared. The detectives denied that they drank the rum.

Three men are now in the Eastern Jail and the mystery of many burglaries all through the Lehigh Valley, as well as in Bucks County, along the North Penn Road, is cleared up. The men are Irvin Derr, William Bierman, arrested last week and William Leibenberger, captured at Allentown. Since the arrest of Bierman, County Detective Johnson has been piling up evidence against the men and they all confessed. They committed sixteen burglaries in all. Leibenberger served in the Spanish-American War and was at San Juan Hill.

A negro woman giving her name as Elmore Banks and her home, Wilmington, N. C., has greatly excited the negro population of Chester by declaring that the world will end in a few days. The private car used by General Manager W. W. Atterbury of the Pennsylvania Railroad, and which figured in the Paoli wreck, was taken to Altoona for repair. It was found to be so badly damaged that it was sent to the scrap heap and burned.

Mentally unbalanced by reason of nervous troubles, Thomas Emmitt Dixon, a newspaper man of Altoona, shot himself through the heart at the home of his sister in that city. Anna Archer, of Coatesville, who was found guilty on the charge of larceny and sentenced to serve one year in the Chester County Jail, attempted to commit suicide by hanging herself with a rope made out of the bed clothes in her cell.

While gunning for squirrels Harry Roth, of Chestnut Hill, Lehigh county, was shot in the leg by his son and amputation will be necessary. Allentown's business men have organized a chamber of commerce with Daniel Walker as president, and will inaugurate a systematic plan to boom the mercantile and industrial interests of the city. John Shick, aged 80 years, of Red Bank Township, Clarion County, while in attendance as a juror at a special term of court, was stricken in the jury box and has been unconscious since. His recovery is doubtful.

Urias Leaman, of Lancaster, a track walker employed by the Pennsylvania Railroad, was struck by a train a mile east of that city and killed. While Patrick Gibbons and four assistants were cribbing in a chamber at Indian Ridge Mine, near Shenandoah, a tenton rock skipped out of the top, cut the lamp from Gibbons' cap and caught Martin Klenowich under its weight, some loose rock preventing it from crushing him to death. Clothes were torn from the other men.

As a punishment for running away from his home in Mahanoy City and remaining on a farm for several days, Joseph Zukaw, 9 years old, was led captive through the street by his father Thursday. The father tied a rope around the boy's waist and compelled him to walk behind a carriage.

After being on strike just twenty-four hours the 500 or more employees of the Morea Colliery, near Pottsville, operated by the Dodson Coal Company, returned to work. The disputes which caused the strike were all satisfactorily adjusted.

After a desperate fight along the canal, near Muncy, William Pursley and Edward Simmers, coal and iron policemen, of Shamokin, captured Martin Lawles and John Shultz, suspected of having robbed several stores in that place. Auditors George Moyer, D. W. Hughes and Charles Dunkelberger, of Mt. Carmel, have decided to bring suit against the school board because the latter refuses to pay them \$11 apiece for auditing the accounts of the district.

At a meeting of the vestry of St. Barnabas' Episcopal Church, Reading, Rev. William Emory Hecox, who had previously elected rector, Mr. Henckel is unmarried, a native of Pennsylvania, and is a graduate of Lafayette College, Union Theological Seminary, New York Divinity School and has just returned from a course of lectures at Oxford University