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The Love of God-The Christala Church Is Placed in Trust By God With the Gospel.

BROOKLYN, N. Y. — The Rev. W. S. Rainsford, D. D., rector of St. George's P. E. Church, Manhattan, preached at St. Peter's Church, State and Bond streets, in this borough, at the evening service Sunday. His subject was "The Love of God," and he said."

and he said:
People are saying to day that the church
does not occupy as important a place in
the thoughts of men—that it has not as inthe thoughts of men—that it has not as in-fluential a place in our nation or in society as it used to have. I speak, of course, of the whole Christian church, and one thing is sure and that is that the church cannot hold her own by simply asserting, however loudly or persistently, the greatness of her deeds in the past. Whatever success or shortcomings there may have been in an-cient times, one thing is certain, and that is that we live in an age when men almost violently are seeking the truth; when the keenest sort of light is turned in all direc-tions in search of the truth. When those who have got anything to do can do it; tions in search of the truth. When those who have got anything to do can do it; when those who have got anything to say worth saying can say it, and when those who have got anything to be ean be it, but there is no mercy for the slam. When, in the future, they come to criticise our time it will evidently be criticised as an age of truth, and its spirit will be spoken of as the spirit of truth; it will be criticised from all other ages as a time when men made great sacrifices for the truth and when great glory was gained in discovering and obeying the truth. There is no argument among thinkers whatsoever about this.

From this it follows that if we Christians have not got something real to give to the world, to society, to the United States, at this time we are really going to lose our hold and position; and the question that we want to ask ourselves, individually and collectively, is this. What have I got to give to the world? What is it the church has got to give to the world? I am inclined to think, if I were allowed to see you, one by one, and ask you to put down what it is on paper: What you as an individual and as a Christian have got to give to the world, and the church as a community? there might be a great deal of uncertainty. That this question is one that deserves a very clear answer there is no doubt, and everybody ought to know what that answer should be. There is no manner of doubt what the church has got to give to the world; what the individual Christian has got to give to the world. I want to talk about that to-night. From this it follows that if we Chris-

We, the Christian Church, are placed in trust by God with the gospel. That is what we have got to give to the world. If we are Christians we believe the world trust by God with the gospel. That is what we have got to give to the world. If we are Christians we believe the world cannot get on without that gospel. We use the word gospel in a very slipshod way. If we are Christians we believe that not only can not the world do without the gospel, but that business and politics and the United States democracy in this Western Hemisphere cannot do without the gospel. A great many people believe that, but when we ask them to put it into practice, not only by going to church, not by putting a creed or two, but to go back to their work and see if they cannot take the gospel with them there. They say, "Business is one thing, and religion is another." Men that talk that way have got to step aside; they are no help either to the church or the world. They are misleading; they are the people that tend to make the whole thing a sham, because the world won't tolerate, and rightly so, a religion that can confine itself to certain times and seasons and that can satisfy itself by obedience to certain consciences on Sunday, and perhaps once a week thrown in. We have got a definite charge for the world, and that is the gospel of Jesus Christ.

That being so, let me lead you to another question, and as I put it I shall seek to answer it: What is the gospel of Jesus Christ? Again I think you will agree with me, and perhaps more than before. If I were to be allowed to ask the question individually, What is the gospel? and ask for a definite creply, what a great variety of answers would be given; and many would hesitate. As Christians we certainly only it to be able to say what the thing is we stand for, or we stand for nothing; to say what we mean by the gospel, or the world won't believe at all. In a church, if we have one great thing in common which we all hold, not because we are various sects, but because we are Christians, we have got to find out what that Christian thing is.

sects, but because we are Christians, we have got to find out what that Christian

sects, but because we are Christians, we have got to find out what that Christian thing is.

One of the great difficulties—one chief difficulty—is this: That men, from the Lord's own day to the present, in the nature of things add their programs. We are all so made; that we must have a program—I mean our own thinkings about the gospel—tack on their programs. We are all so made; that we must have a program—I mean our own thinkings about the gospel. It is right that every believing man should have his own thoughts and theory as to the why, and the how, and the when of the gospel. But my idea of why the gospel was given, my idea as to when the gospel will be fulfilled is all right. I should have that right to think my own thoughts about these three things, but if I am trying to find light they will be unprofitable, and it would be impossible to stand in the day-light and not answer the questions how, why and when, even if I were the most learned and holy of men in the city of New York, would not necessarily be the gospel of Jesus. The point for us to agree upon is not the how and why and when, but. What is the gospel? What is it we have distinctly in charge for men and have got to give men, and about which it is legitimate that we should say, how, why and when. As I say, the tendency is rather to tack on our pragram, and that is where the difficulties come in, for in the age in which we live people are rather given to finding out what is gospel and what is program. Episcopalians do not believe in the gospel without abishop; the Presbyterians do not believe in the gospel without believe without Methodism, and so on. There is so much program that you can scarcely see the gospel. Men say: "I do not know which is gospel and which is program." It is absolutely essential that we are to give something to the world or we won't amount to anything and the world will push us asside. We must be men and women proclaiming and trying to live by the gospel.

What is the gospel? I am going to repent a verse that seems to embody th

men and women proclaiming and trying to live by the gospel.

