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# THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY  
REV. I. W. HENDERSON.

Subject: The Christ Life.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "The Christ Life," the Rev. I. W. Henderson, pastor, took as his text Philippians 1:21: "For me to live is Christ." He said in the course of his sermon:

It is my desire to convey to your minds and to press lastingly upon your hearts some homely, yet helpful, truths relative to the Christ life. Persuaded of the similarity of your cares, trials, difficulties, problems, to my own, and recognizing the common needs of all men, I would talk to you about this text.

Horace, the old Roman poet, sings the praises of him to whom it is sweet and honorable to die for his country. I bring to you from the Book of Books no note of death, but a psalm of life. "For me to live is Christ," and to pass beyond the veil is but to enter into life more abundant.

Thus says Paul. For him and for us there is no death. To live the Christ life here is to dwell within the glory of His presence there. "For me to live is Christ"—a plan of self-dedication to His service here, an earnest of our entrance into joy eternal there. "For apart from Me ye can do nothing," saith the Lord.

St. Paul, the most strenuous of Christians, epitomizes the Christian life in these words to the church at Philippi. His utterance states the sum and substance of the complete spiritual life. Our aim and our purpose should be, as it is our duty, as men and women who love our Lord, to so live, that men, looking upon us, may view in us the risen Christ.

The text presents to our minds a fourfold thought. Broadly speaking we may say that men have four relations in this life to themselves, to the home and to themselves. To set forth the same thought differently: Men have spiritual, civil, domestic and personal duties. Relation might be multiplied upon relation; duty upon duty could be indefinitely remarked. But that would be to suggest subditi rather than fundamentals. Indeed, I am cognizant that the moral duty to the home may easily be included under the head of social relations. But for the purpose of the moment we will resolve the ethics of the Christ life into the aforementioned divisions.

The first, the noblest imperative in the life of the man who desires to conform to the pattern of the true Christ life, who wishes to make the words of Paul his motto for right living, is to love and to serve and obey our Heavenly Father. I may say that the words of Paul to man is bound up in this declaration. For, Christianly speaking, there is no department of life into which the service of our God does not enter. Loyalty to God is the basis of all purest living and highest thinking. To be true to the Father is to be loyal to society and to the world. We may not be true to God and untrue to the social, civil and domestic conditions with which the mere fact of life confronts us.

"The earth is the Lord's and the fulness thereof," sings the psalmist. To be a traitor to the Father is to be a traitor to the Maker. We may not praise God with our lips and disobey Him in our every act. Our words, honeyed though they be, will count naught for us unto righteousness. The test of fealty is in action. We must measure true to the ideals that we preach. Praise and prayers are worthy, but they are not service. Prayer pleases God and it strengthens us. Praise, no doubt, makes joy among the angels who surround the throne. But it is the service which resolves itself into action that is founded upon the knowledge of a task, through His grace, well done, which makes most for pleasure and for joy in the heart of our King.

The Christ was true to God and to man and to self. The happiness of His Father's universe was His goal and care. To His home, to His neighbors, to His country, to all trusts, the Saviour was faithful. He had an eye singly toward holy and hallowing service. Preaching a gospel of life, He lived a life of love. And so, to be like Christ we must live like Christ. His pleasures must be our pleasures. The motive in His life must be the force which, in our lives, will make for goodness and godliness. And godliness is but goodness raised to infinity.

# LIVE TEMPERANCE TOPICS

INTERNATIONAL LESSON COMMENTS FOR AUGUST 19.

Subject: The Judge, the Pharisee and the Publican, Luke xviii. 1-14

Topic: Effective Prayer.

I. The Judge and the widow (vs. 1-5). "Spake a parable." In response to a question of the Pharisees as to when the kingdom of God should come. Jesus gave them warnings and instruction as to the coming, and especially as to the need of being always prepared (17:20-37), and naturally turns to the subject of prayer. A widow, without influence and unable to bribe, had little to hope from a wicked judge. "Avenge." The original means "to vindicate one's right." The rights of this widow were interfered with and she was asking the judge for protection. The widow is often taken as a representation of the church after Christ's death.

2. "A Judge." According to Deut. 16:8, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See Exod. 23:6-9; Lev. 19:15. "Feared not God—man." He was unprincipled and cared for no one but himself. 3. "A widow." A widow, without influence and unable to bribe, had little to hope from a wicked judge. "Avenge." The original means "to vindicate one's right." The rights of this widow were interfered with and she was asking the judge for protection. The widow is often taken as a representation of the church after Christ's death.

