"THY KINGDOM COME"

A Brilliant Sunday Sermon By Rev. Dr. Barbour.

Makes An Eloquent Pien for Followship-Cause of the Dearth of Candidates For the Ministry.

the Ministry. BROOKLYN, N. Y.-In the Emmanuel Baptist Church, St. James' place and La-fayette avenue, Sunday morning, the Rev. Dr. Clarence Augustus Barbour, pastor of the Lake Avenue Baptist Church, Roches-ter, N. Y., preached on the subject, "Thy Kingdom Come: a Plea for Fellowship, The text was from Matthew virito: "Thy kingdom come." Dr. Barbour said: "Matthew's gospel is distinctively the sense the Bible throughout is the book of the kingdom. If, as one has suggested, the conception of a suffering Redeemer runs as a blood-red cord through the Scripture, it is no less true that the con-ception of the all-embracing kingdom and the Scripture as a cord of royal purple. My fundamental proposition is that the Kingdom of supreme and transcendent divine polity over which Jesus Christ is King of Kings and Lord of Lords-thu King of Kings and Lord of Lords-thus and King of Kings

than the local church, of greater import-ance than any communion in any com-munity, of greater importance than any single denomination. With any different conviction the denominations easily be-come "sects," something cut off in sym-pathy, as well as in organization and be-lief, from the rest of the Christian world. There is real danger that the local church or the denomination be exalted above the kingdom of God. You know that our Roman Catholic friends say that Protestantism is split up into innumerable that our Roman Catholic friends say that Protestantism is split up into innumerable little sects, quarreling among themselves. "In the Protestant missionary work of Japan." they say, "the Japanese, seeing the headquarters of fitteen different and non-co-operating sects in the square of Tokio, wrote to America. To not send us any more kinds of religion." We of the Catholic Chuch are everywhere the same----in America, in Africa, in Asia, in Europe, in almost every city and village of every land; the same form of worship, the same articulate and compact organization. We are the church, one and united." We might answer that this is not necessarily a ground, for self-congratulation; that might answer that this is not necessarily a ground for self-congratulation; that wherever there is freedom of inquiry, free-dom of opinion, freedom of will, there is bound to be diversity. But we are not now discussing the truth or falsehood, the good or evil, in Roman Catholicism; we say that this argument the Roman Catholic uses with powerful effect. True it is that narrow denominational-ism is belittling and deadening. That was a significant remark made by one of our

significant remark made by one of our college presidents. "The men who least comprehend what I am trying to do in this college are some professors of the college." They are noble, self-sacrificing men, but They are noble, self-sariheing men, but each one considers his own department the only really important one, and the idea of building up a university is something which none of them can crasp." So there are self-sacrificing denominationalists, who have no adequate concention of the dig-nity axed importance of the church univer-sal-the vast embracing kingdom of God. "The field is the world," says our Mas-ter, nothing less; any smaller conception is a caricature of Christianity, a belittling of our faith; any ideal short of united effort for the conquest of the world-field is an ideal unworthy of the Christian name. "The good seed, these are the sons of the kingdom," the words immediately follow the reference to the world-field. "The good seed, these are the sons of the kingdom," not the membership of any lo-cal church, nor of any single denomina-tional body. I believe that we are coming to recog-nize the essential unity of the kingdom of Card Marcowskington in the kingdom of each one considers his own department the

nize the essential unity of the kingdom of God. Many mountains, one globe; many ravines, one mighty earth mass, vastly greater than the wrinkles on her face; greater than the wrinkles on her face: many regiments, one army; many denomi-nations, one church; many creeds, one faith: many ways up the hill, one city at the top, where sits the King on His throne. Denominationalism, wisely man-aged, may be used for mutual provoca-tion to love and good works. Perhaps it is better to be broken up externally, that each denomination may do its own work. But there must be recognition, and that recognition more than a normal one, of the practical followship, the co-operative fellowship of believers.

Howship of believers. I am a Baptist by birth, by training, by Daviction. I yield to no one in my lowconviction. I vield to no one in my loy-alty to essential Bantist principles. There are Congrestionalists and Presbyterians and Methodists with equal loyalty. But the Christian should be no bigot, and no species of bigotry is more offensive than that of the denominational higot. Let no one misunderstand. We are not of those sentimentalists who decry eccle-sistical and denominational organization. We are not of those who idealize the man who perches on the denominational fence. The fence-sitter is nauseating as lukewarms The fence-sitter is nauseating as lukewarms water. We counsel no sacrifice of conviction, but a mirroring forth of the shirit of our divine Lord, who prayed for His discinles and for those who should believe on Him through their word, "that they all may be one, even as Thou. Father, art in Me, and I in them, that they also may be in us, that the world may believe that Thou didst send Me," that as of old the world may recognize us as His, in that these christians "love one another." Such a spirit is a long way beyond the spirit of "toleration." Yet even toleration is in advance of what we have known, were in this "land of the free." In the Harvard baccalaureate of this year Dr. Yan Deke eloquently said of the Puritan: "Something too little of sunlight may have come in through the narrow windows of his house. But that house had founda-tions, and the virtues lived in it." With all deference due to our national forefath-tra-and to them deference is due-there were itensatis in the house other than those readily recognizable as virtues. In-therance, intense and hitter, was charac-teristic of Puritanism. The Puritan failed b apprehend the first principles of relig-ious is and he is demand for freedom of worship which banished him from his native land, but renders his failure in this respect the more conspicuous. He had no charity for those who read the truth through other eyes than his. The freedom which he demanded for himself he would hot accord to those of different faith. To his view of truth the whole community must yield assent; to his standards of worship all must conform. And this pur-pase to secure uniformity of worship did hot content itself with seeking to correct tror by the gentler arts of persuasion; thus must be rooted out at whatever. The fence-sitter is nauseating as lukewarm not content itself with seeking to correct stror by the gentler arts of persuasion; thror must be rooted out, at whatever, cat. The arm of the State is invoked to weare uniformity. Upon the shores of the New World are re-enacted scenes of which these exiles should long since have grown weary. The Puritan rivals in cru-sity the persecutors from whom he has field. We see Holmes, and Clark, and Crandall dragged before the Governor and matenced to heavy punisament. We hear the shill erv of their clerical accuser as be smites Holmes hefore the judgment tent. The curse of God go with thee." We see the three frail Quaker women wourded through the settlement, until re-prised at last at the point of death. We we show through the deep snows to perish at the hands of savages. No ele-ment of horror is wanting to the scene. Times, imprisonment, whipping, mutila-tions, anishment, death, await those who under stress of present convictions seek to be faithful to the lesson of fidelity to fonscience learned from their Puritan faithers and concisites on the level from