What is the gospel? I am going to repeat a verse that seems to embody the spirit of Jesus: "God so loved the world that He gave His only begotten Son, that whosever believeth in Him should not perish but have everlasting life." The man who wrote the gospel of St. John (we do mot know who he was) knew the very essence of the gospel, and I think everybody agrees with him—the Presbyterian, the Baptist, the Methodist, the Episopalian—everybody believes that it is the very heart of the gospel of Jesus. That is the very essence of the dear Lord's love and life and teaching. It is what He began to preach, went on to preach, died to preach and rose again to preach.

That verne says three things. First, "God loved the world." You say: "I know it." No, you don't know it. It is a tremeadous thing to know. You say: "I believe it." I hops so, but it is a very hard thing to believe. "God loved the world." That does not mean, God loves me; God loves the United States (we Americans act as if that was what we proloundly believed). "God loved the world." does not mean the elect. "me and my wife, my son John and his wife: we four, no more, amen." Not the people we like, but the heathen Chines. It does not mean aimply that God made this world—that is wonderful—but the gospel says the world is not simply a law world, but it is a love world. If any man says it is easy to believe, he does not know much about it. If you lose one when you love better the world."

lieve that God loves the world; it is a love

lieve that God loves the world; it is a love world."

I do not believe there is one mother or father that has had experience, who does not know it is not easy to believe at times that God loves the world. But it is the gospel, the great gospel of Jesus Christ.

The second thing is this: "God so loved the world that He gave"—what is the message of Jesus Christ about God giving? It simply means that God does not superintend the world at a distance, like the old Greek idea of gods set up there in Olympus, where the waters are cool and the air sweet, and there is shade from the burning sun and all that the world needs to gratify the senses. That is the Grecian idea of God. It is not my idea of God at all. We still think of God on His throne, not dwelling down here. As Tennyson says: "A god into whose nostrils the steam of life hardly comes." God is not away above the world; not superintending the world life hardly comes." God is not away above the world; not superintending the world somewhere outside the world, but the idea is, God is right there where His children are. Where they suffer, God is; where they rejoice, God is; where life is sweet, God is; where love is, God is. "God so loved the world that He gave." Nothing costs like giving. A mother gives her babe life, but it costs her much. We give our children the best we have. We give them our pain, the result of hours of toil; we give and are glad to give because we love them. I say: "What will you give for your son?" You say: "I am not talking about those things; it is sacrilege: I will give all for my son." There is not a mother in this church who would not give her life for her daughter. There is not a decent man this church who would not give her life for her daughter. There is not a decent man in this church who would not give his last dollar to save his boy's life or honor—he would give his hand, his life, to make the boy what he ought to be. "God so loved the world that He gave"— How did God give! I do not know. How could God feel pain? I do not know. How could He endure? I do not know. But it is the gospel of Jesus Christ: "God so loved—He gave." Then I can go out into the world, and it is not so hard to give. I do not want to suck the world like an orange. I know every now and then temptation savs: "Get that sweet thing. But life is giving, not taking." That means pain, toil, disappointment—it may be, death. "God so loved—that He gave." Then I begin to understand. If the God and Father of Jesus Christ is giving, cannot I give? Cannot stand. If the God and Father of Jesus Christ is giving, cannot I give? Cannot that boy, who is thinking only of a good time, begin to give? I remember, long ago, in the old study at home making up my mind what my life was going to be. I longed to be a soldier and follow in the footsteps of my forbears, but it flashed upon me that I only wanted just to have a good time, and I praved God for grace to lead a useful life. We have got to make choice between giving life and getting life choice between giving life and getting life-one is the worldly life and the other is the Christian life. The whole purpose of God comes out in giving. God Himself is a giver: "God so loved the world that He

The third thought: First, the world is a The third thought: First, the world is a love world; second, love is not simply something looking down, but something indwelling here with us, giving His only begotten Son. What is third? Love victorious. The love of God is not simply a beautiful, patient pain, a universal thing, but an almighty thing. Back of the love of God is all mighty, all wisdom, all resource, God that made the world is the God that says, "Shall not perish." He says whosever believeth shall not perish. Not the hero, the great, the wise, the strong, but the whole world of men. If there is anything in me that is worth living, God will keep my life; if nothing, I do not want to be kept alive. I can go on working, trying to love, trying to be patient and true, and at last I can go to sleep, for "God so loved the world that "He gave His only begotten Son that whoseever believeth in Himmight not werely believeth have everlasting the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life." Universal life. Now, that you have got. It is the church's heritage for the world. Let us try to give it, for the world wants it to-day just as badly as it did nine-teen hundred years ago.

Good Home Mission Story. A good story was told at the Bible Christian missionary meeting held in London. A Salvation Army lass was beating a drum in the market place of a certain village. The vicar came out and protested.

"Are you obliged to beat that drum? It makes such a horrid noise, and I do so dislike it!"

like it!"

"Are you obliged to ring your church bell on Sundays?" asked the girl. "It makes such a noise, and I don't like it."

"Oh, but." he rejoined, "that's very different; the bell seems to say to the people: "Come! Come! that's why I like it."

