

New York City.-Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, preached Sunday morn-ing on "The Spirit Beareth Witness." He chose his text from Romans vili:18: "The spirit itself beareth witness with our sparit that we are the children of Dr. Hall said:

God." Dr. Hall said: It is easy to build an argument for the existence of God. The process of reasoning may be briefly stated thus: We are compelled to think that there can be no effect without a cause. But

if we trace an effect back to its cause and find this in turn to be an effect, then trace that back to its cause and find that also to be an effect, we must at length predicate the existence of an adequate cause for all phenomena, an underlying and eternal reality. Or you may put the argument in this

11:03 No thought without a thinker.

There is thought in the universe.

Therefore there is a thinker in the universe.

As the universe is practically infinite we must believe that in and through the universe lives an Infinite Thinker, and inasmuch as we cannot conceive of an impersonal thinker we must conceive of God as a personal being. To be sure, our words are inadequate to express the qualities of the Divine Life. As the heavens are high above the earth so are His thoughts higher than our thoughts. The mode of His existence may be infinitely higher than what we name personality. But these are the best words at our command. We are obliged to use them or nothing. So we have a right to say that God is an intelligent personality.

You may find such arguments elaborated at great length in scores of learned books on theology and theism But when you have read them and agreed with the conclusion, what does it amount to? Very likely men and women have come along this dreary pathway of logic to the more beautiful realm of faith, but I am convinced that a mere intellectual belief in God is practically worthless. Ninety-nine out of every hundred convicts in our states' prisons believe in God. James states the case still stronger. "Dost thou believe in God? The devils also believe and tremble." There is neither comfort nor strength nor enthusiasm in a mere intellectual belief in the existence of God.

One may find an intellectual delight in listening to a clear and convincing argument for theism as he might in listening to some skilled mathematical talk about geometry. But something more is necessary. Every one of us knows what it is to long for the consciousness of a personal relationship with God the Father. "O God," cried Augustine, "Thou hast made me for Thyself and 1 annot rest until I rest n Thee." O, to know God personally; in Thee." come into touch with Him; to fee His love and His pity; to be able to say, "Within Thy circling arms I lie," and feel the sentiment of the words; to know that He is my Father and my friend! O, to have His Spirit bear witness with our spirits that we are children of God!

Now, one can no more gain this consciousness or the power that comes from this thought by a mere exercise of the reasoning faculties, than he can learn to love Tennyson by going through the process of counting the number of words or letters in his com plete works. One might gain a certain intellectual satisfaction in doing that But if you are really to get good from Tennyson, then his spirit must bear witness with your spirit; that is, his thought and his sentiment must meet a response in you. So, if God is to be an ever present help in trouble, a staff for the hand and a guide for weary feet, then one must have something brightly? What difference did make? Why, if he was dead his spi ctual belie than a mere intelle in His existence. What the needs, what each one of us needs, is not so much an intellectual assurance of God's existence as spiritual assurance of His personal relationship to us as His children. I know that I am appealing to common experience and a common longing Not one of us who does not know what It is to desire with a mighty yearning for a personal assurance of the love of God. What are we, after all, but children?

ger of the human beart One might say that such a youth was abnormal, insane, if this were an extraordinary experience, but is an experience common to us all. Here is a song composed by some unknown sing-er 4000 years ago, a singer of a differ-ent race, in a far away land, under endifferent circumstances from In which we live, but this song has been taken up and repeated by millions of human beings because the words express the ever recurrent sentient of the human soul in all ages and lands. "As the bart panteth for all lands. the water brooks so panieth my soul after Thee, O God." You shall find this sentiment expressed in ten thou-sand hymns. In a million churches on this Sunday morning it is being sung. In a million mosques it is being chant-ed. In a million Buddhist temples it is being uttered. All around the earth all classes and conditions of men, and poor, wise and foolish, good and bad, high and low, are longing and praying to have His Spirit bear witness with their spirits that they are children of God.