Understand me, the heart of the church still beats strong and true, but great masses of nominal Christians are in a lo-tus-cating atmosphere, listless, idle, unac-

Toleration is a long advance from intol-erance, but toleration casily becomes in-difference, and both are utterly inade-quate to express the ideal relationship he-tween hodies of Christ's followers. Toler-ate? Endure? Be indifferent? Shame on those who would thus crucify the Christ afresh! "Like a mighty army moves the church of God." shoulder to shoulder, heart beat answering to heart beat, steps winzing in time to the martial music of the church militant and the church triam-phant. "Like a mighty army moves the church of God." No regimental sacrifice of conviction, but above the flag of the regiment, the flag of the army above the standard of the denomination, the white hanner of the Captain of the host, the Commander of the armies of the faithful, the King, omnipotent and eternal! Not intolerance, not toleration, not indiffer-me, but fellowship, is the rallying cry, and we may believe that it finds a sympa-thetic chord in every heart of this great company. Toleration is a long advance from intol-

company.

company: A good beginning has been made. Fed-eration is fellowship put into mractice. Federation of churches and of Christian workers has ceased to be a dream. It is far from uncommon to-day, in single com-munities, in countics, in States. Let me indicate a very few of the lines which have been suggested and actually followed in this federated work. A religious census of a sizen community resulting in a religious

multics, in countics, in States. Let me indicate a very few of the lines which have been suggested and actually followed in this federated work. A religious census of a given community, resulting in a religious directory, showing church and Sunday-school membership and attendance; Chris-tian citizenship efforts, including those against the legalized saloon, and against the desceration and annihilation of the day of rest, a bulwark of our national life now thrown down and trampled in the dust-our brethere under other national flags are not free from the bitterness of this assault; a common rallying for the preservation of the securing of an ideal public school system; where it can be done a wise direction of denominational enter-prises in the way of the founding of new churches, thus tending to economy of ef-fort and wise stewardship of resource, but chiefly, chiefly, co-oteration in the vital, invaluable work of the church universal in reangelization, this above ererything else - the joining bands of those who believe that the world is lost without Jesus Christ in harmonious and loving fellowship of action for the world's sativation. In all of these endeavors we may work together, ure hearts beating as one in our common iove and loyality to our common Lord. - Let me suggest two thoughts which may strengthen us in our fellowshim. - There said, as a renresentation of the shurch in his day: "Who would paint a picture of the present condition of the shurch in his day: "Who would paint a picture of the present condition of the shurch in his age, in any age, is truly alive, and is fulling her eatiny, she will fund about her let him figure lions, whose gyes are glaring upon her and whose months are open to derour her substanco in the church. When the church in that age, in the age, in any age, is truly alive and is fulling her destiny, she will the defensive. The gospel means hattle. It is rightly on the offensive, not it is mainfested in a disciple whose erule the defensive. The gospel means hattle. It is rightly with their lives? It was not ceased to a hard thing to be a real and thorough

be a hard thing to be a rear and thereage Christian. To be sure, opposition finds different foes to-day than in some other days. You know to what lengths us has gone. The Inquisition, the massacre of St. Bartholo-mew, the reign of Philip II. of Swain, the Duke of Alva with his settanic deeds in the Netherlands, the fires of Smithfield, these are not so far in the past that reists of oblivion have shrouded them. But let us understand, my fellow Christians, that the world and the flesh and the devil are wainst Caristian building and Christian living still, just as they always were. I do not believe in people looking for trouble, searching for some one who will Christian. To be

THE SABBATH SCHOOL

International Lesson Comments For Octeber 18.

Subject: David's Confession, Psn. 51, 1-17-Golden Text, Psa. 51, 10-Memory Verses, 1-4-Commentary on the Day's Lesson.