"Well, sir," the Salvation lass rejoined, "I like my drum, because it seems to be saying about the people: Fetch 'em, fetch 'em!' "Home missions, said the speaker, mean fetching the people who might never come.

In the most disastrous periods of the In the most disastrous periods of the church there have always been some (a seven thousand, perhaps), who have not bowed the knee to Baal. Ministers may have become corrupt; churches may have been infected with unholy leaven; the rich and the learned may have been unanimous in their rejection of everything except the mere superficialities of religion; and yet it will be found that God, who values the blood of His beloved Son too highly to let it remain inoperative, has values the blood of His beloved Son too highly to let it remain inoperative, has raised His altar in individual hearts. In the dwellings of the poor, in solitary places, in the recesses of valleys and mountains, he has written His name upon regenerated minds; and the incense of their adoration, remote from public notice, has gone silently up to heaven.—T. C. Uphans.

What was the secret of such a one's power? What had she done? Absolutely nothing, says Ram's Horn, but radiant smiles, beaming good humor, the tact of divining what every one felt and every one wanted, told that she had got out of self and learned to think of others, so that at one time it showed itself by sweet words, at another by smoothing an invalid's pillow, at another by scothing a sobbing child. None but a loving heart could see them. That was the secret of her heavenly power. Secret of Her Power.

Level Best an Unworthy Aim. Only by getting above our usual level can we make the progress we ought. The man who merely maintains the level to which his life has hitherto risen is, at the best, standing still—and that means falling behind, says the Sunday-School Times. "I did my level best," is not high enough. Our average ought to be considerably higher, and an average is never raised by being merely equalled. Only by beating our average can we raise our average. "Better erage can we raise our average. "Better than my best" is a worthier standard than "my level best."

True Happiness. Happiness increases on the path of life if it is always advancing toward the perfect bliss.—Arkansas Methodist.

Congressman Frank C. Weber is the proud possessor of a cut glass wine glass from which on more than one occasion, so tradition says, Gen. George Washington refreshed himself in the days when he used to stop on his way from Mount Vernon to the North at the home of the late Michael Warner, on the old Washington road. The wine glass is an old fashioned one of comfortable size and weight, and is very much unlike anything in use nowadays. Well authenticated was frequently a guest at the home of Michael Warner, who was a well known man in this section of the country and was acquainted with many prominent men of those days. It is known that Gen. Washington stopped on more than one occasion at the Warner house, as he did at the old Carroll mansion, now in Carroll Park, and partook of meals. The wine glasses were always used at these meals and were retained as mements of these vialis.—Baltimore

SUNDAY SCHOOL THE

INTERNATIONAL LESSON COMMENTS FOR OCTOBER\_9.

Subject: The Widow's Oil Increased, Ti Kings, iv., 1-7-Golden Text, Paulm xxxvii., 3-Memory Verses, 5-7-Com-

mentary on the Day's Lesson. I. A widow in trouble (v. 1). 1. "A ertain woman." Josephus says this coman was the widow of Obadiah, Ahab's certain woman." Josephus says this woman was the widow of Obadiah, Ahab's steward, and that the borrowed money mentioned in the text had been expended on the support of the hundred prophets whom he hid and supported (I Kings 18:5). "Of the wives," etc. It appears from this that the members of the colleges of prophets did not withdraw themselves from common domestic life altogether. "Unto Elisha." Elisha made it his home in Samaria (2 Kings 2:25: 6:32). This appeal shows that he was looked upon as the leader among the prophets. He seems to have made journeys around the country for the putpose of instructing the people. We hear of him in various places. "The creditor." The man here spoken of had evidently been engaged in some transaction for which money had been borrowed and had died before it could be paid off. "To be bondmen." The law of Moses provided (Lev. 25:30-41) that in cases of poverty and inability to pay his debts a man and his children might be sold and remain in bondage until the next year of jubilee. Matthew 18:25 shows that this law was still in force in our Lord's time. This fact, thus incidentally introduced in history of Elisha shows that in his day the law of Moses was the basis of judicial and civil proceedings in the kingdom of Israel. The terrible tyranny of debt may fasten upon those who do their best to avoid it. It is more keenly felt in proportion to the desire to do everything in the fear of the Lord. It keenly felt in proportion to the desire to do everything in the fear of the Lord. It often brings suffering upon the family. Grace cannot keep us from financial re-

Grace cannot keep us from financial reverses.

II. The woman's poverty (v. 2). 2. "What shall I do?" How shall I relieve you? The sons of the prophets were poor and it would signify little to make a collection for her among them. Elisha was also a poor man. "What hast thou?" The Lord always delights to take the little we have and increase it. He pursued this course in feeding the multitudes with a little bread and fish. If she has a little committed to her management, her need must be supplied by His blessing and increasing that little. "Pot of oil." The only thing she had in the house was a pot of oil. "The word rendered 'pot' is from a root meaning 'to anoint' and the clause has been rendered, 'Save the oil with which I shall anoint myself.' The word may be noticed because it indicates the poverty of the widow. It was not the finest oil, such as would be used for cooking food, that has had but the sent the limited of the widow. It was not the finest oil, such as would be used for cooking food, that noticed because it indicates the poverty of the widow. It was not the finest oil, such as would be used for cooking food, that she had, but the more common kind which every Oriental makes use of after a bath." Some think that this pot of oil was what this woman had kept for her burial. See Matt. 26:12. Out of this last pot of oil— the sign of her utmost poverty—Elisha furnished the source of her future comfort and happiness.

and happiness.