4. "For a while." These verses show the abandoned character of the judge referred to. 6. "The Lord." That is, Jesus. 7. "Shall not God?" We are not to suppose that the character of God is at all represented by this judge. The great truth which our Saviour designed to teach is that "men ought always to pray, and not to faint." The application of the parable may be made by contrast. 1. God is not compared to the unjust judge, but contrasted with him. If a poor widow, in whom he has no interest, cared for neither God nor man, but only for himself and his own interests, would yet grant justice on account of the perseverance of the widow, how infinitely more readily will God give us the help we need. 2. And if the unjust judge does this for a poor widow, in whom he has no interest, how much more will our Father grant the prayers of His own children. 3. And if the unjust judge will do it for the sake of deliverance from some vexation in common life, how much more will God save His children from their evil passions.

8. "Suddenly, unexpectedly." "Son of man cometh." Whedon thinks this entire parable has reference to the second coming of Christ. He says: "The church is a widow in Christ's absence; she has an oppressive adversary, being the persecuting world, in whom he has no interest. This world is sometimes taken to denote the whole of true religion." II. The Pharisee's prayer (vs. 9-12). 9. "Prusted in themselves." Jesus now proceeds to show another reason why many prayers are unanswered. The Pharisees did not trust to God, or the Messiah for righteousness, but in their own works. They vainly supposed they had themselves complied with the demands of the law of God. "Despised others." Disdained, treated them with contempt. 10. "Two men." Both Jews. Two extreme cases here chosen—a rigid, exclusive, self-satisfied member of the religious society of Israel; and a Jewish officer of the hated Roman government.

11. "Pharisee stood." The Jews were accustomed to pray standing. The Pharisee went to the temple to pray, because it was a public place, and therefore he would have many eyes on him. "I thank Thee." His prayer is a thanking, his thanking is a boasting, not of God but alone of himself. At first he boldly contrasts himself with all men considering himself better than they. "Extortioners." Selfish, greedy men who take away the goods of others by force and violence. "Unjust." Those who are unfair and dishonest in their dealings. 12. "I fast," etc. The law required but one fast day in the year, the day of Atonement. (Lev. 16:29) "Thine." A tenth. "Of all that I possess." Rather of all that I require. See Revised Version. He was clothed with phylacteries and fringes, not with humility. He felt no need of confessing sins.

13. The publican's prayer (vs. 13, 14). 13. "Publican." One employed as collector of the Roman revenue. It was the basest of all livelihoods. He felt that he was a sinner, and shame and sorrow caused him to look down. It was usually the custom to pray with uplifted hands, and with look turned toward heaven (I Tim. 2:8; Psa. 123:1, 2). "Smote—breast." A token of anguish and self-reproach. I am a sinner and cannot be saved but in Thy way. 14. "Justified." His sins were blotted out, he was accepted. "That exalts himself." Boasts of his own goodness. "Abased." Shall be brought to shame. "That humbled himself." By confessing his sin and unworthiness, and pleading for mercy from God. "Exalted." Lifted up from the depths of sin, and made an heir of God. From sorrow he is admitted into the realm of praise.

# CHRISTIAN ENDEAVOR NOTES

AUGUST NINETEENTH.

What is the Sin of Phariseism? Luke 11: 42-44.

Phariseism is form without substance, the one tenth without the nine tenths. In condemning Phariseism Christ did not condemn forms; we must have the clothes, but we need a body inside them. The Christian fears fame, the Pharisee fears neglect. The latter seeks to desire to get good from the former—that he may place others in them. Hypocrisy is the most dangerous of sins, as it is so often concealed from men, and especially from the hypocrite himself.

It is not praying till we cease to think of men that hear us, and think only of the listening God. It is not giving till we begin to long to do good with our money, and weary of the good we do. It is not Christian service if we work for Christ on condition that He will work for us. The only cure for Phariseism is self-surrender, which instantly gains all that hypocrisy thinks to gain.

A Few Illustrations. Phariseism is an ornamented box, empty—and opaque; sincerity is a full box—made of glass. Phariseism is a shout against a cliff expecting back the echo. Phariseism is a tower with a decayed foundation; and the higher it goes, the greater is its peril. The hypocrite is a chameleon, taking his color from the changing circumstances around him.

Is my worship in the Spirit and in truth? Do those nearest me believe most in me? Would I be willing that my most hidden acts should become the most open? All false pretences like flowers fall to the ground, nor can any counterfeit last long.—Cicero. He is already half false who speculates on truth and does not do it.—F. W. Robertson. No true man can live a half life when he has genuinely learned that it is only a half life. The other half—the higher half—must haunt him.—Phillips Brooks.

# ALCOHOL IN GAS ENGINES.

Only Slight Changes Needed in the Mechanism.