Lesson. I. David's prayer for forgiveness (va. 14). 1, 2. "Have mercy," etc. Or, he gracious unto me. Mark the gradation in the three words expressing God's love: 1. Have mercy denotes that kind of affection which is expressed by moaning over an ob-ject we love and pity. 2. Loving kindness denotes a large and liberal disposition to goodness and compassion. 3. Tender mer-cies denote the most tender pity of which the nature is susceptible. "Transgres-sions." Sin is described, as in Ex. 34:7, in three different aspects, as transgression, "in three different aspects, as transgression, "in three different aspects, as transgression, from God or rebellion against Him; (2) the perversion of right, depravity of con-duct; (3) error, wandering from the right way, missing the mark in life. "Biot out ... wash ... cleanse." The removal of guilt is also described by the use of three different expressions, 1. Sin is regarded as a dobt recorded in God's book which needs to be blotted out. 2. Wash is fre-ouently used for ceremonial purifications (Titus 3:3). 3. Cleanse suggests the com-purison of ain with lepros. This shows that the sin is deep-seated and needs a unorugh treatment." I know me

thorough treatment. 3, 4, "I acknowledge." I know my

parson of sin with leproxy. This shows that the sin is deep-seated and needs a thorough treatment. 3. 4. "I acknowledge." I know my transgressions and freely confess them. The willingness to know sin is the first step towards repentance. Observe also that David uses the plural form as in verse 1. He had (1) broken the seventh com-mandment. (2) caused the death of Uriah. (3) used deceit. (4) covered his sin. (5) hardened his heart, (6) dishonored his family (7) injured his friends. (8) weak-ened his kingdom. Thus no sin ever stands alone, but "cach single transgression is the mother of many." Against Thee, Thee only." All sin, even that by which man may be most grievously injured, is sin against God. God alone was greater than the king, and to God alone David, as king, was responsible. "Mightest be justified," every sin against man lies primarily against God, so that God, who is the supreme indge of all human conduct, will be justi-fied in His sentence may be. II. David's confidence in God (vs. 5-8). 5, 6. "Was shapen." David means here that he was born with a sinful nature. See Eph 2:3. This confession is not made as an excuse for his sins, but in utter self-absoment. David bewails the depravity within, and thus abandons all hope of re-storing himself. "Thou desirest truth." David admits that he is the very opposite of what he should be. God desirest truth the most secret springs of thought and will. Truth here takes the sense of integ-rity and uprightness; and wisdom that of the knowledge of God. The figure here healed, and the frequently grew on walls. This was used as a sprinkler, especially in the rites for clean. Dr. Clark calls attention to the here have here in full view, hence he re-mony of sprinkling was not performed un-til the leper had been healed, and the sense to have in full view, hence he re-mony of sprinkling was not performed un-til the leper had been healed, and the sense to have in full view, hence he re-sout of our nature. See Las. 1

webe frame. He had repented deeply.
III. David's praver for a clean heart (vs. 9.12). 9, 10. "Hide thy face." Do not longer gaze upon my sins, cast them behind Thee. "Create." "Mending will not avail; my heart is altogether corrupted; it must be made new." "The word create is the strongest known in the Hebrew for bring-ing into being that which did not before exist, as Gen. 1:1. Compare Eph. 2:10; 4:24; and 'new creation,' 2 Cor. 5:17; Gal. 6:15." "Clean heart." A sanctified heart -one cleansed from all ain and made per-fect in the love of God. "A right spirit." A steadfast, established spirit, fixed in its allegiance to God, that could stand firm and resist temptation.
II. 12. "Cast me not away," etc. God admits the unright to His presence, and they behold His face (Psa. 11:7; 2:12). David knew that God would be justified in removing His Spirit from him, but he prays for mercy and asks that the divine rejection might not follow in his case as it did with Saul. "Uphold me." The idea of uphold here is to confirm, render perma-nent. David desires that the restored state be sugained and abiding. This is the point of the petition. But he has not in himself, the clements of this stability. God only can "restore the joys of salva-tion," and He alone can cause him to stand firm in this restored Hie. "Free spirit." See R. V. He desires perfect freedom of spirit so he will easily and naturally do such things as are right." IV. David's resolve to employ his life in God's service (vs. 12:17). 13, 14. "Will teach." Thus David would show forth his gratitude for that renewal and estab-liahment in righteousness for which he aponizes." How he fulfilled his promise is domites the chements of which he aponizes." How he fulfilled his promise is

THE RELIGIOUS LIFE | THE GREAT DESTROYER CERISTIAN ENDEAVOR TOPICS.

October 18-"Great Men of the Bible: What Moses Tenches Us."-Ex. 34: 28-35: Matt. 17:3, 4; Heb. 2: 1-5.

Scripture Verses.—The Story in Acts 7:29-36: Heb. 11:27; Jesus' Years of Preparation—Luke 3:23;

John the Eaptist-Luke 1:80; Oppres-sors of Moses-2 Tim. 3:8.

Lesson Thoughts. God sets great tasks for us to do, but he never sends us alone. "Cer-

away? I turned once beneath the cedar boughs, And marked it gleam with a golden ray; Did He think to light me home some tainly I will be with thee," he says to us, just as he did to Moses. Intimate communion with God makes Hungry here with grunching swine, \ the face shine. Men will always see it Hungry harvest have I to reap: In a dream I count My Father's kine, I hear the tinkling hells of His sheep, I watch His lambs that browse and leap, when we have been with Jesus and

have leaned on him. Moses received a long and thorough course of training for his great work. There is plenty of bread at home. No great work can ever be well done without patient preparation, while I perish hungry and bare. -Christian G. Rossetti, Sobriety a Virtue.

Selections. Modesty, humility, consciousness of one's insufficiency alone, are condi-tions of success in the kingdom of

"When I am weak then am I God. strong." Moses had a fitness to be the vehicle of God's power.