III. The prophet's advice (vs. 3, 4). 3 "Borrow-empty vessels." But why did not the Lord supply the vessels as He did the oil? Simply because she had the ability to obtain the vessels. Those who think it cripples their faith to help themselves should remember that the exact opposite is the case. What right have I to expect God to undertake my case when I have should remember that the exact opposite is the case. What right have I to expect God to undertake my case when I have not done what I can to help myself? "Not a few." This method of aid was a test of her faith and an aid to her faith. The assistance was given in a way to benefit her and her sons in character and spiritual 11%.

. "Shut the door." So as not to draw 4. "Shut the door." So as not to draw a crowd of curious speciators round, or make a vain and needless display of the miracle. Some miracles God works in secret for a chosen few. The work was to be done in quiet, without display, and where the moral influences might have their perfect work. It was like praying in secret (Matt. 6:6). It is not in the crowd that God works His wonders in nature and grace; it is in the lonely place, to the solitary individual. The one who would see the grander revelations of God must turn his back on the human multitude. "Pour out." God would supply the oil; from a human standpoint there was nothing much uman standpoint there was nothing much

human standpoint there was nothing much to pour out.

IV. The supply of oil (vs. 5-7), 5. "So she went." The widow might well have been astonished at such a peculiar command; "but as the wife of a prophet who had been a servant of the Lord she had learned whence help could be sought when every other source had failed." In spite of all the objections which might have been appeared to her she hastened to ober the

learned whence help could be sought when every other source had failed." In spite of all the objections which might have been suggested to her she hastened to obey the prophet.

6. "Were full." Out of one small jar was poured out so much oil as by a miraculous multiplication filled all these empty casks. Scare had that pot any bottom, at least the bottom that it had was to be measured by the brims of all those vessels; could they have held more the oil would not have ceased flowing. Even so the bounty of our God gives grace and glory according to the capacity of the receiver. Could we hold more, O God, Thou wouldst give more; if there he any defect, it is in our vessels, not in Thy beneficence. "Not a vessel more." This is a good emblem of the grace of God. While there is an empty, longing heart, there is a continual overflowing fountain of salvation. If the oil ceases to flow it is because there are no empty vessels there—no souls hungering and thirsting for righteousness. The results were according to her faith. Every vessel she borrowed was filled with the miraculous oil. Then the flow stopped. She put her own limit to the amount she received. "The oil stayed." That is, it ceased to flow longer.

7. "Came and told." Feeling that the disposal of the oil should be made according to the direction of Him who had told her what to do, It would seem to her that the unexpected supply could not be regarded as her own property. "Sell—pay thy debt." How calmly the prophet received her. He knew what would happen. And does not this show a wonderful amount of faith and confidence in God on the part of Elisha? If means are given thee to satisfy thy creditor let it be thy first duty to pay him—efore thou carest for thyself. He who can pay his debts and will not takes what does not belong to him, and breaks the eighth commandment. When the Lord gives there is always something left over and above. He never merely takes away distress; He gives a bleasing besides. "Live—of the rest." The oil was all to be sold, and the money th

Tragedy of a Pet Rat. which was very cunning and mischievous. One day, when papa and I were going to town, we stopped at a neigh-

bor's on business. Mr. S. and papa were discussing their business affairs when Mr. S. began laughing and asked papa: "What is that thing." Papa looked around. and there was that rat sitting on the seat beside him, as contented as could be. It had been in papa's pocket. I had to carry it to town and get a box

to bring it home in. I kept the rat in a cage, but it always managed to get out and gnaw the clothing. One day my sister and I were driving, when I felt something in my sleeve. It kept running up and down my sleeve, and frightened me so that I slipped off my jacket, and out jumped the rat and ran under the wheel and was killed instantly. How it got into my jacket and remained there so long without my knowing it is a mystery to this day.-Christian

## CHRISTIAN ENDEAVOR NOTES

OCTOBER NINTH.

"Helping One Another."-Rom. 15:1-7 .- (Honorary Members' Meeting.) Scripture Verses .- Esther 4:13-16; John 15:13; Rom. 16:3.4; Phil. 2:8-8; Heb. 13:12, 13; I. John 3:16-18; 4:11, 20, 21; Matt. 5:42; 7:12; 20:34-36. Lesson Thoughts.

To help one another is an obligation that rests upon every Christian, even if the helping be at the expense of his own pleasure; for even Christ pleased not himself.

Likemindedness is often great helpfulness. When another does what you regard as a good thing, tell him and help him by your expression of

Selections.

If you were tolling up a weary hill, Bearing a load beyond your strength to bear.