And not only do the people who be lieve in God testify to this. The most remarkable and pathetic testimony comes from those who intellectually deny that there is sufficient reason to believe in the existence of God. It seems to me that almost the wreariest words that ever fell from human lips were uttered by Professor Clifford when he felt himself compelled inteilectually to take the atheistic position. "I have seen the spring sun shine out of the empty heavens upon a soulless earth, and have felt with utter lonelless that the great Companion was ead." And you will remember that dead. Professor Romanes, though at the last he saw a great light and went to his death full of trust "like one who wraps the drapery of his couch about him and lies down to pleasant dreams," at one time wrote a book called "A Candid Examination of Theism," and in this examination found no rational

ground for a belief in God. He closed his book with these words: "I am not ashamed to confess that with this vir-tual denial of God the universe has lost its soul and loveliness, and when at times I think, as think at times I must, of the appalling contrast be-tween the hallowed glory of the creed must. that once was mine and the lonely mystery of existence as now I find it at such times it will ever be impossible to avoid the sharpest pangs of which my nature is susceptible." Take note of these words of an absolutely sincere and fearless man, "The sharpest pange which my nature is susceptible Now why should one feel like that'

Suppose there is no God, what of it? Suppose it should be proved that this world has been produced by the opera-tion of physical forces working in ace with blind and heartless law, what of it? Is not the sky just as blue the grass as green? Are not friends as dear? Why should we not get along without God? Why should we care whether God is or is not?

A friend told me this incident the other day: There was a family consisting of an aged man and woman, a number of sons and daughters and a little group of grandchildren. The aged grandfather was enjoying a serene and happy old age, loved by all, and the home was one of peculiar brightness One night the aged man, as usual, took his evening paper and sat in his accus tomed place to read, wiped his glasses. made a comment or two to the white haired wife knitting opposite, and after a little, as his custom was, fell into one of those quiet slumbers peculiar to old age. Around him the other members of the family talked and laughed and joked till one said, "Father seems to be sleeping very soundly," and, plac-ing his hand upon the old man's shoulder, discovered that he was dead. Now, ask me, will you, what difference is made? The home was left, the lamp burned as brightly, the newspaper filled with interest was there, nothing was apparently changed. Was not the sky just as blue and the grass just as green and did not the stars shine as'

out you will say, "Prove it to me." I ask you to prove it to yourself. I cannot prove it to you. No man can. You must make the experiment for yourself. You must prove it yourself. Here is a man with his eyes bandaged tight, who cries, "You say that the subshine is beautiful, the grass green, the roses red. Prove it to me." What green, What will you do? There is no possible way in which you can prove the beauty of the world to this man with bandaged eyes. "Off with the bandage!" you cycs. "On with the bandage," you cry. "Open your eyes and look. Trust the evidence of your own senses. Then you will believe." "How does opening the cyclids alter the relation between my eyes and the light? Why, the glorious revealing light comes in, a thing it cannot do to shut eyes. How does breathing in alter the relation of my lungs to the air? Why, it brings the air that was before outside of me in-side of me. Just where I absolutely need it for very life, that is all. The open soul takes God in. The shut sou keeps God out, that is all. The immu table, eternal laws of light and air are eternal laws of light and air are not changed, they are illustrated there-by. The immutable love of God is not

changed. Its glorious working is illus-trated when the believing soul opens its gates and lets the King of Glory in Ob, friend, you who are hungry and thirsty and have tried in a thousand ways to find satisfaction and have found it not, make another experi make the supreme venture of faith. Try trusting in God to the ut-most. Surrender yourself to the guid-ance of His divine will. I believe that you will find strength, satisfaction and that your faith shall prove itself in the deep experiences of your life. You want me to prove to your fife. You want me to prove to you that prayer is effective and rea-sonable. I will not try. I ask you, rather, to prove it to yourself. Pray. Talk to your Father. Listen to His voice. Then you will no longer be ask-ing for proof that prayer is effective. You will have evidence in recorded. You will have evidence in yourself. There is a God and He is our Father,

and He reveals Himself and His love to men; not to a few men, but to all men. His spirit will bear witness with your spirit if you will open the eyes and ears of the spirit to hear and see. Sorrows may encompass you, temptations may harass you, disappoint-ments may come to you. Still trust, ments may come to you. noor soul: trust as never before. Trust in the Lord and He shall bring it to pass. Cast thy burden on the Lord and He shall sustain thee. Out of the depths of the soul's experience were these words uttered. They can be proved true in the deep experience of

Hidden Riches.

the soul to which they appeal.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a vitiation of the inner life. The withering, blasting and uprooting of the soul's choice plants are never a complished through the forces of the outer life; the work begins within.