One of the greatest difficulties the cause of temperance has to contend with to day is the multitude of people who are allied against it. Notice right here that it was so in the days of Moses. "The whole con-gregation murmured against Moses and Aaron —two fanatics against a majority. Strong arguments this majority used, too; just as they do to-day. They began by blaming all their personal disconforts on the enforced temperance that Moses, hering for God, had established for them. They harked back continually to that old Eayot of theirs, ignoring its traubles out Moses was eighty years of age, and all the experiences of his life were parts of his training for his mission. His Hebrew parentage and training, his Egyptian education, his forty years in the wilderness, all contrib-uted toward his equipment, Everyone of us is under training. We are at school. In God's good time we shall find our work open before us.

It is not necessary to call mon to case and honor; these they will find of their own accord. When Moses and Elisha, apostles and preachers and reformers, are called, it is to posts

of difficulty and danger. When Moses waved his mystic rod, What wonders followed while he

spoke! Firm as a wall the waters stood

on the enforced temperance that Moses, acting for God, had established for them. They harked back continually to that old Egypt of theirs, ignoring its traubles out of which they were come, forgetting Ca-naan, which had never seemed to weigh materially with them. The longing of souls not given up to God for that which they desire is un-quenchable except by God. The poor chil-dren of Israel wished to be continually feasting, for that was their idea of happi-ness. Of all that had been told them con-cerning Canaan they seem but to have grasped a dim idea of constant pleasure, and that it was to begin at once. No more have we to-lay true perceptions and estimates of the heavenly Canaan. Prin-ciples we may have when we start out from our lands of Egypt, but how many of us ablie by them when it comes to a mat-ter of personal indulgence? Some, indeed, do, and thunk God for the Moses and Aaron in our mids the for the Moses and Aaron in our winds that God knows hest even about so small a matter as die. There are several points of atriking like-ness between the miner at die. There set feeling that God knows hest even about so small a matter as die. There set several points of atriking like-ness between the minuruing children of Israel and the people who ought to be earnest temperance workers and are not. They ignore the evels of Egypt, the injus-tive, the oppression, the cruel taskmasters, for the sake of the fleshpois, which, after all, were but meagre for the starving creatures bowed beneath many burdens. Our land is in slavery to run, a curse that is crushing out the manhool of its people. Every year the chains grow stronger, and yet for the sake of a little personal indulgence, a little so-called free-dom, many remain in bondinge. And sel-tish lawmakers, cruel as Egyptian tusl-masters, regulate and make respectable the sale of the deadly enemy of our fair and. One sells his Canaan for a daily moreal of Or gushed in rivers from the rock; At his command the thunders rolled; Lightning and hall his voice obeyed; And Pharoah tremhled to behold His land in desolution laid. But what could Moses' rod have dona Had he not been divinely sent? The power was from the Lord alone,

And Moses but the Instrument, Suggested Hymns.

Am I a soldier of the cross? Empty me of self, dear Savior, Take thou my hand, and lead me, Take my life, and let it be, Trusting in the Lord, thy God. While thou. O my God, art my help and defender.

EPWORTH LEAGUE MEETING TOPICS.

October 18-The Law of the darvest-Jahn 12: 23-26.

Christ's first invitation is "Come and love." He reveals himself as a new object of the heart's affection. Ho invites us to his companionship that we may satisfy completely our capacity for love. The only people who are not included in the Gospel invitation are those who cannot love. Love is the universal passion. It creates the family, establishes the home, and aolds society together. Christ finds, this world passion, and instead of thwarting it, he shows its highest, purest form in his love for us. Then calls us to fellowship with him, offering thus the hollest and most satstying experience of love. He bases his claim to our affection on his love for us. "Believe on me, and accept my gift of life, and love will crown your own life."

But that is not Christ's final invitation. He says, "Come and suffer." In the passage which is our study this week he is looking into the future. He foreaces his own death. It is not a pleasant vision. But he knows that

READING FOR THE QUIET HOUR SOME STARTLING FACTS ABOUT WHEN THE SOUL INVITES ITSELF. THE VICE OF INTEMPERANCE.

Poem: Lament of the Prodigal Son-The

Does that lamp still burn in my Father's

day?

Which He kindled the night I went

His servants have bread enough and to

One of the greatest difficulties the cause

Feasting That Makes Lean Souls-Back

of Liquor Lurks Danger, Slavery and Sin-Drop the Accursed Cup.

em: Civilized Him-Gradual Improvement of Humanity-It is Going on Every Day-Drunkenness and Other Vices Are Rapidly Dying Out.

- "I used to roam in ignorance," The former savage said. "I did a wildly heathen dance, With feathers on my head. I used to fight in heathen style, y Unless my for would run-But now I pot him at a mile, For I possess a gun.

"Oh, it was terrible to see

"Oh. it was terrible to see Me in my former state, But destiny looked after me And led the hand of fate, Until where once we sat and sang Our prayers to the moon The white man built a big shebang That he calls a saloon.

"Enlightenment came here; she bore Krag Jorgensen and Krupp— In one week * time I smoothly swore And played at seven-up; The kindly men who took my land Came from across the sea. And said they'd take me by the hand And make a man of me.

"So now I'm not a savage man."

So now I'm not a savage man, He said, and wisely smiled.
With pagan eyes I do not scan ; The desert and the wild.
I do not ramble any more The wicked paths despised I blow the foam upon the floar, And I've been civilized." -Chicago Tribune.

