\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* SUNDAY SERMON A Scholarly Discourse By Dr. Louis. A. Banks. \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

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

"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 personally ex-perienced them. He is not a stranger standing off on the ramparts of heav-en, looking down, though it be ever so benevolently, upon sorrows and dif-ficulties which He has never personally known. Such compassion could not mean much to us. But Jesus Christ perfected Himself as the cap-tain of our salvation through suffering. For three and thirty years He were our flesh, and tasted our grief, and He is touched with the feeling of our fi-firmities. How much that ought to mean to us. When we are in any trial or trouble, and we need comfort, it is not to the most joyous and happy, who have never known what sorrow

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 large sum of money which he said he 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 sums followed until I was very much interested in the matter, and won-dered 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 money to you, an entire stranger to me, and at my being so much interestme, and at my being so much interest-ed 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 chil-dren, all of whom were too small to be of much help. She had to work very hard, but work as hard as she could, she was unable to procure could, she was unable to procure enough food and clothing to give us comfort all the time. For two or three years I knew what it was to be hungry. Many a night I have cried myself to sleep in silence lest my mother should hear and it should make her feel bad, because I was so hungry. 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 that on more than one occasion 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 eye and one rolled out on his cheek 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 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.

in a hard place."
"As I listened to this big-hearted man there came into my mind the Scripture we are studying. He was able to sympathize with and comfort others, because he had a fellow feeling with their infirmities and their

"So, no one could be a Savior for us who had not suffered. No one could have compassion on us in our weak nesses who had not himself beer tempted and tried as by fire. Only a man who has been hungry, and has not known where to lay his head at times, 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 true compassion with tempted men and women to-day. Only He who has been crowned thorns, who has been splt upon and whipped with the scourge, who has fainted under His cross, knows real compassion knows how to be touched with the feeling of people who are lashed by cruel misfortune and who are fainting under burdens too heavy for their shoulders. But Jesus Ohrist meets all these requirements. He knows all about it

The incarnation of Jesus was no He wore our humanity com pletely, and there never was a more perfectly sensitive human nature, on perfectly substitute fullian nature, one 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 vain-ly 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 striking picture of the sensations of nature oppressed with It discovers all the conflict be 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 sup 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 was touched with the feeling of our infirmities. He was a man of sorrows, and acquainted with grief. His whole life was an experience of the ordinary trials and provocations that lead to evil, and these vere sometimes aggravated into the most intense temptations. He was made the with human weakness, and in the end

ough He was tempted in all points te as we are, He came off victorious like as we are, He came off victorious and without sin.

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

"First—Christ, being touched with the feeling of our infirmities, will make a distinction between what is weak and what is willfully wrong in us. Jesus gir—s us a very beautiful

ense temptations. He was made the arget of all the arrows of Satan. But

filustration of this in His treatment of the disciples, those three close friends, Peter and James and John, whom He took with Him into the Garden of Gethsemane on the night of His betrayal. He said to them as the burden of sorrow pressed upon Him: 'My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me.' And then He went away a little by Himself and fell on His face in prayer, and after a time He came back wishing the comfort of the association with His friends. And behold, they were all asleep. They aroused at His step, and Jesus said to Peter, 'What' could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation.' Then Jesus, in the tenderness of His great heart, feeling sympathy and compassion toward them, begins to apologize for them and explain to them their weakness. 'The spirit indeed is willing.' He says, 'But the flesh is weak.' Was there ever greater tenderness than that? One THE SUNDAY INTERNATIONAL LESSON COMMENTS FOR OCTOBER 15.

the flesh is weak.' Was there ever greater tenderness than that? One can easily imagine the sarcasm of Na-poleon or Frederick the Great on an occasion like that. But could any-thing more clearly illustrate the ten-derness of Christ in distinguishing be-

we may render Him truer service.