How can we possess the rich, powerful inner life when body, mind soul are constantly exercising their energies upon the vain, perishing things of earth! We must take time to perishing cultivate the unseen fields of the soul We must constantly stand face to face with God, drink in the strength of His nature and the inspiration of His presence. If we do not, the inner life must perish. Prayer, meditation, readingthese are channels through which God pours His golden, vitalizing streams into the inner life.

The saddest moment in life to man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes, gradually and secretly; no one been robbed of it.

Let us be watchful. Let us rememper that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 5.

Subject: Eather Pleading For Her People, Eath. 1v., 10 to v., 3-Golden Text, Pas. extv., 30-Memory Verses, 13, 14 --Commentary on the Day's Lesson.

Mordecal and Esther (vs. 10-14). Mordecal learned of this terrible decree and sent word to Queen Esther and asked her to intercede with the for the preservation of her race. "Hatach." An officer appointed to king wait on the queen. 11. "All-do know," etc. It was a universal rule, known by all. The object of this law was to maintain both the dignity and safety of the king. "Golden sceptre." Persian monarchs are always retained sented as holding a long tapering staff in the right hand. "Have not been called." She therefore had had called." She therefore had just cause to fear that the king's affections were alienated from her, "and that neither her person or her petition would be ac-ceptable to him " Oriental monarchs vere fickle and despotic. In attemptrisk everything. The ardor for the king had for the time cooled toward Esther, and she feared she had lost her influence with the monarch, and if so how could she hope to influence him for the salvation of the despised We must not be surprised that Esther shrank from obeying the sum-mons of Mordecai She proved her heroism by deciding to go in unto the king, knowing as she did the danger to which she was exposed Let us learn (1) that it is right to carefully estimate difficulties; (2) that we should be discouraged because there are difficulties; (3) that those who go at the call of duty, in the face of diffi-

culties, may expect divine support. 13. "Think not," etc. It seems that Esther had not been known as a Jew, but the fact would be brought to light and in the general slaughter she would perish with her people, 14. "Then will perish with her people, 14. "Then will relief and deliverance arise" (R. V.)-Mordecai had strong faith that God would not allow the Jewish nation to be destroyed. "But thou," etc. You will not escape destruction, but you will lose an opportunity of saving your people. "Who knoweth." God may have put you in your present position people. that you might be the means of saving your people in this hour of darkness. It is a great blessing to have some work assigned us by God, and to see God's hand in our lives, accomplishing that work. This makes us strong, and

renders life glorious, since it is a plan of the almighty and all-wise God. Several motives influenced Esther in this hazardous undertaking L She was in danger 2. Mordecal's words that deliverance would come from some other source and that she would lose the opportunity of saving her people. 3. The suggestion that God had brought her to her present position that she might be a deliverer in this terrible hour 4. The assurance she had that

God

would give her success. The three days' fast (vs. 15-17). п 16. "Fast ye for Me." In My behalf. Fasting implies humiliation, repentconsecration to God, faith God, prayer to God. It was the expression, outwardly, of the intense de sires of the heart. Only God could give success to her efforts. "Three It has been supposed that davs.' Esther could not have meant an absolute fast-complete abstinence from food and drink-for so long a both period as three days; but the time inended, from the evening of the first to the morning of the third day, need not have much exceeded thirty-six hours. "My maidens" They were probably either Jews or proselytes to that religion, and thus would be in sympathy with her. "If I perish." I will put forth every possible effort to save my people even though I perish in the attempt. The great danger to which Esther was exposed will be seen more clearly when we consider the despotic

The Latest Pennsylvania News Told in Short

SUNDAY, NOVEMBER 5.

The Triumphs of the Kingdom .- Paa. 96. Mission Study Rally.

This ainety-sixth psaim is recorded also in 1 Chron. 16, 23-33 with but fitvariation. It was probably used in the dedication of both temples. It is a joyful celebration of the universal sovereignty of God, as King and Saviour. It is also a prophecy of the submission of the Gentlie nations to Je hovah. The first six verses are a sort of introduction calling on the whole earth to praise God for his greatness, his glory, his purity, and fitness to be worshiped; then an invitation to the heathen; after which the heavens, earth, the sea, man, and nature are called to exult over the triumphs Jehovah. It is a fitting theme for our Mission Study Rally Day.

The prayer that Jesus taught his disciples to pray was, "Thy kiagdom And it has been coming ever since. It has had its periods of seeming decline and slow and intermittent growth. But it has been coming and growing and facreasing and is now filling the earth. Prophecy points to its triumph; promises encourage its subjects; God has pledged his Word to its success. Let us notice how this kingdom is triumphing in the earth.

