Scholarly Discourse By Rev. Howard Melish.

Brooklyn, N. Y .- When St. Luke's Church celebrated this year the fesard Melish, of the Church of the Holy Trinity, preached an instructive ser men. Mr. Melish's subject was "Phomon. Mr. Melish's subject was "The Gospel of Love," and the text, St. John XV:12: "This is My command-ment, That ye love one another, as I have loved you." Mr. Melish said:

What impressed the world, when

Christianity was first preached, was Christian love. The world had known WHS patriotism, family affection, clan loy sity. But interest in and sacrifices for men outside your family clau. country, were new. The outpouring of money to relieve the distress of Galveston, Martinique, Armenia, is indierhood to-day. Think of the effect on a world which had never experienced such deeds of the sacrifices Christian people of Macedonia and Achaia made fe send help to the "poor saints of Jerusalem," at a time, too, when for years the Jew was the most detested of all Mediterraneers all Mediterranean peoples. heathen poet Lucian, in his comments on the new religion was especially struck by this, "Their original law giver." he wrote, "had taught them that they were all brethern, one an-other. " " They become incredibly alert when disaster occurs that affects their common interests. such occasions no expense is grudged. And one of the ablest of the early Christian apologists, Tertuilian, observes: "It is our care for the helpless, our practice of loving kindness, that brands us in the eyes of many of our opponents.

Professor Harnack has a most interesting chapter on the gospel of love and charity in his new book, "The Expansion of Christianity." He shows that during all those years of expansion the Christian people were busy with the support of widows and orthe sick, the infirm, and the disabled, the care of prisoners and people languishing in the mines, the care of poor people needing burial, the care of slaves, of those visited by great calamities, of brethren on journey, and of churches in poverty any peril. The churches also furnished work and insisted on work. It was such love that called forth from the heathen world the exclamation of surprise and deep interest, "Behold bow these Christians love one another.'

The Christian church, as at present organized, no longer impresses the world in this way. Once the church maintained the hospitals and asylums: to-day the State is the great charitable agency, as it is the great educator. Compared with Brooklyn's public schools and charities our Church Charity Foundation and schools at Garden City are mere playthings. The labor unions, not the churches, support their to ethren who are thrown out of work. only do they contribute heavily to their fellows during strikes, but by means of sick benefits and death payments they maintain their members sickness, give them decent burint and care for the widows and or-The Roman Catholic church still maintains parochial schools, so-delities, asylums, hospitals in a great and useful way, because it has the support of men bers and concentrates esources. The Protestant church outnumbers the Catholic church, is divided into eight principai camps. Each is too weak to make much of an impress upon the world, and, so far, they have not learned how to unite in a common service. Members of Protestant churches are leaders in every educational and char-liable cause, but they count there as individuals and only in the most indirect way as church people. The Young Men's and Young Women's Christian Associations are the only great union movements in which the part. But have those impressed the community as an expression of the love of the Christian church? It is some workers in the Young Men's Christian Association. and of many clergymen, that the asso cintion has become another church. It does a splendid work for young men. and every cent given to it is well spent, but it does not make the Christian church stronger except as all phi-lanthropic work outside the church plaws the field and makes it ready for the sowing. Since it was started there are no more young men in the churches than before. On the contrary, from every church, Protestant and Catholic, comes the common cry that the men are leaving the churches for the associations, for lodges, for the for the labor unions. The churches, among the working classes and the so called upper classes, are attended and supported largely by women. With the extension of the trade union movement among working women, and clubs among other women, the future alone can tell what the falling off here may There are now over a million prople in New York City alone outside the churches, while Protestantism has in the last year actually shrunk in num-It is easy to see why thousands should be out. All grafters, all dis-honest insurance officials, all gamblers, "all lovers of pleasure, more than lovers of God," all indifferent people, and a bundred clacses more, naturally stay away from a place where every word and look and sign disturbs science if it is not dead, and bids men live for others. I wish all these were in the church as I wish all the sick were in the hospitals and the ship-wrocked safe on land. But when we have subtracted from one million the thousands who can have nothing in common with the Christian chi there remain the many thousands who may and ought to be within the church They are outside the church, but they

are interested in the Christian religion I have been decoly impressed this summer with the desire and engerness of men to hear the Gospel. When two pavy yard, will stand in the sun at noon during the hottest days of July to hear a man speak about the joy and peace and strength of a religious faith, when you can speak on the corner to as many men as can hear you above the roar of the streets, when a vascrowd, mostly men, will attentively listen to religion for nearly an hour sands at Coney Island there is proof that religion is not dead. Thristian religion is not dead, but mer are not going to the churches for it. Put it in books, and men will read it; preach it in theatres, and a crowd will dock in; practice it in a social set-dement, a labor union, a hospital, asy-tures, and waiting lists are needed. What is the matter with the Chris-

world as it once did? Labor lead ers will tell you that it is a class affair and belongs to the employers. Social-ists answer that it is the bulwark of the modern capitalistic organization of

SUNDAY SERMON Scientific men reply that it has no love of truth for truth's sake. While the great mass of men outside will tell you that they are not interested. This hour and a half each week of hymns and prayer and sermon does not seem to them to be a vital thing. To hear some speaker who can touch the heart or ***************** head they will con.; but not for the church as church.