It has been asserted that the farmers use more gasoline every year in small engines than do the owners of automobiles. We do not know whether the statement is true, but a great many people will have a chance next year to substitute alcohol for gasoline. It, as has been said, grain alcohol can be produced for ten cents a gallon in large quantities, it ought to retail for less than gasoline, which now costs from eighteen to twenty-two cents. Careful tests show that the same amount of power can be had from a given quantity of alcohol as from gasoline. One estimate makes it possible to get a horse-power from a pint of either per hour. Alcohol can usually be made to work in an engine intended for gasoline, but in building entirely new engines the designs will probably need to be modified in certain ways.

The opinion is expressed by the Iron Age that the most important change that will be required will be in the cylinder and its intermediate parts. Other things being equal, the essential factor in determining the economy and efficiency of an explosive engine is the extent of compression that is possible with the mixture of vapor and air. This is greatly in favor of alcohol, since the compression can be carried much higher than with gasoline without danger of premature explosion. The same rule obtains here as in other explosives; gun cotton is a comparatively harmless substance until closely confined. Compression in a gasoline engine ranges from forty-five to sixty pounds a square inch, varying according to the design and the rapidity of the cooling of the cylinder. A higher compression being possible with an alcohol mixture, the combustion is more perfect and the energy greater with equal volumes of gas.

In all gas engines, except those of the throttling type, the cylinder is completely filled with the mixture during the stroke just preceding ignition. If the clearance were as small as in the ordinary steam engine the heat due to compression would be so great as to cause inflammation of the gas before the piston rod had reached the end of its stroke. To overcome this, the common gasoline engine is made with a clearance equal to one-fourth to one-fifth of the volume of the cylinder. This clearance will have to be reduced to meet the requirements of an alcohol mixture and obtain a higher compression before ignition by the spark takes place. In this country engines have not been designed for the use of alcohol, neither have endeavors been made to modify the ordinary engines for that purpose. The price of alcohol has been so excessive as to discourage and in fact prohibit its employment as a fuel for power purposes. There has been absolutely no incentive along that line. But much work has been done in this direction in Germany and France, where alcohol is cheap and engines using it are common.

# EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 19.

The Sunday School Union and Local Sunday School Interests.—Deut.

31. 12, 13. Our church has no less than 33,184 Sunday schools under her care, with an enrolled membership of 3,227,376, besides a Home Department membership of 150,629. This includes the schools in mission lands. While we have less than one-sixth of the Protestant Church membership in the United States, we have one-fourth of the Sunday school people. If the Sunday school is the right arm of the Church, the Epworth League is her left arm; and upon these two members of the body ecclesiastical depends the future of the body. The League should know about our Sunday School Union. It is the head of all the Sunday schools of the denomination. It furnishes all the literature, "helps," etc., for the use of the schools. Beyond this the Union is a benevolent society, and disburses, in a benevolent and charitable way, the money contributed by the churches, Sunday schools, and individuals. It gives about \$7,000 per year to support the Sunday school work in our missionary fields. In connection with the Tract Society, the Union prepares and distributes Good Tidings, a beautiful weekly paper for the colored people of the South. During the year 1905 there were printed, of that paper, 1,736,000 copies, being a weekly average of 33,585. The Union also furnishes supplies gratis to very weak schools; particularly in the initial stages of church organization.

Up till now the work of the Sunday School Union has been supported chiefly by collections from the churches, this being one of the "disciplinary" causes. But last General Conference made it obligatory upon the Sunday schools to take a collection for the Union. The class in any Sunday school which gives the largest amount, provided that it be not less than one dollar, to this cause, will receive a handsome silk banner. The receipts from the Conference collections last year for the Union were \$29,918.68. Of this sum the Sunday schools contributed only \$1,095.04, only 132 schools having given anything. The schools everywhere ought to wheel into line.

# EQUIVALENTS.

Sixty drops equal one teaspoonful. Three teaspoonfuls equal one tablespoonful. Four tablespoonfuls equal a quarter of a cup or half a gill. Eight rounded tablespoonfuls of dry material equal one cupful. Sixteen rounded tablespoonfuls of liquid equal one cupful. One cupful of liquid equals two gills or half a pint. One heaping tablespoonful of sugar equals one ounce. One heaping tablespoonful of butter equals two ounces. One cup of butter or sugar equals one-half pound. Two cups of flour equal one-half pound. There is a paragraph going the rounds of the press to the effect that a crowded street car in Washington the other day Secretary Taft rose and gave his seat to three ladies.

# KEYSTONE STATE CULLINGS

SUES THEATER MANAGER

Woman Wants \$20,000 Damages for Injuries Received in Hollidaysburg Opera House.

Junlata Baker entered suit against David Thompson, proprietor of the Williamsburg opera house, to recover \$20,000 damages. Miss Baker was a member of the Ritter Concert Company, which showed at Williamsburg last February. The opera house caught fire and in the panic many people were hurt. Miss Baker claims that the injuries that she received are due to the defendant's neglect to provide proper exits and fire escapes.