One after the other the heathen nations are being impregnated with the spirit of the gospel. The doors which were not long since locked are now open. The prejudice which once stood like a wall in the way of the open. kingdom is giving way. The islands of the sea and the most distant lands being reached by the gospel of the kingdom.

The kingdom of Christ is an internal of righteousness and peace. More and more the hearts of men are coming under its sway and influence. intensity of purpose, and in depth of desire, the kingdom is more and more being enthroned in the hearts of The kingdom is becoming a men. real potent force in the world 10 thought and action among all men.

The rise of modern missionary socleties, the organization of mission study classes in our young people's societies, are but indications of the triumph of the kingdom. There is a growing faith in the possible evangeli zation of the world. There is a grow ing conviction that it may be realized Thore is with in our generation. greater knowledge of mission work a rapid and permanent faith in the triumph of Jesus in this world



NOVEMBER FIFTH.

Am I Keeping my Christian Endeavor Covenant?-Mal. 2:5, 6; Ps. 51:6; 2 Cor. 8:21.

Something that is dead, and doing nothing, looks peaceful; but the only peace worth having is the "life and seace" that God gives in the way of His commandments.

Truth is not a haphazard thing, to be played with and jested with; it is of law, fixed and cortain, pledged and permanent, If a pledge is not kept with desire,

it is not kept with deeds. If our Christian life is not lived in

the sight of men, it is not lived in the sight of God. Suggestions.

We are not only our brother's keeper, but also his pledge-keeper. Help your comrades to keep their

We covenant with one another to eep our pledge, but only because first

THE KEYSTONE STATE Order.

The Schuylkill County Homeopathic Medical Society held a regular quarterly session in Shenandoah. There was a large attendance of physicians from all parts of the county. Dr. Maurer, of Ash-and, presided. Interesting papers were read by Drs. Dreher, Tamaqua; Strauh, Mincrsville; Boone, Pottsville, and M. S. Kistler, of Shenandoah.

James Stevens, of Scranton, 21 years of age, was whirled to instant death by a wheel in the fanhouse at the Arch-bald mine. His body was found close to the wheel, while part of his clothing aud firsh besmeared the interior walls. An attempt to rob the home of Joseph Yorsky, of Shamokin, was frustrated by the bravery of Mrs. Yorsky. Seeing the man in her room she leaped from bed, rushed to another room, got a hatchet, and ran back to attack the robber. He eaped through a window and escaped. John Davitch, of Pittston, who was lost

the woods while hunting last Friday and whom his friends and relatives wer nourning as dead, was found in jail in Wilkesbarre.

As he was running an engine into the roundhouse at Pittston, Harry Auken stuck his head out of the cab window, and it was crushed between the cab and the door of the roundhouse, killing him. Coal and iron police have been ordered to put a stop to women and children pick ing cont. A raid was made on a large crowd at the Hazleton, No. 3, Colliery. Four women were arrested, and each was fined \$5 by Alderman Schott. At Pittston two children were arrested by Eric officer and held under \$100 bail. by an

Superintendent C. H. Ott, of the Robert Packer Hospital, at Sayre, has just received notice from Mrs. Mary Packer Cummings, of March Chunk, that she has deaded to the hospital which was named after her brother real estate from which the income is \$3,000 a year. The Schuylkill County Coal and Iron

upany, which is buying extensive coal lands in the lower Schuylkill region, closed a deal by which it acquired several hundred more acres of valuable tertitory. The purchase includes the Silver-Colliery, near Llewellyn.

Col. John A. Glenn, corporation deputy auditor general, who has been critically ill at Mount Holly Springs for more than two months, shows no signs of improve-He is very weak, and his friends have only slight hopes of his recovery. An effort will be made to remove him to

Harrisburg. Rev. G. Keller Rubrecht, of Milwaukee, Wis., and Miss Nora I. Brobst, of Allentown, were married in Christ Lutheran Church by the Rev. Charles M.

Iacobe J. R. Storm, a Lancaster county chicken taiser, was instantly killed, and Wil-liam Fordney, of Bridgeport, an engi-neer, was painfully injured in a rear-end collision near Fort Hill, on the Trenton cut-off.