If the church is a class organization its love is not Christian, for Christ's love knows no distinctions. If the church, as socialists claim, is merely poulticing wooden legs in its charity, then it has no love of fundamental Christian brotherhood. If the love of truth is wanting its love of God is a sham. What the church needs, if there is much or little in this criticism, is not multiplication of its philanthropies, nor concentration of them into a few that would compete with the state and stamp their character more firmly on the world, but a filling of the church itself, of you and me who do spend this hour here on Sunday and have as-sumed membership in the church with

the love of Christ.

Let me try to tell you what that love is. A man once went to Christ with the question, who is my neighbor? But the Master gave no answer. He was not interested in knowing or showing who our neighbors are. What He showed that man was how he might become a neighbor. He told that man the story of the good Samaritan and said to him and to us "Go thou and do likewise. Do not stand there asking who is thy neighbors. Be on the lookout for some one to whom thou canst show mercy and goodness and so become a neighbor You can put no man outside the field of your mercy. Even though a man may hate you, and be your enemy, Jesus says the great duty for you is to seek him and do him good. If he rejects you and will have none of your mercy and goodness, your efforts should not end. You can at least pray for those who despitefully use you and persecute you.

A member of a certain parish once told me that while he wanted the church to reach the poor, he did not want the poor to attend the same service that he attended or git in the same service that he attended or sit in the same seat because they were too odor iferous. I suppose this person stand in his modern temple and exclaims: "God, I thank Thee that I am not as other men are-unlaundered and unwashed, even as that poor man yonder bathe every morning, I wear two collars a day and use patent prepara tions for my teeth and face." cleanliness is as near godliness as the Pharisee in the Master's story of the publican was near the kingdom Suppose that man is unwashed and his presence is disagreeable, the you to consider is not what he is, but how you may become neigh bors to him. Introduce yourself, Be-come his friend. Show him the example of cleanliness and godliness, and the time will come when you can make him clean and Godlike.

On the night before He died He laid aside His robes and washed the apos tles' feet, to show men that the great est is he who serves the most, and that no service, however menial, is too low for even divinity. Whom do you and I love to honor? The man who serves or the man who rules? do we imitate? Those who in business and lead those who serve? Until the men and women in our churches Christ as He who serverh, not singing hymns and saying creeds. giving and doing likewise, the church may give money generously and ploy costly choirs and pulpit orabut it will not impress the world. costly choirs and pulpit orators,

And then for those without there must be goodness of heart. That the Christian church is undergoing the severest fire of criticism since early days is manifest to anyone who reads. Much of the criticism is just but much of it is unfair and one Some requires that the church sided. should listen patiently and acknowledge what is just, and to those who hate her should she return good Protestant churches have taken active evil, blessing for cursing, beneficence and intercession for persecution. No heart that is susceptible to the divine can long withstand the love that seek eth not her own.

A picture has been on exhibition England and has strongly appealed to the imagination of men. It is entitled, "Is it nothing to you, all ye that pass by?" Christ stands on a ped estal before St. Paul's, as he stood before Pilate's palace, with hands tied over head crowned with thorns. While the crowd that passes by, absorbed in its work or pleasure, is you, workingman, lawyer, doctor, men of affairs, you women of society, working women and boys, and I, priest of His church with never a glance to Him who died loved, or to the poor cause He mother and her child who have taken refuge from us at His feet. While the motto on the pedestal before His cathedral, His people, His city is, to the unknown God. Oh, men and women, is that pi ure true of you?

Goodness and Mercy Follow Us.

Some people can see providence in their past lives, and hope for them is their future lives, but never trust en-tirely in their being there in the pres-Yet God is as truly working out His plans for His children in each hour to-day as at any time in their lives. Goodness and mercy follow us all the days of our lives if they follow us at The present trial, the present dudgery, are put there to work out good for us, and more than good-grace and glory, too.-J. R. Miller.

Value of Surrender.

Only in proportion as our own will is surrendered, are we able to discern the splendors of God's will .- Presbyterian,

Odd Places to Hide Liquor. The sanitarium was for women only -women dipsomaniacs. A luxurious

place, the rate was \$125 a week.

"This," said the superintendent, "is our museum. Odd, grotesque, ch?" The museum was a collection of in struments for secret drinking that had en taken from female dipsomaniacs. Here was a carriage clock with a false back that would hold a half-plat

of whisky. Here was a muff with a round flash of India rubber in its hollow inside. A mouthpiece, like that on a baby's bot-

On the sands near M ske-by-the-Sea, Yorkshire, England, a large crab was seen running along the beach with a sparrow in his claws. The crab had caught the bird by its legs and so much was it struggling to get free that once it lifted the crab several

inches off the ground. The crab

eventually let the bird go and ran

away.

The Larm

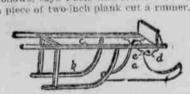
somace is considered sufficient for a Review, ow one day, as an addition to the usual ration, and they relish it very highly. The sile also affords a method . of saving apple pomace which otherwise would be wasted.