Straining each nerve untiringly, and Stumbling and Josing foothold here

and there, And each one passing by would do so much

As give one upward lift and go his way, Would not each slight reiterated touch Of help and kindness ligaten all the

day? Once when Dr. William M. Taylor opened a prayer meeting at his church he said: "Brethren, I am tired, tired out, and I want you to carry on this service and thus rest me." The people responded heartly, and as one and another spoke, they all took oc casion to refer to some word or deed of their pastor that had helped some-body, and the tired look passed from his face, and tears came into his eyes as his church members beloed by showing how he had been helping

There is an old story about a trumpeter who was captured. He pleaded with his enemies that he nad no weapons and had not been fighting. They answered that he had been urging on his troops with his trumpet, and so had done more than many fighting That is true of all cheerful men in the battle for life; they win vic-tories for themselves and others, just

by their good cheer.
When Tennyson wrote Kipling a note of praise, Kipling replied: "When a private in the ranks is praised by the general, he cannot presume to thank him, but he fights better the next day."

## EPWORTH LEAGUE LESSONS

OCTOBER NINTH.

1-7.

Helping One Another-Rom. 15.

Many a sorrow could be borne with comparative ease were it not for the sense of failure in many ins ances when opportunities for help, unness were onered. That great man who wrote so grandly of doing the duty which was nearest" failed to practice his own precepts. When, at last, Carlyle awoke to the realization that he had sacrificed his wife's heal h and happiness in his unintentional absorp tion in his personal ambitions he was heartbroken. For many years after she dropped from his side, as he would pass the spot where he last saw her alive, he would bare his head in all weathers, his features wrong with un-

utterable sorrow.
Indifference is a bitter ingredient in the cup of remorse! It is almost impossible to analyze it. Somehow it was instilled through the years of circumstances which too easily controlled us instead of our mastering them. We may have been tired, or not feeling well as usual, or we want ed to read some fascina ing book. Sc we grew indifferent to the just claims of our friend. That was all. We did not mean to be so. Yes, very true, but that was enough to form bitter crystals in our cup of bereave

ment when death stole away a loved Neglect. The former leads to this, but we think of neglect as more pronounced. Indifference is carelessness without any positive intention of being remiss. But neglect is actual, con-scious failure to meet the demands of loyalty. We recognize it and intend to do better, but go on just the same may until some unplanned-for criss tells us plainly that we have been con-

densing dregs for our cup of regret. Frowns. A frown! What a horri-ble facial disfiguration: And yet who is not guilty of this offense against peace and home harmony! How snarly must be the soul when the face is forced into such repellent expression! And then usually these frowns are not for strangers, not for enemies, but for our nearest and dear-est. What wonder, then, that snarldregs and frown-dregs make our cup of remorse bitter as gall? And we must drink it bowever unpalatable. It is in the very texture of the universe that "as a man soweth, so shall he

Tals is the cup of unselfishness. It is like a spring all the while running over and yet ever full. A mystery it is, yet a perpetual delight. So full of life and so life-giving is that it is impossible for any dregs to gather at the bottom. Hence it is never ter. It blesses the owner and helps all who partake of its over-flowing benefits. Joy like grain increases as it is scattered in fertile soil. The philosophy of helpfulness is the sound est philosophy.

Spanish Women in Suicide Club. The police at Lerida, Spain, have raided what is believed to be a women's suicide club, and have made sev eral arrests. Recently a young lady

named Isabel Rodriguez, belonging to well-to-do family, was found wander ing about the streets at night in a state of great excitement. When ques tioned by a policeman she stated that she had drawn a number at the club which, according to the rules, bound her to commit suicide. She added that at the last moment her courage had failed her. Acting on this information the police watched the premises used as a club house. They found it was attended by well-dressed ladies

Some one stood on one of the bus corners of New York city last week counting automobiles and carriages which passed and found that between 8 a. m. and 4 p. m. 522 automobiles and 2,043 other vehicles went by.

who met ostensibly for social pur-



MY ALL FOR THEE.

Lord, help me bring my all to Thee, Both good and poor and small; Not only my adversity. But my successes—all.

Shall I breathe to Thee a broken sigh, And not to Thee a song: Shail I raise to Thee a feeble cry, And not an anthem strong?

Shall I bring to Thee my grief and pain, My sins and faults and fears? My degradation and my shame, My sorrows and my tears;

And never tell Thee of my joy, My blessings and my hope? h, shall I bring the weeds of life, But offer Thee no fruit?

We sometimes ask Thee, Lord, to come Into a broken heart, Or in a sad, grief stricken home, Where death has hurled his dart.

But when the home is full and blest With plenty and with health, be we ask Thee, then, to be our guest, To share with us our wealth?

Forbid it, Lord, that I should beg Forever from Thy store; Always using all that's sent And always wishing more;

But may I wish Thee have, O Lord,
My gifts as I have Thine;
You gave Thy life for me, dear Lord
Help me to give Thee mine.

Lord, as I bring to Thee my care, Help me my song to raise.

And it I feel the need of prayer.

May I feel the wish to praise.

How the World is Growing Better.

One proof that the world is growing bet-ter is this Christian Endeavor Society of ours, with its more than 3,800,090 mem-bers, in all countries under the sun. What would have been said, even a quarter of a century ago, if one had prophesied that so many young people would band themselves together for Christ and the church, pledg-ing themselves to daily player and Biole-reading, and to constant open testimony for Christ?

reading, and to constant open testimony for Christ?