18 Reforming Young Men.

Preachers, editors, temperance societies and charitable organizations-all kinds of personal forces are working to reform the world.

But all of them together cannot accom-But all of them together cannot accom-plish one-tenth or one-millionth part of the work that is done by the cold hard law of supply and domand, the regulations forced upon men by necessity, and by the modern' struggle to keep up. Suppose a great many good men and women went to Pennsylvania to preach against intemperance among the miners. The might convert temporarily a few. The temperate men would listen to them' kindly. The intemperate men would prob-ably never hear them.

Rhout. The intemperate men would proh-ably never hear them. But when the mine owners, acting in ac-cord with the unions and with the unions' support, refuse to employ an intemperate miner-then temperance work in the mines

miner-then temperance work in the mines begins in enrnest. You may tell a man that his drinking ruins his family and himself. He knows it, but still he drinks. When the companies and his fellow workmen realize that the drunken miner, through his carelessness, endangers all oth-ers-then the laws of life step in and re-form begins. The intemperate miner may not listen to the preacher, but he has got to listen to the man that takes his name off the payroll and tells him he can't get on again until he stops drinking.

And so it is in Chicago, where many em-ployers have agreed not to keep on their payrolls young men elerks and others that rink excessively, smoke cigarettes or gam-

drink excessively, smoke eigarettes or gam-ble on the races. Good men and women may use up their voices in telling the young elerk that the gambler is a fool and must lose, that the cigarette in time is a certain poison, that whisky cheats the brain and runs life. This talking and writing by the good is not without effect. It saves some men strong in character and open to argument. But it only calls out the self-confident smile or sneer of the average young clerk who thinks that he can take care of him-self.

self. When that young clerk is told that he When that young clerk is told that he will not be needed after next Saturday be-cause he hots on the races, because he smokes cigarettes, because he is seen drunk in doubful company, and because the em-ployer does not care for that type of man-then the young clerk's superior smile van-then

then the young clera's superior ishes. When he draws his pay, and goes home without work, he actually knows that gambling and whisky and cigarettes are had things. And he finds it out in time to reform, if he has brains enough to reform. The ordinary reformer gets very few re-sults until the last extreme. The terrible example is willing to reform—often because he can't get any more whisky anyhow. example is willing to reform-often because he can't get any more whisky anyhow. The laws of human existence fortunately young man to become a terrible example. They say to the mine worker or the ey say to the mine worker or the "You can't work and got money if you drink." When the individual can't get 1 oney he can't drink. He does not have to take the pledge, the employer takes the pledge for him, saving. "I pledge myself not to pay you while you gamble, smoke clearettes, drink or otherwise throw away your chance of being a decent man." drink or otherwise throw away your chance of being a decent man." Those laws of nature and of our struggle here, while they seem cruel, are working for our betterment. It is to be howed that more and more employers will take on behalf of those who work for them the pledge of temperate liv-ing and enforce it by rubbing names off the payroll.

but not in a comforting way. On the con-trary, it makes one feel that he indeed has occasion to weep, and that there is no real solace for him. If one is cast down be-cause of his health, it makes him almost rive up all hope of recovery. In his friends Job had sympathizers, but he was justified in saving to them: "Miserable comforters are ye all." The other is a sympathy that puts heart, hope, manhood into one. If one is cast down it leaves him cheered. Afterwards the obstacles do not look so formidable or the clouds so back. In our despondent words we magnify our troubles; helpful sympathy enables us to see them in their true proportions. This kind of sympathy not only weeps with those who are sor-rowful, but speaks a comforting word. It does not merely pity the unfortunate, it puts out a hand to lift him up. If one really sympathizes—suffers with—another, he will do something besides condole, if somethine besides condolence is needed. Sympathize with others, as you would like to have others sympathize with you. Subjects of Thought. Debavior is a mirror in which every one

Denavior is a mirror in which every one displays his own image. Originality blazes a new track while ec-centricity runs on one wheel in an old rut. It is better to suffer wrong than do it, and happier to be sometimes cheated than not to track not to trust.

Two Kinds of Sympathy.

Two Kinds of Sympathy. Sympathy is a word set over from the Greek, and means "suffering with." Hence one who sympathizes with another suffers with Him. In our careless use of the word we do not put so much meaning into it. As generally employed, it means that one has a gentle touch of pity for an-other who is in trouble. In order to have

other who is in trouble. In order to have it signify anything worth while we should put its full meaning into it when we use it. There are two kinds of sympathy, says Wellspring. There is a so-called sympathy that is simply depressing. If one is in trouble it makes his trouble seem greater and harder to pear. it weeps with one, but not in a comforting way. On the con-trary, it makes one feel that he indeed has occasion to weep, and that there is no real

Some men stand on principle and some others probably would if they had it to stand on. When you step up on one promise you will always find a higher and a better one

A laugh to be joyons must flow from a joyons heart, for without kindness there

A much to be logons must how from a joyons heart, for without kindness there can be no true joy. The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest. The domestic man who loves no music so well as his kitchen clock and the airs which the loss sing to him as they burn on the hearth, has solaces which others never dream of.' God is in our souls, as our souls are in our lodies. He never cases to speak to us, but the voice of the world without and the tunult of our passions within bewilder us, but the voice of the world without and the tunult of our passions within bewilder us from listening to Him. My heart is fixed firm and stable in the belief that ultimately the sunshine and summer, the flowers and the aure sky, shall become, as it were, interwoven into man's existence. He shall take from all their beauty and enjoy their glory.