"Second-Jesus, knowing our infirmities, will not allow us to be burdened

heavier than we are able to bear. He will not allow us to be tempted in

such a way that there is no escape for us. He will not permit us to be load-

us. He will not permit us to be loaded, unless we bring it on ourselves by our own sin, with unnecessary troubles. His measure about burdens is

bles. His measure about burdens is infinitely tender: 'Come unto Me all

"And in regard to temptation,

have the direct promise that His grace shall be sufficient for us, and

our infirmities, stands ready to com-fort and defend us. We shall go no

path so lonely or uncertain but we may find marks to show us, if we

Maciaren recalls the customs of pio-neers in trackless lands, how when

one friend passes through pathless forests he breaks a branch ever and

anon as he goes, that those who come after may see the traces of his hav-

ing been there, and may know that they have not lost the trail. So when

we are journeying through the murky night, and the dark woods of affliction

and sorrow, it is a precious thing to find here and there a broken branch

or a leafy stem bent down with the trend of Christ's foot and the kindly

thoughtfulness of His hand as He passed, and to remember that the path He trod He has hallowed, and that

there are lingering fragrances and

hidden strengths in the remembrance that He was tempted in all points like

as we are, bearing grief for us, bear-ing grief with us, bearing grief like us,

"Third—As angels comforted Jesus in His sorrows, so He will succor us in our trials and weaknesses. How tenderly Jesus prayed for us before He offered Himself upon the cross as an atonement for our sins! In that tender presers in which He

tender prayer in which He expressly

ciples, but for all who should believe

end of the world, and therefore in

on Him through their words to the

cludes us, the Savior prays: 'Now I am

no more in the world; but these are in

the world. Holy Father! Thine they

were, and Thou gavest them Me. Keep them through Thine own name. Sanctify them through Thy truth

Keep them from the evil one, that they

may be where I am, and may behold

the glory which Thou hast given Me.

How tender Christ was to people in hard places during His earthly min-istry! Recall His journey to visit

Martha and Mary when their brother

Lazarus was dead. Remember the

kindness to the poor woman who

touched His garments as the crowd

pressed about Him. Remember the woman who brought her box of

precious continent as He sat at the feast in the house of Simon, who wet

His feet with her tears and wiped them with the hairs of her head. In

all these, and in multitudes of other

cases how conspicuous the tenderness

and sensitive compassion of Jesus Christ in comforting those who are

tried and troubled. Surely there could be nothing more attractive to us.

Nothing which could more perfectly appeal to our confidence and to our

faith than the character and the story of Jesus our Savior as set forth in the

Narrow Way Englest.

It is easier to take the narrow than the broad way. If you go to destruc-tion you must leap over the Bible, over the Church of Christ, over the

prayers of parents and friends. You must leap over the love of the Savior

Nevada Town Obliterated.

1860 tell of the visit of a theatrical

company to the mining town of Red

Kean Buchanan, Virginia Buchanan,

Frank Mayo, Charles Wheatleigh and

Elizabeth Saunders, all of whim occu-

py prominent places in the history of

nights in Red Dog to an average busi

ness of \$1,200 a night. The plays produced were "Camille," "The Robbers" and "The Octoroon." To-day net a

vestige of a house is to be found or

the former site of Red Dog, which was

about nine miles from Nevada City.

"They" Were Plentiful Planeley-Yes, I've been there. Of

ourse, it's a quaint little country

Romanz-Isn't it, though? I was

here in June and the place was just

Planeley-Ha! Ha! 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.—Catho-lic Standard and Times.

full of crimson ramblers-

American stage, played three

The company, headed by Mc-

Files of the Nevada Transcript of

Himself .- Evan Roberts.