Another proof that the world is emerging from the darkness is the existence of The Hague Arbitration Tribunal. This great institution, by far the greatest and most Christian product of the nineteenth century, means much more than that the leading nations of the world have agreed to arbitrate such questions as seals and boundaries and church finds and claims for debt. It means that we are coming to see the sinfulness and folly of war, and are rapidly approaching the parliament of man, "the federation of the world."

The progress of missions is a third evidence of human betterment. All corners of the earth are now besiged by the hosts of King Emanuel. The cannibal Firs have become gentle and devout. The midnight kraal is aglow with the light of the world. The stolid Oriental vies with the heroism of Wickliff and Bunyan. Lives by the thousand and money by the million are poured out eagerly in this new crusade, whose knights are found in every home where there is a mite box.

A fourth token of the world's progress is the rapidly growing spirit of union among the denominations, a spirit which

is the rapidly growing spirit of union among the denominations, a spirit which our Christian Endeavor fellowship has done so much to promote. Never before have so many denominations been seeking organic union with other denominations. Never before base Christians been so ear-nest in the desire that the churches shall stand together against the aggressive house

Politics are growing purer: that is a fifth token of the world's betterment. In un-tional and local governments our rulers are coming more and more to recognize the golden rule and the Sermon on the Mount. We are thinking more of the character of candidates and less of their ability merely to draw votes. We are examining measures less by the rushlight of temporary expediency and more by the long searchlight of God's eternal laws. In the sixth place the welfare of the masses is made, more than ever before, the assidious study of the wealthiest, most powerful, wisest and best of men. Mill. are coming more and more to recognize

masses is made, more than ever before, the assidious study of the wealthiest, most powerful, wisest and best of men. Millions are lavished on popular education, on free libraries and art galleries, on public parks, on improved tenements, on sanitation. Cultured men and women are making their homes in the slums, to purify them by personal contact. The principles of temperance have never before been pushed so urgently, and on the whole, so successfully. Man is learning how to be his brother's keeper.

Many more evidences of progress might be named, such as the growth of the Y. M. C. A., the renewed interest in Bible study and the vigor of the Sunday-school. Everywhere the world is manifestly and gloriously on the up grade. And it is all due, not to our poor human wisdom and strength, but solely to the power and love of our Lord Jesus Christ, blessedly working through the lives of His obedient follvers.—Sabbath Reading.

An Injustice to Ourselves

Why should we do ourselves the wrong to live these shabby lives? God meant us to be conformed to the image of His Son; can we grasp the thought? One Son of God coming into the world, hungering and thirsting to do the Father's will, has made the world a different place to live in, what if many sons should be filled with His ful ness here and now? Christ is not the door into a small life. We have not dreamed of what would be accomplished by the church of Jesus Christ if one-hundredth of its members lived up to their privileges. Eve hath not seen nor car heard what God hath prepared for them that grow up in all things unto Him.

'O that I may grow!

What though time cuts his furrows in my face,

What though the face, if the face, if the face, My beart may ever add grace unto grace. Grace with added days still keeping pace. O that I may grow!"

—Pacific Baptist.

Martyrdom of Discipline.

I do not know that martyrdom will prove any harder than that discipline which ren-ders us quick to forgive, which can look upon the success of a rival with loving pleasure, which can maintain a guileless integrity in the minute transactions of life.—George Brown.

Trust and Try.

There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can or cannot effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.—John Williams.

The day is short, the work great, the workman lazy, the wages high, the Master urgeth; up, then, and be doing.—Scottish Reformer.

Here is a very simple little trick, which looks not at all easy and quite as if the performer must be very skill-

ful indeed. Take a silver coin, a quarter or a half dollar, and pick it up by placing the points of two pins one on either side of the coin's edge. You may hold the coin securely in this position if you press firmly with both pins.

Now, blow smartly against the upper edge of the coin and it will fly around and 'around, revolving with great rapidity between the pins.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Dr. Swallow Shows by a Remarkable Grouping of Facts the Part That Intoxicants Play in the Degradation of Labor-Total Cost of Liquor Business.

The following article is an excerpt from an address delivered by Dr. Swallow at National Park, N. J., on Labor Day, September 5, 1964:

tember 5, 1904:

Abstinence from intoxicants, the use of of which as a beverage has never helped one human being, but has ruined millions, for time and eternity, would go far toward adjusting the difference between labor and

We now crave your indulgence while we present a few figures culled from the National Bureau of Statistics, at Washington, showing the part that intoxicants play in the degradation of labor. We think its demonstrates the fact that labor's greatest enemy is the Government sharing and Government traffic.

ememy is the dovernment-sharing and dovernment-protecting liquor traffic.

In the manufacture and sale of liquor, less money is paid for labor in proportion to the cost to the consumer, than in the manufacture and sale of any other com-

modity.

If a laboring man buys \$100 worth of boots and shoes, he buys \$20.71 of labor.

In buying \$100 worth of furniture he buys \$23.77 of labor.

In every \$100 worth of hardware he buys \$24.17 of labor.

In every \$100 worth of clothing he buys \$17.42 of labor.

In every \$100 worth of cotton goods he buys \$16.91 of labor.

In every \$100 worth of men's furnishing goods he buys \$18.34 of labor.