Do You Travel on Good Bonds?

Good roads are a matter of religious as well as of national life. We must learn that the amount we can carry depends not so much on the weight of our burgens as on the road over which we try to carry on the road over which we try to carry them. A man can haul three tons over a good macadam easier than he can draw a hundred weight through a mudhole. So a man can carry great burdens who is up-held on the rock of God's providence, who would stumble and fall as he tried to flounder on through the mires of the world's discouragement and discontent. As Thomas a Kempis said, "He rideth eas-ily enough whom the grace of God car-As Thomas a Kempis said, "He rideth eas-ily enough whom the grace of God car-rieth." John Kuto was a poor boy, deaf and dumb, and brought up in a workhouse —a lot hard enough to cast down many lives, but he trusted in God, he thought and wrots of God's kingdom, and he wrought great things before he died. It does not matter so greatly what we have to bear, or what genius or gift or power we we have to bear it with, as it does over what roads of doubt -- fear and fretful-ness, or of faith and courage and singing, we try to bear our burden.—Sunday-School Times. Times.

of the life of this world it is good to think of men and women who have not pleased themselves, but have gone about doing good, great souls who in their stubborn devotion to the truth, in detestation of falsehood and lies, have faced a lying world and the hatred of the base and the storm of weak and cowardly criticism, not holding their lives dear unto themselves. Thear some one say, "We have no such call as they," but we have. The only call they had we have—the call of the need. We might, the humblest of us, be useful. Perhase very few eves will be wet for us, and they not for long, while others, with less of opportunity than surselves, have gone down to the grave amid the benedic-tor service has not ceased. Can we not strive to rise, to rise unitedly, to rise in ever strengthening followship, into such a life as is described by the words spoken of our blessed Lord, "He went about doing good." of our blessed Lord, "He went about doing good." The great Methodist leader, John Wes-ley, the bicentennerv of whose birth has just been celebrated throughout the Chris-tian world, nobly said: "I desire a league, offensive and defensive, with every soldier of Christ." So say we. Let it be repeated in ever increasing volume until the earth shall be full of the knowledge of the Lord as the waters cover the sea. "We desire a league, offensive and defensive, with every soldier of Christ."

be faithful to the lesson of fidelity to onscience learned from their Puritan there and associates in the land from there and associates in the land from there are associates in the land from bart upon strength of conviction. Today the pendulum has swung to the there extreme. We are in a day when there of strong endeavor. The age drunk with materialist, the south wind was softly, and multitudes are enervated its soothing touch. Some would asem think that in this day the towers of a strat splendid structure of the king-m of God are going to isap up in the still the Jonah's gourd; that we are the to wake up some fine morping to an the building minsculously finished.

I do not believe in becaue looking for trouble, searching for some one who will consent to persecute them, but I have an idea that the sting of Smithlield fires and the wrenching of Torouenada's rack, if those experiences could be repeated, might

the wrenching of Torouemada's rack. If those experiences could be reneated, reight correct some vararies of modern theology. The thundering summons of the enemy at the door might be a wholesome arti-dote for some conditions in our churches of to-day. There is something in the call by battle, battle for a cause which is sightcous and supremely worthy, which it is the deepest and the beat in us. Is at true that there is to-day little of the heroic in religion to appeal to men? Alas to us if that be so. The statement can some of our theological seminaries that there is some of appeal to every stalwart, able, earnest, medifish Christian man in his college days? It does to some. A part of the product passed. But, why does not the claim of the other? It is not because young men are afraid. There was no difficulty in given the there is have been were sup-pared to the tranks of the Rough Rider regiment, though every man knew that he was taking his life in his hands when he viounteered. There was no life out of the sub at the month of Santiago har-port service when the Mertimac was proven the call for volume to be sunk at the month of Santiago har-port be dought. Eight men were needed; ouncers. I will not believe they there is among

jaws of death. Eight men were needed; you know the response to the call for vol-unteers. I will not believe that there is among our young men a lack of courage, a lack of willingness to suffer. Can it be that young men have made up their minds that with the present spirit in the church there is little demand for the heroic in her minis-try? They say that a minister makes his church. He does leave his stamp upon the church, but it is no less true that the minister will not go far beyond what the shurch requires, or at least he will not go far beyond the point to which the church will follow him. If the church of the liv-ing God is to any considerable degree hon-eycombed with indifference, permeated with the dry rot of lethärgy, if the herois bement in the church is dying, then the church may hold itself responsible for any diminution in number, and for any leasen-ing of stalwart efficiency in its leadership.

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Where Love Abounds.

Where Love Abounds. Dr. James G. K. McChure gives the fol-lowing beautiful description of the heart where love abounds: What strength and jay and nobleness would characterize men if in every soul that now has some love, that love should "abound!" When warmth "abounds" in a heart no room is left for coldness. Our world would become un-snealably sweet and nelpful if in all Christian hearts loving kin. ness aboundet "yet more and more." The most attract-ive lives would become even more at-tractive. tractive.

> RAM'S HORN BLASTS, T. HE devil's ploty

15TO will not decrease L his punishment. Heavenly prizes are for earnest men.

R You need God because God needs you Clerical diguity is the devil's anaesthetic.

Faith in God Is the secret of hope in man. Some sins show a soft head rather

than a hard heart.

Curses come home to roost and blessings come home to rest. The fruit that will keep for eternity

does not ripen in a moment. They who come empty to God's house are likely to go away empty. Every possessor of light is a debtor to those who sit in the dark.