Word of God."

was not only for His dis-

i., 1-11-Golden Text, Psa. cxxv., 3-Memory Verses, 5, 6-Commentary on the Day's Lesson. The proclamation of King Cyrus to return (vs. 1-4). 1. "First year of Cyrns." That is his first year as sole king at Babylon. He was king, twenty years before this, of Elam and gradu-ally 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. 25:12; 29:10. The promise was that after seventy years the Lord would bring His people to Palastic. again to Palestine. "Stirred up-Cy-rus." 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 Isalah, which name Cyrus as God's servant (Isa. 44:26-28; 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 mis-take or reversal.

derness of Clrist in distinguishing between our weakness and willful wrong doing? We may be sure that Christ will never misjudge us if we are doing the best we can. He knows it and appreciates it to its full value. He sees every battle we make, even when we are defeated, and knows the motive behind every blow that is struck in His name. He will never reject or look with indifference or contempt on any effort we make to serve Him because of our infirmities which make us to blush. What we speak in words are not the only prayers Christ hears, but every secret aspiration and longing for goodness or for helpful service is a prayer which He hears 2. "God of heaven." Hence the Con-troller 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 on the east to the Red Sea, on the north to the Black Sea, on the west service is a prayer which He hears and answers. There is no eloquence of human lips that can compare with the penitential tears shed in secret, springing from sincere meditation upon our duty to God, and heartfelt longing that we may render Him truer service. to the Island of Cyprus and Egypt and on the south to Ethopia. "Hath charged me." etc. Cyrus probably ac-cepted the prophecy of Isalah as a charge to build the temple. "The ex-istence of predictions in which, 200 years before he was born his victor. years before he was born, his victorous 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. This was the source before his birth. This was the source and origin of the great favor he showed to the Jews." 3. "Who is there among you." The return was to be a volunteer movement. "His God be with him." A plous wish, indicating the deep religious feeling and goodness of heart which characterized Cyrus alone of Parsian monarch. He ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' rus alone of Persian monarchs. ruled his subjects like a father. nobler character appears in ancient history. "Let him go." As the carry-ing away of the Hebrews had taken that in every temptation He will make a way for our escape, so that both in our sorrows and in our danger Christ, touched with the feeling of place at intervals of from seventy to fifty years before, there were but few of the original exiles remaining, and it is somewhat remarkable that so many of their descendants, nearly 50,000 in all, should be willing to go to a coun-try they had never seen. "Build the house." This was their great errand. really seek for them, that Christ has been over the way first. Alexander not to build their own houses, but the house of God. "He is the God." We

> ee to it that we live out the knowledge which we possess. "Whosoever remainsth." Some persons of true and eminent plety so situated that they did not deem it their duty to go, as Daniel in the court of Cyrus; others were hindered by old Many more returned than 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.

can understand this great truth far more clearly than could Cyrus. Let us

II. The captives make preparations for the return (vs. 5-11). 5. "Chief of the fathers." Venerable men, heads of families, some of whom had seen 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 contrib-uted liberally. 7. "Cyrus-brought uted liberally. 7. "Cy forth," etc. Nebuchada thought that he was unconsciously pr serving the sacred vessels of Israel in safe and inviolable stronghold, till the day when Jehovah would bring

about their restoration to His people. "Sheshbazzar." The Chaldee or Persian name of Zerubbabel, given him at court as other names given to Daniel and his friends. in Babylon and named by his friends Zerubbabel (exile in Babylon). He was recognized as hereditary prince of Judah; was lender of the arst company of exiles and director of the rebuilding

of the temple.

11. "All the vessels," etc. This number, 5400, is more than double the sum of verses 9 and 10, which was 2499 It is probable that only the larger of more costly vessels were numbered in detail, and the 5400 includes a great number of smaller and less costly So they are reckoned by Jose-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. 536, seventy years after the first captivity. After an interval of about twenty years he was enabled to complete the rebuilding of the tem-ple, in the reign of Darius Hystaspes, seventy years after the destruction of the temple. The second Jewish leader was Ezra, who went up from Babylon about, eighty years after Zerubhabel, in the seventh year of Artaxerxes Longimanus. He labored chiefly to restore the institutions of Moses. The third Jewish leader was Nehemiah, who went up from Susa, or Shushan, in the transfer, was a constitution of the second of the seco in the twentieth year of the same Ar-taxerxes. He rebuilt the wall and set up the gates of Jerusalem and promoted many reforms,