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In every \$100 worth of men's furnishing goods he buys \$18.34 of labor.

In every \$100 worth of worsted goods he buys \$13.55 of labor.

In every \$100 worth of woolen goods he buys \$12.68 of labor.

In every \$100 worth of liquers he buys \$1.23 of labor.

If eight laboring men spend \$800 for furniture, hardware, elothing, cotton, worsted and woolen goods and men's furnishing goods, they contribute \$147.43 to labor, and at the same time they bring valuable supplies to their families, they stimulate business and add to the demand for labor.

for labor.

If the \$800 is spent in the saloon only \$9.84 goes for labor, the families are made wretched, and the men themselves are made worse physically, financially and morally, their jobs are imperiled and they have wasted their money. Liquor is labor's worst enemy.

We quote from Rev. James H. Mohorter, of Massachusetts the fellows.

We quote from Rev. James H. Mohorter, of Massachusetts, the following paragraph:
For every 81 we receive from the liquor business we lose \$16.50. This is the kind of economy for which the license parties stand. The loss from the saloon business is about as follows: Loss from drunkenness is estimated at 50 per cent, of the cost of liquor; loss to soher men, 5 per cent,; loss in nauperism. I per cent, loss cont.; loss in nauperism. cost of induct; loss to some men, a percent; loss in pauperism, I per cent; loss in insanity and disability, 2.5 per cent, in sickness, 14 per cent; labor of liquo makers, 40 per cent; total, 145.5 per cent. Thus the indirect cost foots up about 145, per cent, of the direct cost. The direct ost in 1900 was \$1,172,493,000. This cost in 1990 was \$1,172,493,000. This gives as the actual cost of the Nation's liquor business for 1900 the enormous sum of \$2,894,938,000. The revenue from the traffic for the same year amounted to \$700,000,000, or just \$1 out of every \$16.50 cents of the cost. If this is not business stupidity, will not some one tell us what is? In 1990 the city of Boston received \$1,000,000 from the light of the cost of the cost of the cost of the city of Boston received \$1,000,000 from the city of Roston received \$1,000,000 from the liquor husiness, but it paid \$22,000,000 to maintain courts, police, hospitals and to sustain its paupers. Why do we practice such financial folly? In our attempts to remedy the saloon ill by the license we get the worst of the bargain.

In a government where the people rule, a majority of them have a right to dissolve the partnership services.

the partnership existing between the Gov-ernment—that is, themselves—and the liquor traffic. They have a right further, to prohibit the manufacture, sale, impor-tation and exportation of all intexicants for beverage purposes.

John Bull sober is the defense of London Tid-Bits. It admits that John is no total abstainer, but it avers that he is not the champion gazzier of the world. He drinks an average of 500 glasses of heer a vear, but your Belgian drinks 710. For every glass of wine he drinks, the Frenchman drinks fifty-six, and for every gallen of spirits that John takes the Dane takes seven. This is encouraging. It shows progress in sobriety since Shakespeare's time. In "Othollo" we have this:

"Cassio—Fare God an excellent song!
"Iago—I learned it in England, where, indeed, they are most potent in potting: Your Dane: Your German and your swagbellied Hollander (Belgian) are nothing to your English.

oemed Hollander (Belgian) are nothing to your English.

"Cassion—Is your Englishman so expert in his drinking?

"Isgo—Why, he drinks you, with facil-ity, your Dane dead drunk; he sweats not to overthrow your Almain; he gives your Hollander a vomit, ore the next pottle can be filled."

This is good evidence, and had Tid Bits used German instead of Frenchman in its comparison, the parallel would have been exact. As it is, it would seem that since lago beguiled poor Cassio and made him lose his reputation, the Englishman has become less potent in potting. It is well for him if it be so; for the measure of drinking is no lead gauge of a nation's progress. It is well known that the decadence of France is intimately connected with the use of alcohol. Whether as a cause or effect, the increase of the consumption of alcohol in France goes with the decline of physique and the dwinding of stationary population. Improvement in manners and increase in population and the attainment of a higher standard of living keep pace with decrease in the use of alcohol.

How it may be in England we do not

living keep pace with decrease in the use of alcohol.

How it may be in England we do not know, but in this country the cause of temperance or total abstinence has come on as a matter of business. Large corporations especially, where rules have to be somewhat sweeping and obedience rigorous, simply decree temperance of the most temperate kind on the part of their employes; the kind that is so closely akin to total abstinence as to figure the same in the result. It is not a moral question, and (without wanting to discuss the question) it may be said that this is the right way to get at it. By saying it is not a moral question we mean that these prohibitions of drinking by the general business ground, as if to say: "You may drink water or wine for your dinner, but it is at your own risk; sobriety is the rule of business." It is thus that the world is progressing along the better ways and that men are becoming better, if on no higher ground than that "honesty is the best policy;" in other words, because it pays.—Indianapolis News.

From guzzling beer keep thyself clear, Beer is never so flat as those who drink

Strong support is being given to a move-ment to close all the saloons in Ireland on St. Patrick's Day.

Habitual drunkards, after conviction in Montreal, Canada, are now given the op-portunity of paying a fine, imprisonment or taking a cure. Since the English Government intro-duced the iniquitous license bill, which is practically the brewers' endowment bill, it has received some stinging defeats in con-tested elections.

tested elections.