No treasure trove ever found equal in value the 14-foot vein of Lykens red ash coal which prospectors of the Philadelphia Coal & Iron Company found several hundred feet beneath the earth's surface at Glendower colliery, Taylorville, in the Heckersville Valley. The vein contains millions of tons of the highest priced anthracite coal. The find may be worth \$20,000,000, and was discovered near the dividing line between Foster and Barry townships.

Clarence D. Simpson, senior member in the firm of Simpson & Watkins, the coal operators of Scranton, gave out details of the organization of an \$8,000,000 corporation known as the Pennsylvania, Beach Creek & Eastern Coal & Coke Company, which has secured control of 44 Western Pennsylvania soft coal mines, a number of coke interests and some electric light and water companies. The interests involved include the Pennsylvania Coal & Coke Company, Beach Creek Coal & Coke Company, the Webster Coal & Coke Company, the North River Coal & Wharf Company, and a number of electric light and water companies. The new corporation will have its headquarters in New York. Its backers are chiefly from that city and from Boston.

Judge J. F. Taylor has named Attorneys R. H. Mealy and J. R. McCrorey, of Washington as counsel for Elmer Dempster, slayer of Mrs. Samuel Pearce and children, telling him that if he wished to secure additional counsel in the event of his friends raising any money he was at liberty to do so. August Patterson and John Rucher, accused by Dempster of the murder of John Koboda in Independence township two months ago, were taken into court and Attorney Clarence E. Rehn of Washington was appointed as counsel for them.

A terrific wind and rain storm struck Harrisburg, instantly killing Charles M. Richwine and Chlo Befrandi, and slightly injuring several employes of Pawnee Bill's Wild West show. Richwine was a Pennsylvania railroad brakeman, and was struck by lightning while standing under a tree near the show grounds. Befrandi, a Japanese acrobat, who sought shelter under a tent, was struck on the forehead by the lightning and died almost instantly.

Two heavily loaded trolley cars, one on its way from Philadelphia to Allentown, and the other bound for a camp meeting, collided two miles south of Allentown, killing John Easer, motorman of the Philadelphia car, and injuring more than a score of passengers. It is alleged Motorman Fitz disregarded the red board and ran out of the switch into the target set against him. A sharp curve was the place of the accident.

While Ernest Sauers, a wealthy German resident of Dry Hill, near Broad Ford, was attending religious services Sunday, a gang of boys entered his home by prying open a window and stole \$1,800 in money. James McGill, aged 18; George Beatty, aged 16, and Harry Holiday, aged 16 were locked up in the Connelville police station charged with being implicated in the theft.

The grand jury found true bills of indictment against 14 members of the Philadelphia Ice Exchange, charged with conspiracy to increase the price of ice. There is but one indictment containing six counts, and this will enable the district attorney to prosecute the defendants jointly. The trial has been set for September 5. Gov. Pennypacker issued an order congratulating the National Guard of Pennsylvania upon the success of the recent division encampment at Gettysburg. The governor says in his order that the National Guard deserves the encouragement and approbation of all law-abiding citizens.

Restaurant keepers in Altoona and Lakemont Park evaded the blue laws, prohibiting the sale of ice cream on Sunday, by serving the cream with sandwiches and coffee. Col. Robert Westbrook disposed of 25 gallons, but refused to sell by the plate. At the Fifteenth Republican conference held in Williamsport, Congressman Deemer was unanimously re-nominated for a fourth term. The district is composed of Clinton, Lycoming, Tioga and Potter counties.

At Monongahela Robert Graves, a miner, was held for court in \$300 bail on a charge of larceny preferred by G. P. Ushosky, a fellow miner, who accused him of taking \$270 from his vest pocket. Ira Waggoner, aged 16, of Youngsville, was accidentally shot and killed by a friend with whom he was shooting at a target. There was a serious fire in the East Pine Knot colliery of the Philadelphia & Reading Coal and Iron Company near Pottsville. The fire started in the boiler house, and before it was extinguished six boilers were rendered useless and several small buildings near the boiler house were destroyed. The loss is estimated at \$100,000. Lightning destroyed the barn of Ed. H. A. Gripp, one mile east of Frysburg with all its contents. The barn had recently been built at a cost of \$9,000 and was the largest in Central Pennsylvania. Mr. Gripp's loss will exceed \$14,000, partly covered by insurance.

# SCOTLAND YARD.

Scotland Yard, widely known as the headquarters of the London police, is a historical place, said to have been the site of a palace where kings of Scotland were received when they came to London. It is near the banqueting hall, Whitehall. The Scotch kings retained possession of it from 959 till the rebellion of William of Scotland. Milton, Sir Christopher Wren and other notables lived in Scotland Yard.