The more extensive our work for Christ the more intensive it will be.

Souls are saved only by those who give their whole souls to the service. God measures the work of His ser-vants by faithfulness and not by

figures.

Christianity is bound to be a sium-bling block to those who creep and crawl instead of walking upright. You cannot teach the heart with the head alone.

Character is the only permanent capital in business.

There is no such thingas preparation after the event. True education is religious and true religion is educational.

he way leads through death to life And what is the unvarying law of the harvest. The man who uses all his powers

and possessions on himself may work bard, and satisfy a thousand desires, but he does not really live. It is not in the nature of things that a selfcentered man should succeed. The world cannot learn the lesson.

contradicts all political economies and all business codes. Only as we enter into fellowship with Jesus Christ is it possible to comprehend it. Uttil then it is but plous rastoric or a pleasing parable. But in his presonce we know it for the great lav life, the secret of creation and Provifance, Gethesmane and Calvary.

his gratitule for that renewal and estab-lishment in righteousness for which he agonizes." How he fulfilled his promise is chown in some of his subseruent psalms. See Psa. 32; 40; 163, which should be read in this connection. "From bloodguiltiness." From the punishment of my sin. Here David no doubt had in view the death of Urlah. His blood was crying for ven-geance against him and only God could deliver him. "Thy righteousness." God's righteousness is seen in His pardon to the penitent as well as His punishment to the impenitent. Sacrifice is the way of the divine in The upward tendency of love always makes for keener sensibilities, weakens the armor of unconcern. opens the way for wounds and sorrows. Every new tie, every new assoiation, intensifies the sympathies and increases the capacity for suffering. And they who can feel most suffer most. "The bravest are the tender-est." So, when the supreme affection comes into our lives, and we get the vision of the cross upraised for our salvation, it is wholly natural that our Saviour should say, "Take up thy Cross.

penitent as well as His punishment to the impenitent. I3-17. "Open thou." His lips had been closed, for a guilty soul cannot speak the praises of God; but God could open them, for the power to praise aright is the gift of God. "Desirest not sacrifice." See R. V. The law of Moses made no provision for the forgiveness or explation of such sins as David had committed. See Num. 15:30, 31. Forms and types would now avail nothing. "Sacrifices of God." Those which God desires and approves are a broken spirit and a contrite heart; that is, a heart truly penitent and humble. Such a heart will never be cast out. Mercy will always be shown the humble, penitent scelter. Since Christ came it is always harvest. There are fields white unto barvest everywhere, Sowing and reapng go forward with equal pace. one need wait for opportunity to reap. There is ripe grain close at hand. The great need is for laborers. Human ounsels vary as to methods of supplying harvestera. One says, "Import them," and send for an evangelist. Another says, "Train them," and starts a Personal Workers' Class. Jesus says, while not condemning these methods, "Pray for laborers." Pha field belower to the lad of the The field belongs to the Lord of the barvest. He is interested in the ingathering. Pray for workers, and you vill feel the urgency of the need. Then you will be anxious to help an-swer your prayer. Then you can go into the field, strong in the strength of Him who is Lord of all harvests, and Master of your life. "And he that reapth receiveth wages, and gathercth fruit unto life eternal.

Ancient Time.

The early Egyptians divided the day and night each into twelve hours, a custom adopted by the Jews or the Greeks probably from the Babylonians. The day is said to have first been divided into hours from B. C. 293, when a sun dial was erected in the temple of Quirinus at Rome. Previous to the invention of water clocks, B. C. 158, the time was called at Rome by public criers. In early England one expedient of measuring time was by wax candles, three inches burning an hour. The first perfect mechanical clock was not made until about A. D. 1250. Day began at sunrise among most of the northern nations, at sunset among the Athenians and Jews, at midnight among the Romans, as with

of meat, and away down through the ages the other barters it for the deadly wine cup. And so God gave that people what they isked, rained it down upon them as free-ly as the had given plain manna, and they took it greedily and never saw what they were doing nor how they had abused their ioving Father's graciousness. Because they saw not His love and vielded not them-selves to His plans for them, their hungry souls. unfed by the true nourishment God would have given, grew lean and starved. The poor souls who will not believe in the dangers of alcoholic liquors, and who will not give them up, grow lean in like manner. They know that back of liquor hurks danger, slavery, sin: still each thinks he can escape them and cries out for that which will satisfy the craving of his heart. And he gets it if he goes after it. God will not keep a man from sin if he is de-termined to have it. The liquor clouds his brain and keeps him from a clear vision of his God so that his soul is starved. It may not be that all who touch, taste or handle the accursed cup drop immediately it more slowly, do they die from will us starvitoin beccare they would rather sat-isfy the immediate cravings of anpetite than go to live with God forever in His fair, new land.-Graee Livingsion Hill, in the New York Mail and Express.

One sells his Canaan for a daily morgel

of meat, and away down through the ages the other barters it for the deadly

Happiness in Work.

Happiness in Work. Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cun of sweetness. In every duty is a pot of hidden manna. In every burden is rolled up a gift of God. In all life Christ is with us, if we are true to Him. If we have learned this secret, even the things that seem unpleasant and disarree-able yield joy in the doing. A traveler in South Africa saw some how playing mar-bles, using pebbles. One of these rolled to the traveler's feet, and, picking it up, it seemed to him only a rough stone, without be do him only a rough stone, without a gleam of light flashed from one spot of it. It was a diamond. Ditties seem dul and dreary to us, unattractive, hard, but they infold secrets of happiness which we ind when we accept them with love and do the the traveler's of the stone, when the ind when we accept them with love and do the travelet is of the stone which we ind when we accept them with love and do the travelet is of the stone which we ind when we accept them with love and do the travelet is of the stone which we ind when we accept them with love and do the store of the stone which we ind when we accept them with love and do the store of the stone which we ind when we accept the we want the store of the store

Gems of Thought.