In a recent important division in the British House of Commons on the Science hill, in which the Government had a majority of thirty-eight, no fewer than fifty who voted with the Government were personally interested in the liquor trade.

The American Friend says of the situation in Great Britain: "The real trouble in England appears to be that the friends of the liquor business are not afraid of temperance forces. We are in danger of having the same thing happen here."

The great breweries of Rochester, N. Y., have prohibited beer drinking during working hours. The bosses say the workingmen have averaged about ten barrels of beer each per year, and have become "disobedient, careless, indifferent and incompetent."

CONTRACTOR HOUSEHOLD . . . \* \* \* \* MATTERS \$\*

Ready-Made Labels. The gummed flaps of unused envelopes furnish handy strips to mark

When putting parasols away they should be left unrolled, and, in order to prevent the silk from cutting, a loose roll of tissue paper should be placed between each fold.

Care of Rugs.

fo keep rugs from turning over, make at each corner a sort of patch pocket of good stout drilling at the under side. Into this slip a lead weight. This can be easily removed when the rug is to be cleaned. In case of extra large sizes one or more pockets may be put in between.

Making Up Muslin.

When making up muslin or any thin material, it is a good plan to stitch down each seam a piece of narrow tape of the same color. This keeps them quite firm, and also prevents them from stretching when washed, and does away with the uneven appearance which is often the result

Lamp Hints.
To keep lights bright soak lamp wicks in vinegar before using them in lamp. Wash smoke-stained chimneys in warm water and soap, and rub, while wet, with vinegar or dry sait. They can also be cleaned, as may be globes or gas fixtures, in warm water and soda, and then in warm water and ammonla.

A Use For an Old Stair Carpet. An old stair carpet can be turned to good account as follows: First shake it well and cut away the bad parts, and with the best of it make pads for doubling short lengths and tacking them at the edge of each step, where the tread comes, before laying the new carpet. This will make a new carpet wear twice as long, and also make 10 very soft to walk upon.

To Test the Purity of Milk. A German paper gives a test for watered milk which is simplicity it self. A well polished knitting needle is dipped into a deep vessel of milk and immediately withdrawn in an upright position. If the sample is pure some of the fluid will hang to the needle, but if water has been added to the milk, even in small proportion, the fluid will not adhere to the needle.

Beeswax and turpentine polish for linoleum is hard to beat as far as itt appearance is concerned, but it has one defect. It causes slipperiness, which may be very dangerous to children and old people. A polish which has no such objection is made of equal parts of linseed oll and vinegar. Apply a little to a flannel cloth, rub it well on the lino-

leum and polish with a clean, dry cloth, Iron Waxer. The fron waxer means no more burnt fingers from too filmsy a handle on the cake of ironing wax. No more spontageneous combustion when the wax melts on the hot iron. It has a substantial handle, safeguarded by a steel blade, so that it is impossible for the fingers to slip down upon the fron. The blade serves also as a scraper and cleaner. The stick of wax which is inserted in the hollow handle is protected from the point of contact. The wax is actuated by a spring and is forced outward as

Household Heips. The oftener soup is steamed the clearer it becomes.

the exposed end melts away. The wax

is a scientific preparation, free from

Make your ironholder of asbestos To clean tinware, first wash the tin thoroughly with hot soapsuds, wipe if thoroughly dry and then scour with

flour and well crumpled newspaper. Save all fruit stones during the stay at the summer cottage, drying them thoroughly and during cool or rainy days put a handful on the fire occasionally for the bright flame and pleas-

ant odor they will give. If a bruise is immediately bathed in hot water there will be no discoloration and little swelling. If the bruise is serious a flannel cloth wrung from hot olive oil or lard will be helpful till



Red Currant Syrup-Ingredients: One pound of sugar made into syrup of thirty-two degrees strength (tried with the saccharometer, or syrup gauge), three gills of red currant juice strained through a hair sieve. Mix these ingredients cold, fill the bottles, cork and tie down, six minutes' gentle ebullition. the bottles to be put on in cold water; when cold, dip the nozzles of the botties in bottle wax and stack them in the usual manner in bins in a cold cel-

Rice Meringue-This is a dish that may be varied in several ways. Cook one-quarter of a pound of rice in new milk till it swells, then flavor nicely with vanilla, and stir in the yolks of two eggs. Line a pie dish with this mixture, and then place a layer of stewed fruit on it; whisk the whites of the eggs to a froth to make a meringue on the top. Bake in the oven till colored. Instead of using fruit or jam the juice of a lemon may be stirred into

the rice, with sugar to taste. the rice, with sugar to taste.

Johnny Cakes — One cup of Indian meal, a pinch of sait, butter the size of a wainut; pour over this enough belling water to make a stiff batter, after being well stirred. Set for three or four minutes in a dish of boiling water; then thin with sweet milk until the batter drops easily from the spoon-Put on a hot, buttered griddle in spoonfuls, and when brown turn them over and brown the other side. This will make six good sized cakes. Water may be used in place of the milk, but the cakes will not brown so ulcely in their case.

jelly, jam, etc., plainly.