Fire destroyed the residence of Chris-tian L. King, of Intercourse. The fambecame aware of the fire when par-

tially suffocated. Mrs. King had a nar-row escape from death, neighbors taking from the second-story by ladders The loss is \$3,500. Samuel A. Guldin, a retired farmer, was found dead in hed at his home, near Yellow House, Berks county. His death was due to heart failure. He was 52 years of age and leaves two children. P. B. Eschbach, a Boyertown livery-man, was severely injured by a monument which he was hauling to a ceme

tery falling upon him. Pottstown capitalists have secured an option on the East End Hotel, at Potts-town, and the baseball grounds surroundng, and propose to cut the property up

into building lots. A suit for \$10,000 was entered at court at Easton by Morris Refowich, a business man of that place, against W. S. Lobach.

The litigation arose over a disagreement as to the lease of a store. Fire of incendiary barns of Silas C. Snyder and Jacob L. Erlemoyer, in the upper end of Liver-pool. The live stock and part of the farm implements were saved, but the entire crops of the two farms were destroyed with 500 bushels of potatoes. The total loss will amount to \$3,500 There was only \$800 insurance. The citizens of the town formed a bucket brigade and saved the outbuildings. search is being made for the suspected persons, and it is thought that they will be apprehended, as the townspeople are thoroughly aroused.



The Broken Dishes. A French housewife does not throw away her broken dishes, unless their condition is hopeless. She saves them

until a mender of falence and porce-

lain comes to her door for work and

he repairs them.

Tip to the Housewife. Chloride of lime and water will remove ink stains from silver if well rubbed on the stains and then washed off at once, the silver being then polished as ordinarily. The solution for the nurpose is four ounces of chloride of lime to one and a half pints of water. This may be bottled and kept ready for use.-Indianapolis News.

For Wicker Furni are.

Wicker furniture which has been varnished will not take enamel until the varnish has been washed off with boiling water in which there is a little washing soda. After it dries rub it thoroughly with a piece of fannel dipped in turpentine, and after this has been aired for twenty-four hours rub with sandpaper, after which the wicker may be either painted or dyed satisfactorily.

Cold Lunches.

The mainstay of all cold lunches must always be sandwiches, and for the making of these the combinations are practically limitless. The bread should always be one day old, at least, and sliced very thin and evenly. The butter must be of the best quality. soft enough to spread with out crumbling the loaf, and the slice should be spread before it is cut from the loaf. The five cent baker's loaf should make eight sandwiches. For lunches, the sandwich should be made the size of the slice, but one made by cutting the loaf diagonally in halves is inviting Both white and brown breads are suitable for use.

Cucumber Milk.

Best thing in all the wide world for a complexion that is yellow or speckled with freckles or dulled with tan. Also, very nice to use as a cleansing agent. Slice, but do not peel, three good-sized cucumbers; ald half a cup of water and holl until pulp is soft; strain and cool. To one and one-half onnees of the cocumber juice add an equal amount of sicohol. This makes three ounces of cucumber essence. In this dissolve one-fourth of an ounce of pewdered castile soap. Let stand ever ulght, next morning adding eight ounces of cucumber juice, one-half ounce of oil of sweet almonds and fifteen ounces of tincture of benzoin. Pour in the oil very slowly, shaking the bottle well. Keep in cool place.

Est Plenty of Almonds

According to a celebrated health expert, blanched almonds give the higher nerve or brain and muscle food, and whoever wishes to keep her brain power up would do well to include them in her daily bill of fare. Julcy fruits give the same in less proportion and are eaten by all those whose living depends on their clear headedness. Apples supply the brain with rest. Prunes afford proof against nervousness, but are not muscle feeding. They should be avoided by those who suffer from the liver. But it has been proved that fruits do not have the same effect upon everybody. Some people have never been able to cat apples without suftering the agonies of indigestion; to

But what am I? An infant crying in the night; An infant crying for a light And with no language but a cry.