It is God's glory to help at a pinch. If you want to remember truth medi-tate, repeat, confer. Act it as soon as you

hear it. Under sin we are free to do anything but Concerning out and the tree to do anything out good; under Christ we are free to do any-thing but evil. Come, said Latimer, to the public meet-ings, though thou comest to sleep; it may be God may take thee napping. Absence

be God may take thee napping. Absence is without hope. God made him after His image, and men (to requite Him) will needs make God af-ter their image: cast him anew in their base mold, and make an idol of Him. Xenophanes was wont to say that if beasts were able to paint they would portray a god hite to themselves.—The Rev. S. Hart-well Pratt, in New York Observer.

Is a Slow Death.

Worry is slow death and neither hospi-tal nor asylum can bring relief. The phy-sician cannot cure it. All the ozone of the mountains and the soft salt breezes of the sea are powerless in its presence. Fiee worry; it is the bane of all peace.-United Presbyterian. Presbyterian.

Start With God.

The early hour is the hour for prayer and the Bible. Start the day with God! We know not what the day may bring-in either trial or temptation. The most dan-gerous temptations are the unforseen and unexpected.—Theodore L. Cuyler, D. D.

Inspiration of All Faithful.

Religion is the very respiration of all faithful and loving toil, and to detach it for minutes specially reserved is like pro-posing to take your walk in the morning and do your breathing in the afternoon.-James Martineau.

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immense Puff Ball. W. O. and Herbert Gee of Vergen nes, Vt., recently found a puff ball growing in the woods which measured 4 feet 9 inches in circumference, 12 inches across, and weighed 10% pounds.

Citizens' Lives Guarded. No married man in Vienna, it ir

said, is allowed to go up in a balloon ut the formal consent of his wife and children. ,

Ing and enforce it by rubbing names off the payroll, This may seem harsh, but it will be bes-ter for all concerned in the end. What the average young man needs is a failure, a peremptory discharge, to make him think seriously before it is too late for thinking to do him any good.—New York Evening Journal.

Why Many Men Drink,

Why Many Men Drink.
The Dean of Rochester, writing to a hory within a correspondent, recommends were to beep him sober "than all the provide statement of the practical statement of the practical statement of the proof of nothing so much as a lack of proof of nothing so much as a lack of proof of nothing so much as a lack of proof of nothing so much as a lack of proof of nothing so much as a lack of the proof of nothing so much as a lack of the proof of nothing so much as a lack of the proof of nothing so much as a lack of proof of nothing so much as a lack of the proof of nothing the the be thrifty and high the height he care demonstrated or the proof of height is proof to the the public house well kept, the temptation is strong being bored. The height he height he public house height he height he height he public house well hend the public house height he he height he height he height

How the Germans Drink.

The statistics of the Imperial Health Office show that the total spent on alco-holic liquors in 1902 throughout the Ger-man Empire was about \$625,000,000, an av-erage per head for persons over filteen years of age of \$35. A mass of material shows the injurious effects of alcohol.

Wisconsin's Good Record

In Wisconsin's Good Record. In Wisconsin's Legislature, just closed, some fifteen bills, affecting the liquor question, were introduced. Seven of these created considerable discussion. Two in the liquor interests were defeated, while five in the interests of temperance were adopted.

Tomperance Work by Picture Post Cards

Temperanse Work by Picture Post Cards The former moral pocket handkerchief is now displaced by the moral picture post-card. M. Chapmartin, of Blaye, has had half a million picture postcards printed flustrating the evils of drunkenness. They have such titles as "The Drunkard as Donm," "Death in the Bottle" and "The Drink Fiend," and the author suggester shat they might be posted to confirmed drunkards. Two or three slander actions have received the cards, and one recipisation being proceeded against for violently ussulting a sender.-Westminster Gamita.

Laughlin McChere, an ice wagon dr Kanaas City, Mo., was torn to pu a train. He was drunk.

ren. An Excellent Reason. "No man shall refuse to drink with me without giving his reason," said the enraged Kentuckian to the mildfaced gentleman beside him. "But I have two excellent reasons," pleaded the stranger. "Then name them." "In the first place I-I promised my

scelcer.

ire.

Duckling Chume With Kittens.

In the kitchen annex at the home

of Louis Hawks, in Fishkill Landing.

N. Y., the unusual spectacle now is

presented of a duckling chumming

with three kittens and the mother cat.

The duckling was hatched all by itself

and was brought in by the kitchen

Soon it found its way to where the

tittens were housed. The old cat took

sindly to the newcomer and permitted to squat down right among the

tittens and sleep. Now the duckling

and the kittens play and romp to-

rether, and the mother cat apparently

has come to look upon the little feath-

ared creature as one of her own child-

mother upon her deathbed that never -never-"Enough," said the Kentuckian, extending his hand. "I respect your motive. I also have had a mother. But you spoke of another reason. May

I ask you what it is?" "My other reason? Oh, yes! Well, I've just had a drink." A child can put a twist in a tre-