How Fishes Defend Themselves The Australian leatherjacket will swim up with the 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 mus-

sel or oyster. The blue shark twists

in the water with such rapidity as to

test the bravest gear. The sharks and rays have obvious ly less to fear than the herring or mackerel. The fishes which live on the bottom can clearly disregard the attacks of such marauding fowl as the gull and gunnet, while over the cormorant 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 towl 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, lob-sters and other "shell-fish," however, their coverings are sure defenders,

and they would seldom die except

SCHOOL EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 15.

Better Work Our Chapter Should Do. Heb. 6. 7-12; 13. 20, 21,

The author of Hebrews shows, in our first selection, the difference be-tween 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. Bet-ter work and better results are to be expected from the League. God will faithfully do his part; now the ex-hortation is that we do ours. It is an individual matter. If each mem-ber of the Epworth League will do better, the organization will. But it all rests at last upon the individual

There has come to my mind a legend,
A thing I had half forgot:
And whether I read it or dreamed it,
Ah, well it mattered not:
It is said that in Heaven at twilight,
A great bell softly swings,
And man may listen and hearken,
To the wonderful music that rings.
If he puts from his heart's inner chamber
All the passion, pain and strife,
Heartache and weary longing,
That throb in the puises of life—
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.
Let us look in our hearts and question,
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So, then, let us ponder a little;
Let us look in our hearts and see
If the twilight bells of the angels
Could ring for us—you and me.

Beauty of a Life of Service. 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 depart-ments, is the growing and profitable chapter. There are many reasons for

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 help-ful 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

CHRISTIAN ENDEAVOR NOTES

OCTOBER FIFTEENTH.

Better Work Our Society Should Do. Heb. 6:7-12; 13:20, 21.

Every noble endeavor of yours has tored up a happy thought of you, h

pleasant memory, in the mind Two qualities above all others the Christian worker needs-for the future, faith, and for the present, pa-

tience. 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-not what men think of it, nor even what we ourselves think of it, but whether it is well pleasing in the sight of God.

Suggestions.

If the society's work is not growing better all the time, it is growing

Hunt new tasks; they will give new zest for the old tasks. No society can hope to do much better unless it learns from societies that are doing better. Have a wide

awake information committee. Better wor of the society means better work of the individual mem-

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 Those that do better work.

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 meet

in the meeting make it your own by prayerful meditation, and say it in your own words. power, power in a form to accomplish something at our bidding, must be bought, earned, won. Neither the

months ahead, and spaces for writing down the thoughts and illustrations will come to you if you watch that for them. The book will soon be full. A reference Bible will always help

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 flying out the Bible portion, and report the result.



by thousands of souls who need no other evidence of His being or His will THE fever of lust than what is directly revealed to their hearts. There is that within us more takes away the appetite for the food of love. He need never despair who faces

difficulty under Divine direction. Some o fthe chaps who don't go home till morning, cause mourning when they do

It takes more than a love of beautiful to make the bautiful life. Many a chronic sickness is only an

The man who voluntarily has nothing is seldom the one who is nothing. Some are afraid to eat peaches lest

they lose their appeite for prunes. A man's knowledge of doetrine fiver, the counts for nothing if he neglects duty. in the wor

THE GREAT DESTROYER Hreakfast Cable

The

TWILIGHT BELLS.

Beauty of a Life of Service.

it was possible to save man from sin by suffering, had not suffered. Do you

wonder at the mother when she gives her life without hesitation or a cry, for

her fire without hesitation or a cry, for her child, counting it her privilege? There is one word of Jesus which al-ways comes back to me as about the noblest thing that human lips have ever said upon our earth. When He was sitting with His disciples at the

was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came the wondrous words: "For their sakes I sanctify

Myself, that they also might be sancti-fled." The whole of a human life is there. Shall a man cultivate himself?

