

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. DR. FRANK O. HALL.

Subject: The Spirit Beareth Witness.

New York City.—Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, preached Sunday morning on "The Spirit Beareth Witness."

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.

As the universe is practically infinite we must believe that in and through the universe lives an Infinite Thinker.

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.

One may find an intellectual delight in listening to a clear and convincing argument for theism as he might in listening to some brilliant mathematician talk about geometry.

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 complete works.

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, to yearn, to yearning for personal assurance of the love of God. What are we, after all, but children?

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 wails 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.

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, and had every reason to be happy.

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, and had every reason to be happy.

O we poor children of nothing, alone on this lonely shore, On this lonely shore, On this lonely shore,

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 loneliness I felt like a child who had lost his mother.

One might say that such a youth was abnormal, insane, if this were an extraordinary experience, but it is an extraordinary common to us all. Here is a song composed by some unknown singer in 4000 years ago, a singer of a different race, in a far away land, under utterly different circumstances from those in which we live.

And not only do the people who believe 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 wretchedest words that ever fell from human lips were uttered by Professor Clifford when he felt himself compelled intellectually to take the atheistic position.

Now I should one feel like that? Suppose there is no God, what if it? Suppose it should be proved that this world has been produced by the operation of physical forces working in accordance with blind and heartless laws, what if 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?

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

This inner life is a tremendous reality. Its very invisibility emphasizes the reality 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.

Let us be watchful. Let us remember 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 wisdom.—Raleigh Christian Advocate.

Whatever we beg of God, let us also work for it; if the thing be matter of safety at the end of four months. "Abode... three days." That is, they rested that long. On the fourth day the treasures were weighed and handed over to the custody of the officiating priests of the temple.

Whatever we beg of God, let us also work for it; if the thing be matter of safety at the end of four months.

Whatever we beg of God, let us also work for it; if the thing be matter of safety at the end of four months. "Abode... three days." That is, they rested that long.

without meaning or purpose then I will believe that this longing of the human soul for God is not to be trusted; until that time I know that I have evidence in myself that God is and that I am related to Him.

You tell me that you will trust your eyesight. But why? If the thought of God is a delusion, why may not the whole visible universe be a delusion? If my instincts are not after that which is holy is a lie, why may not what I seem to see be another lie?

But 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.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

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 you if you will stretch out the eyes and ears of the spirit to hear and see.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 12.

Subject: Ezra's Journey to Jerusalem, Ezra viii., 21-32—Golden Text, Ezra viii., 22—Memory Verse, 21-32—Commentary on the Day's Lesson.

I. A fast proclaimed (vs. 21-23). 21. "Proclaimed a fast." Ezra entered upon his work with fasting and prayer. The journey was a dangerous one, especially with all the treasure he carried. Ezra realized the danger, but he went forward in faith. His chief concern was to have God with him.

22. "I was ashamed," etc. Ezra had preached trust in God before the heathen rulers and he would not dishonor God by asking the usual military escort. He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for His true followers.

23. "So we fasted." The people did as Ezra commanded. God heard and answered their prayers, and they were kept in safety during the difficult and dangerous journey.

24. "I separated twelve." There is a difference of opinion here as to the number of persons Ezra selected as custodians of the treasure and sacred vessels. There were probably twelve priests and twelve Levites; but some think there were twelve priests and only two Levites.

25. "Weighed." We may gather from this that the gold and silver were in bars or nuggets, and not in coined money.

26. "We weighed." We have here the details of the weighing of the treasure of God's sanctuary. Having completed the weighing of it to God, he committed the care of it to proper men, though without God they would have melted in vain.

27. "Basins... drams." The word translated "dram" appears to be in the Hebrew representative of the Persian word which the Greek rendered by "daric."

28. "Freewill offering." The silver and gold were a present to the house of God that the king and his counselors had set apart for the journey.

29. "The journey to Jerusalem." The dangerous journey was completed with safety at the end of four months. "Abode... three days." That is, they rested that long.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 12.

The Dangers of Indulgence.—Prov. 23, 29-35; Isa. 5, 22-25. (Temperance Meeting.)

The book of Proverbs, or "Parables" they might be translated, in a compilation of wise sayings on many subjects. It is remarkable that in that age such strong and severe arrangements of intemperance should be given.

History proves that the man who yields to sinful indulgence is mastered by his appetites. The only really free man is the man who controls self and masters his appetites. The question of intemperance is wrapped up in this one of self-control.

Every good instinct would lead us to cultivate self-control and recognize the dangers of indulgence. The path of success in life is hedged in by self-control. The honor of men, the favor of God, heaven and happiness are dependent upon it.

A man can face unknown duties and perils fearlessly if he knows that he has the power to meet them. The world lies at the feet of the man who has self-control. The highest usefulness in life is his who has learned to master himself.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWELFTH.

The Dangers of Indulgence. Prov. 23: 29-35; Isa. 5: 22-25. Some Bible Hints.

If we never look upon a temptation, we are in no danger from it; it is the man that stops to look that is in peril.

The wise man learns to consider everything with regard not to its beginning, but its ending; and asks at the opening of every road, "Whither does it lead?"

Why do men call it strong drink when it leads to nothing but weakness, and captures only weak men? The more worthless a thing, the more rapidly and easily does fire consume it; one way to combat the fire of sin is to toss the chaff out of your nature.

When we say, "Once more—and this is positively the last time," it is not the last time.

When we indulge in any sin, let us remember that it is not an indulgence of ourselves alone; it is an indulgence of Satan.

The danger of any sin is not in the possibility of greater sin, but in the sin itself, which may fix us in evil.