Just as the child wakes in the night and, feeling the blackness huge and empty about him, cries out into the gloom for companionship and love, and the father comes and takes the child in his arms and, with confident voice, soothes away the childish fears, so of tentimes we children of earth feel the darkness of life oppress our souls and arry out for the strong arms of a heav-enly Father. Why should we be ashamed to acknowledge this hunger of the soul any more than we are ashamed to acknowledge the hunger of the body? How, especially in the midst of trouble, the heart hungers for its Father. When the clods fall upon the coffin lid, how the soul cries, "My God-my God." How, when the clouds of adversity gather dense-when the cherished ambitions of a lifetime prove futile; when the fortune which was to make the years of old age bright takes to itself wings; how, when the familiar friend lifts up his heel against one-the heart cries out, "Oh, God-my God." And even in the sunshine and the joy of life, when everything seems to be bright and beautiful and full of promise of future joy, there will come moments when it all seems empty and meaningless and the soul cries out for

My memory goes back to my own young manhood, and I recall a day that was more than usually beautiful, when I stood alone by the sea. I had every reason to be happy. I had found my place in the world; had a work to do and the future. and the future seemed full of promise, My health was perfect, and I had not been disappointed, even in my boyish dreams. And yet I recall the awful loneliness and emptiness of the hour. I had but to walk a mile to be wel-comed by true and tried friends. But I stad thus house house the formation of the hour. stood there, loncly and homesick, ere flashed into my mind the dreavy stood words:

O we poor children of nothing, alone on this lonely shore. Born of a brainless nature who knew not that which she bore.

And I remember that I threw myself And I remember that I threw myself on the grass there, with the sunshine, all over me and birds singing about me, with everything, apparently, to make me happy, in the depth of my boneliness I felt like a child who had tost its mother. What more did I want? I will tell you what I wanted-what you want, what every man and woman hungers for with a hunger deeper than any physical longing. I wanted His Spirit to bear wilness with my spirit that I was a child of Go. Nothing else could satisfy; noth-ing else ever can satisfy the deep hun-

could no longer bear witness spirit of the aged wife that he loved her. His spirit could no longer respond-to the loy of his grandchildren. There is a difference between a dead body and a living man that makes one stand in the presence of his living friend with Joy and in the presence of the friend's dead body with unutterable misery. There is a difference between a dead universe and a living universe. That is the reason for these utterances of black despair from those who do

believe in God. "My soul longeth-yea, even fainteth-for the courts of the Lord."

Now I want to call your attention to the testimony of this hunger after God, to the existence of God. Whence came this universal and insatiable desire It came from the same source as the mighty longing of a woman for a child, the longing of the child for a mother's love. It was wrought into man by the same power that makes the man search through the world for the one woman to whom he can give himself in love by the same power that makes the maiden desire above everything else the love of one strong man. All these are wrought by nature into human nature. David was right and his analogy was complete. "As the hart panteth after the water brooks so panteth my soul after Thee, O God." As the thirst of the hart for water, as the fact that the hart suffers and dies without water, is testimony enough for him tha mewhere there must exist water to satisfy his thirst, so the thirst of the human soul for God, this mighty cry

that goes up from every human soul, is inexplicable except upon the ground that God is and that somehow His spirit can bear witness with our spirits that we are children of God. When you have convinced me that the love of man for woman, of mother for child is without meaning or purpose then will believe that this longing of the hu-man soul for God is not to be trusted. Until that time I know that I have ev-

idence in myself that God is and that I am related to Him. May we not trust this deepest and divinest instinct of grandfather, while walking in his human nature? If not, what can we trust?

The second secon You tell me that you will trust your day.

wisdom.-Raleigh Christian Advocate Labor's Reward

Whatever we beg of God, let us also work for it; if the thing be matter of duty or a consequent to industry. For God loves to bless labor and to reward it. And therefore our blessed Saviour joins watchfulness with prayer; for God's graces are but assistances, not new creations of the whole habit, in every instant or period of our lives. Read Scripture and then pray to God for understanding. Pray against temp-Ask of God competency living; but you must also work with your own hands the things that are honest, that ye may have to supply in time of need. We can but do our endeavor and pray for a blessing, and

then leave the success with God; and beyond this we cannot deliberate, we cannot take care; but so far we must. -Jeremy Taylor. God's Will,

You may be doing God's will with one hand consecrated to Christ and making your own autobiography with the other consecrated to self. Henry Drummond.

MOST UNIQUE OF MONUMENTS.

Marks Scene of Fatal Accident to English Earl.