No, not primarily. Shall a man serve the world; strive to increase the king-dom of God in the world? Yes, indeed, he shall. How shall he do it? By cul-

tivating himself, and instantly he is

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 exist

must help your fellow-men; but the only way you can help them is by be-

ing 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 those 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 cramming a rotten stone into the building just where he has set

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

Silent Suffering.

ing to God, and most conducive to

strength and beauty of Christian char-

None of us loves to suffer, and we

all shudder at the sight of the probe or the amputating knife. But when

the infinite Love is engaged in cutting

out a selfish lust or cutting off a dis-eased limb, our duty is to submit,

"Keep still, my friend," says the sur-geon to the patient in the hospital;

"for restlessness may produce false cuts, and aggravate the process."

If the brave fellow is wise, he will

choose; only be sure to fetch out the

Ah, the battlefield often requires less

of service, with drums beating and bugles sounding, does not so test the

mettle of our graces as to be thrown down wounded, or to be commanded to

lie still and suffer. To shout a battle-cry at the mouth of a cannon is easier

than to put our hands on our mouths and be silent because God did it. If

He is silent as to explanations of try-ing providences, let us be silent in our

filial submission. God knows what is

best for us-that is enough.-Theodore

The Price of Power.

sibilities of power are about us on all

sides, and within us; but harnessed

power in a mill stream nor the power

in Niagara works for man until man has worked for it. And when man

would use the Niagara of God power that is at hand, there is one fixed price to pay. It has been well defined in the

sentence: "Power to its last particle is

find ourselves lacking in the spiritual

power that we long for if we have

been shirking duty. Disobedience and power cannot live together. But God

It is the Soul.

God is known and seen and trusted

nione can give us the power to power.-Sunday-School Times,

We should not be surprised to

Power is never a free gift. The pos-

courage than the hospital!

L. Cuyler D. D.

"Doctor, go as deep as you

The onset

in service.-Phillips Brooks.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

Who Murdered Arndt?-Voters of a Great State and Members of the Two Great Parties Indicted For the Crime-Ter-rible Arraignment by a Prohibitionist

Herman Arndt, a farmer, of Stock-bridge, Wis., while on a business er-rand, spent the day drinking in a li-censed saloon. Attempting to drive nway, 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 father-

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 erected these laws are red with
the blood of Herman Arndt.

Voters of Wisconsin: Don't hide
your hands in your peckets.

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.

That saloon is your saloon. You, the taxpayers, get more of the net proceeds than does Harrison. Harrison is merely your agent. He has your written credentials

do this. He has your receipt for part of

No indeed, there is no wonder that God loved the world. There is no won-der that Christ, the Son of God, at any sacrifice, undertook to save the world. The wonder would have been if God, sitting in His heaven—the wonder would have heave. Arndt's money. You authorized this crime by your solemn votes, and you have got the money in your public treasury for it. would have been if Jesus, ready to come here to the earth, and seeing how

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 the six children whose father you slaughtered.

Go wash your hands-not with soan and water, as that cannot wash out the guilt-wash them at the ballotbox at the next election.-New Voice.

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 legis-lative 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 undoubtliquor are not as common to-day as they were a quarter or a half century ago, there is still vast room for provement, 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 to work. Let him forget the pinnacles if he will, or hold only the floating home to the people, by posting through-out 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

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleaspoisoning 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.

In short, 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 Frederisck Treves, who asserted that alcohol was a "virulent poison," this is really the only excuse 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 Wit-

Temperate Men Wanted.

Men who use intoxicating liquors for any other than medicinal purposes need not apply for positions as guards at the Federal pentintiaries. 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.

Staggers the Imagination

Canon Bristow said recently that the trade of a licensed victualer is neces-sary for the needs of the community. and efforts should be made to encour age men of high character and Chris tian 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. agine a good Christian running a gropshop!

Temperance Notes.