The indulgence of the mind, of desire and brooding, is as perilous as the indulgence of the deed itself.

Illustrations. The man who tried how close to the precipice he could drive, discovered that the precipice was undermined at the edge.

The chains of habit are forged by the blows of time—every hour in sin is a new hammer stroke.

The lower a man goes, the more he weighs, and the harder it is for him to rise.

Temperance Training. A society temperance pledge may be hung upon the wall, with the signatures of all the members upon it.

Plan for the temperance meetings long in advance, and make them as strong as possible.

Introduce into every temperance meeting some account of recent temperance victories, and the progress of the movement.

Learn what are the temperance laws of your own State and community, and how they are kept.

Why should not the temperance committee learn, for the information of voters, the position as to temperance of the candidates before the people for election?

Paper car wheels made by pressure from rye-straw paper are usually good enough to take a second set of steel tires after the first set has been worn out by a run of 300,000 miles.

Many Greenland women are perfectly bald on the sides of their heads, owing to their method of dressing the hair, which is pulled back with painful tightness and held in place by a ribbon.

AN INDIAN FISH STORY.

Legend That Has Been Transmitted Through Generations of Red Men.

Mr. Fred Swindlehurst, in the Journal of American Folk-Lore, tells a number of stories which he heard under singular circumstances among the Cree Indians on the shores of James Bay, near the mouth of Pontiac's Creek. A group of these Indians were seated about a blazing camp fire, silent and moody, enjoying their evening smoke. It was a cold and dark night in autumn. Suddenly one of the men began to relate a story. At first his voice was low and agreeable, but when he came to adventures of war his tones rose and his gestures grew violent.

The audience listened to his tales with no sign of incredulity, and occasionally granted approval. It seems that these stories are told only in the autumn, and that it is supposed to bring bad luck if they are told at any other season. Apparently the proverbial fish story is common to the whole genus humanum. We quote Mr. Swindlehurst's record of "A Big Perch" story with his comment:

"Some Indian hunters were camped along the shores of Lake Mistassini. As fish and game were plentiful they were happy and contented. One evening they missed one of their number, and though they searched everywhere could not find him. They had many days given him up for dead, when he surprised them by calmly walking into camp. On their asking him where he had been he told the following story:

"That night you lost me I was at the bottom of the lake, where I saw all kinds of fish, some pretty, some ugly, and some savage. There was one perch so large that he could not turn around in the lake, but had to swim up and down without turning."

The above story has been handed down from father to son, and even to-day Indians refer to the "big perch" just as seriously as if it really existed. Lake Mistassini is 120 miles long and twenty miles wide, so the legend far exceeds the white man's story of the sea serpent.—New York Evening Post.

Germany's Sailing Machine.

The British Vice-Consul at Bremerhaven has reported to his Foreign Office on "German Sea Fishing." He says that the German Government spends 20,000 pounds a year for the benefit and encouragement of sea fishing, and contributes about 3000 pounds a year toward the expenses of the German Sea Fishery Association. Owners of sailing snags for the herring fishery receive a building subsidy of from 200 pounds to 250 pounds, besides a further sum for the purchase of nets and gear.

There is also a fund from which owners of steam trawlers are recompensed for damage to and loss of men. Five thousand pounds is the amount to be contributed by the German Government for losses in this respect sustained during 1904.

The effect of this policy is that while in 1900 the German fishing fleet consisted of 564 vessels and 3795 men, in 1904 there were 623 vessels and 5030 men. The additions to the fleet this year are likely to equal those of the last four years. It is interesting to note that the motor fishing boat is being adopted by Germans for their fishing fleets.

The following paragraph reveals the cause of Germany's generosity: "The encouragement given by the Government to the fishing industry is considered to be partly due to a recognition of the prospective value of the material available for the manning of the navy."

Raccoon Beards a Lion.

James A. McCallum has a mountain lion that he is now willing to part with to anyone as a gracious gift. When he received the fine-looking cougar a few days ago from a friend in the Rocky Mountains he thought that he had an animal that could whip anything that wore hair, but when the king of the mountain beasts was fought to a standstill lately by an ordinary old ring-tailed coon, McCallum lost heart.

The lion was seen a few days ago in his cage by Jack Cook. The lion tipped the beam at 175 pounds, but Cook said his old coon could lick him. The other morning Cook's coon was thrown into the cage with the lion. The fight began at once. The lion made vicious strokes with his paws at the coon, but the wily little animal proved to be an adept at dodging all the blows.

Quicker would the blow of the lion prove futile than the coon would grab him by the throat and begin to claw with all his might. He would soon loosen his hold and jump away. This was repeated for about twenty-five minutes, when the lion, bleeding profusely, skulked to a corner and refused to battle further.—Louisville Courier-Journal.

San Parlor For Baby.

Sunning the baby is the latest thing in baby culture. No household is too poor to possess one of these patent adjustable sun parlors.

They are made of some kind of hard wood and built by the carpenter to extend beyond the window. The top and sides of the little platform are covered with glass, and strips of carpet are laid on the floor to stop up any cracks that may be. No matter how fiercely the winds may blow or how low the thermometer may sink the sun parlor is always ready for the baby.

A pillow is placed on the carpeted floor, then the baby is warmly dressed and well covered for its morning or afternoon nap. Mothers who have tried this method of sunning the baby are boasting of the gain in weight and health and have the proud satisfaction of knowing they are strictly up to date.—Philadelphia Record.

Norway is more correctly Norea, meaning "North Isle." It is commonly spoken of by the natives as the "North Kingdom."