Moruments there are to commemo rate all kinds of sentiments from those of the greatest splendor and beauty, to those of the simplest and humblest, from the glorious Taj Mahal of India, to the slip of shingle placed by a little child in its garden. to commemorate the loss of some little pet. In the woods, which form part of the demesne of the Earls of Darnley; whose seat is at Cobham Hail, Kent, Ergland, there stands a monument which perhaps is unique, and is known locally as the "Toe Monument.' The present earl's great

woods, came across a woodchopper at work, on the site of this strange monument. The earl took exception to the way the man was doing hts work and, taking the axe for the purpose undertook to show him the right way He made one cut, and severed the big toe from one of his feet. He was car ried with all possible baste to the Hall, doctors sent for, but in splite of all aid he died of lockjaw the next The "Toe Monument" was erect

ed by his successor to mark the site of the fatal accident. Moral "Ne sutor ultra crepidam."

A Servion to Solf. To work fearlessly, to follow earn-estiy after truth, to rest with a child-like couldence in God's guidance, to leave one's lot wiltingly and heartily to Him-this is my seruon to myself. If we could live more within sight of Heaven, we should care less for the turnoll of earth.-John Richard Green.

nature of Xerxes. When he was on his way to Greece he halted at Cel. aenae, a city of Phrygia, where he was

entertained by Pythias with incredible magnificence. Pythias even offered to contribute some millions of dollars ward the expenses of the war. I But when Pythias begged as a favor that, of his five sons in the king's army, the eldest might be left with him in his old age, the brutal monarch went into a rage, and caused the son to be slain in the presence of his father, the body to be divided into two parts, and placed the one part on one side of the road, and the other on the other, and ordered the whole army to march be-tween them. 17. "Mordecal went his He went (1) believing, (2) obeyway.

ing, (3) praising. III. Esther's success (vs. 1-3). 1. "The king sat." The position of the king was such that he could see all who came into the court. 2. "Saw Esther." As the king sat

upon the throne, the two were face to face, though there was quite a distance between them. It was a critical mo-ment, though Esther did not forget that "the heart of the king was in the hand of the Lord." "Touched.... sceptre." This was, no doubt, the usual way of accepting the king's favor. "As the sceptre was the ensign of the highest and most absolute authority in the king, so the queen's touching it, or, as some say, kissing it, was a token of her subction and thankfulness for his favor Thus Esther's mission was so far suc ressful. At this time she invited the king and Haman to a bauquet, though the king doubtless understood that this was preliminary to a request of greater importance. The banquet was held and yet Esther did not dare to present her real request. She simply asked her guests to come again the next day. Then follows Haman's downfail and death and Mordecai's elevation to power. The remaining chapters of the book of Esther tell us how the Jews were saved from destruction.

An Obstacle Game.

Who can fell what an obstacle game is? It is great fun. Set stools, chairs, tables, anything that is an obstacle, in the most inconvenient places in a room: let those who are to take par. in the games have two minutes to get their bearings. Then they leave the room and come back in a moment. blindfolded. In the meantime all the obstacles have been removed, but the warning cries of "look out!" and the absurd attempts of the players to remember where the obstacles were make much fun.

Love Leads to Service

A loving heart sid an obedient life are inseparable. The one cannot ex-ist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that continues to dominate the heart, that spirit of service manifests itself in the fife. It is true that "love is the ful-filling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.-Methodist Recorder. f all we covenant with God.

If you will keep your pledge, your pledge will keep you.

An undated covenant is binding on both parties until both give a release

Illustrations.

The Christian Endeavor pledge is no crutch unless you are a cripple.

The pledge is like the guide-rope of Alpine travelers; it holds us to one another, and binds us all to our Guide. The pledge will not keep itself any more than a business partnership will accomplish its end through in-

In Perjury is a serious offense earthly courts; is it likely to be less cerious in the courts of heaven?

Keeping the Pledge.

The great need of the times is train ing in sincerity, in honesty. That is one reason why it is well to take pledges, and hold them.

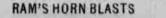
If you are not keeping your pledge the best thing is-to keep it; the sec ond best is-to leave the society there is no third best.

Consider, if you were to obtain re lease from your pledge, from how many of the duties recognized by the pledge would you dare to ask reease?

When any one objects to the pledge, you may generally silence his objec-tions by asking him to which particuportion of the pledge he objects

If any one is reluctant to take the pledge, he is doubtless reluctant to do the things the pledge calls upon him to do.

In every point, our pledge is sim ply an agreement to do, in regard to that thing, what we deem to be





It taks seed as well as sail to make thing grow.

A little money makes a big man with some people. He only is weakened by trial who

uns away from it.

Many blessings are wilted because we will hot wait.

Trouble may be but God's trade mark on the Christian.

It takes more than fear of Salan to make a faithful saint.