Leave alcohol absolutely out of your 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 publi-cation of testimonials bearing the names of ministers and other reputa-ble persons. It has been proved that many of the "testimonials" have been forgeries.

Long age it was said in the Bible of strong drink: "Whosoever is deceived thereby is not wise."

Positions of great public trust, po-sitions involving the safety of life and property, require men of the highest trustworthiness, and an absolute requi-site to this is the habit of perfect so-

By the great railroads of the United States total abstinence is required of their employes. What these railroad companies say to their employes 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 KEYSTONE STATE

The Latest Pennsylvania News Told in Short

Because some one drank the evidence, Alice Shannon Dowd was acquitted in Criminal Court at Norristown of selling liquor without a license. Detectives alege that they purchased a bottle of whisky from the defendant. When the

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 Easton Jail and the mystery of many burglaries all through the Lehigh Vailey, 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 Leibensberger. last week and William Leibensberger, captured at Allentown. Since the ar-rest of Bierman, County Detective Johnson has been piling up evidence against the men and they all confessed. They committed sixteen burglaries in all. committed sixteen burglaries in all. Leibensberger served in the Spanish-American War and was at San Juan

A negro woman giving her name as Elenore 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 Man-ager W. W. Atterbury, of the Pennsyl-vania Railroad, and which figured in the Paoli wreck, was taken to Altoona for repairs. It was found to be so badly damaged that it was sent to the scrap heap and burned.

Mentally unbalanced by reason of ner-vous troubles, Thomas Emmit 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 com-mit suicide by hanging herself with a rope made out of the bed clothes in her

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 organ-ized 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 as-

sistants 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 Klennovich 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 Thurs-day. 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, op-erated by the Dodson Coal Company, re-turned to work. The disputes which caused the strike were all satisfactorily

adjusted. After a desperate fight along the canal, near Muncy, William Pursley and Ed-ward Simmers, coal and iron policemen, of Shamokin, captured Martin Lawles and John Shultz, suspected of having robbed several stores in this 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. Bar

nabas' Episcopal Church, Reading, Rev. William Emory Henkell was unanimously elected rector. Mr. Henkell is un-married, a native of Pennsylvania, and is a graduate of Lafayette College, Union Theological Seminary, New York Divin-ity 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 Hanver, resulted in Sexton John Schneider 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 arest for the sale of liquor. Hearing a noise in her 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 suf-fering severely from the wounds and shock, the latter making her recovery doubtful Thieves displayed unusual activity in

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 B. F. Hendricks were entered, but little of value was secured. tered, 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 Kirts; trustee, William Montgomery; representative, Vernon T. Belby.

Saturday half holidaya have been abolished at the Reading Railway shops in Reading.

Reading. ev. B. B. B. Ferrer, of Reigelsville for twenty-one years pastor of St. Je Reformed Church, has resigned the torate and will go to Philadelphia.

Rev. Richard Radeliffe, 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 Roxboro.

While crossing the Reading Rai racks west of Mt Carmel, Simon Vang's wagon was struck by a train that fifty feet along the track are solished. Mr. Wolfgang and his y-id son were slightly hum.

sacred than cathedral altar or stained window or sacred writing. It is the soul itself.—Henry W. Bellows.

Faith Keeps You Safe. If your life is dark, then walk by faith, and God is piedged to keep you as safe as if you could understand everything.—Bushnell.

Teaching Blind Fish to See. In the hope of teaching blind fish to see, some interesting experiments are being carried out at the New York

from the Mammoth Cave of Kentucky, and Mr. Spencer, director of the Aquarium fish hatchery, expects that nder his care the blind fish will, in time, evolve eyes and see like other ash. The ash are natives of Echo eyer, the deepest subterranean stream

Aquarium. A large consignment of blind fish has just been received there

habitual bid for more coddling.

Though you give another's thought

Carry with you a prayer-meeting note-book, with the topics for six

you to "something to say," for the best commentary on Scripture is

RAM'S HORN BLASTS