Emily Lee, the negro girl convicted of second degree murder for killing Mrs. Estella Weldon, also a negro woman in Scranton last March, was sentenced by Judge Edwards to twenty years' im-prisonment in the Eastern Penitentiary. This is the full limit of the law.

By an explosion of gas at the Silver Creek colliery, in the Schuylkill Valley Michael Connely, aged 46 years, had the flesh literally roasted from parts of his body and also inhaled the deadly flame. lamp ignited a pocket of the gas His which was suddenly encountered, follow-ing a rush of coal. He died in awful agony. His widow and several children

survive, Davis W. and Esther Baily Entrikin, of Kennett Square, celebrated the fiftieth anniversary of their marriage at their

Thomas E. O'Connell, of Kennett Square, has been awarded the contract to macadamize four and one-quarter miles of the public road north of Ken-nett Square for \$29,000. The work will be done under state supervision. The Chester and Delaware County

Dental Association held their annual meeting and banquet in West Chester. Several papers were read, one by Dr. Loter, of the Pennsylvania Dental Col-loge. There was many members of the profession present.

The Keystone Farm and Machine Company, of York, has booked an order for 6,000 corn shellers. The most of these are for foreign shipment.

The toy factory and turning mill owned by the Laanna Manufacturing Company, of Laanna, Pike county, was destroyed by fire. Loss, \$32,000. A large barn on the farm of the estate of John H. Small, in Chanceford Township, York county, was totally de-stroyed by fire of a mysterious origin. Besides the barn a number of outbuild-ings were consumed. The loss is placed at \$5,000, partly insured.

at \$5,000, partly insured. James Gompers was killed on the Pennsylvania Railroad near West Ches-ter. The man had been employed by James M. Paul, of Radnor. "William Norris, of New Freedom, York county, employed as a fireman on the Northern Central Railway, was lean-ing out of a window of an engine cab when he was struck on the head by a passing engine at Glen Rock. He is now in the York Hospital with a fractured will and may die. "The Lehigh Coal and Navigatio Company has a large force of men a work developing the old workings of th Baet tract near Cumbala, which we'

others strawberries are like poison Indianapolis News,



Preserved Perches-Peel and slice a pound of peaches, sprinkle with the same weight of sugar and leave twelve hours. Simmer in the syrup till the fruit is clear, and put in jars while hot. Betty's Jumbles-The following recipe is quite famous in a Pennsylvania town where an old negro cook makes what are known and delighted in as "Belty's Jumbles." They are made with one pound each of butter and sugar, two pounds of flour, three eggs. rine tenspoonfuls of orange juice, three teaspoonfuls of baking powder, salt to taste. Handle Eghtly, roll rather thin, and sprinkle with granulated sugar be-tore baking in a quick oven. They will keep-if locked up-for several months.- Harper's Bazar.

Cornment Batter Cakes-One and three-quarter cups of cornmeal, a scant half cup of flour, two eggs, one and one half pints of sour milk, two teaspoonfuls of sugar, one-half teaspoonfut of salt and one teaspoonful of soda. The meal must be the coarse cornareas, not the bolted variety. The milk should be thoroughly soured. Soak the meal over night in the milk. In the morning beat the eggs well into it: mix the flour, sugar, sods and sait, and sift into the first mixture. Beat thoroughly, let it stand a few minutes and bake in small cakes on a hot griddle

Cucumber Catsup-Before the frosts have killed the vines and robbed you of the last of your cucumbers, make some of them into catsup. This relish is really very good, and makes a welcome change from the familiar tomato catsup. Take three dozen cucumbers, pcel them and chop fine Take also four onlons (good size) and chop them fine. Add three-quarters of a cup of salt. Mix eucumbers. onions and salt very thoroughly to gether. Put the mixture in a clean cloth placed over a large colunder and leave it all night to drain. The pext teave it all hight to drain a cucum-moving add to the chopped cucum-ber and onion a half-cupful of white musterd seed, and a half-cupful of black mustard seed, two tablespoonfuls black monstard seed, two in blespoonfully of celery seed and two tablespoonfully of whole peppers. Mix well and pack in glass jars, filling the Jarr only half full. Boil enough vinegar to fill the jers. Let the vinegar cool and then port it into the jars. With a allow tark si'r the cucumer as you per in the timegar to make sore that the whole mass is minimed with the vinegar. Screw the fore an your lart and put these save