First Class Milk.

The man who produces a really first class milk should have a better price for it when sold, and here is where rules and requirements, as well as a salesman. A neat, clean wagon, well painted and well washed, as an adverlising investment, is; I think, a paying have a pleasant smile and dress according to the class of trade he is catering product so delicate and easily spoiled who says that anything is good enough, and distributes a milk that is liable o cause sickness and death to little ones that are obliged to take what is

given them.-Weekly Witness. A Winter Wheelbarrow A very convenient and useful wheelarrow sted may be constructed as

follows, says Farm and Home: From



THE WINTER WHEELBARROW

Then make two rear runners, b, of race iron or wooden wagon felloes Frame these together and attach to ront runner by the bed pieces, c, which ire two and one-half inches wide, one neh thick, three and one-half feet long. Put in the rocking pin, e, as long as the width of the bed. Attach it to the bed pieces, c, by a piece of hard wood. d. This should fit tightly through the upright part of the runner, a.

"Pig Pointers."

Don't keep breeding stock overfat. Give the pigs a creep where they in get feed apart from the sows. Pumpkins are an ideal regulator and will beat many "crack" stock foods. Don't walk among dead and diseased swine and then let your own snuff you:

germ laden boots and clothing. A pedigree is of small value when

attached to a scrub. Provide plenty of shade and pure drinking water in hot weather, but let the pigs have sunshine if they wish it. Scours in little pigs seldom occur where the sow is properly fed and roused; heating food and filthy quarers are the cause. Growing stock and breeding stock

require plenty of exercise, causing strength and good appetite. The man who gives his swine the manure pile as their ration is hatching

as trouble in the way of cholera. Rheumatism is generally caused by damp sleeping quarters. Provide a dry, clean bed always. There is also danger in the sour swill barrel .-Tribune Farmer.

"Must Be Vigorous."

Wherever I have been among the to be a failure to appreciate the difference between fowls of fine constitution and those of a little less than average vigor. No doubt this is because th conditions in general assume a fairly good average constitution. The fact that birds running at large are not like ly to be so closely observed as those in confinement also plays a part. One who raises fancy stock so

learns to rate a good constitution higher than any other one feature, except in the case of time exhibition birds. If he wants to buy a bird for a breede one of his requirements particularly noted is sure to be, "Must be vigorous." Sometimes it will read, "Must be exceptionally vigorous;" and at this time of the year, when the culling of the flocks practically decides the amount of success that is to follow the next season's operations, it is well for every one who handles domestic fowls either for utility only or as extra fauc stock, to learn not only to distinguish between the bird of fine constitution and the one with a weak hold on life but also to harden his heart against giving the latter "the benefit of the doubt."-C. S. Valentine, in Tribune

Keep the Onion Field Clean, I can bear witness that it is necessary to keep the onion field clean if a good crop is to be expected. Onlons do not cover the ground as completely with their tops as do some other plants and it is therefore necessary that more work be done with hoe and cultivator. The corn crop, the potato crop, the bean crop, all shade the ground with their tops and help to keep down weeds, but we have very little help of that kind from the onlor

I remember the field of a neighbor f mine that I used to see every day during one summer. He got behind with his work and paid more attention to his corn than he did to his onion field, which covered several acres. The weeds came up thickly, and it was not many weeks before their roots formed almost a complete mat in the soil and checked the growth of the onions. When the man got around to cultivating that field be declared that it was useless to attempt to get the weeds down, as they were thriftler than the onions. The onions had been dwarfed, and the work of cleaning out the weeds would not be paid for by the onion crop now already stunted and cut short, in spite of anything that could be done.

It will not pay to put on ewra help for a few days if the onions need to be cultivated, especially when the weathor is wet and the plants and weeds are proved that natives in the postal sergrowing rapidly. After the growing vice took them, cut out the bottoms, inreely over it is not a mutter of great moment, or not so great as worn as clothing.

Apple pomace, placed in a slie like few weeks no time should be lost in corn enslinge, is said to be easily kept attacking the weeds in the onion fields good condition, and may be fed and the smaller they are at the time to cattle in connection with other foods of being disturbed the better for the to advantage. Ten pounds of the apple crop.-John Axminster, in Farmers'

> Feeding Lambs. W. B. W., Scott's Bluff County, Neb., wishes to know how we fed the lambs

this year on Woodland Farm, how much corn, hay and silage, and what

gain they made. We do not know. A few years ago we kept quite an accurate account of what the lambs ate, for then it was he needs to be up to date in business essential that we should, for we were treading on uncertain ground. Of late we have not kept so accurate an account of things. Here, roughly, is what we have done. The lambs were proposition. The driver should always | bought in November on the Chicago market. There were two lots; one weighed forty-seven and a half and I have great respect and admira- the other fifty-four pounds on the avfor the man who does not know erage. We put them on feed as usual now, but is trying to learn and im in the sheds, giving alfalfa hay alone prove, especially in the handling of a for some days, then alfalfa hav with a little corn silage added. The corn as milk, but I have no use for the man silage was made from well ripened corn, so that it had on it a good deal of grain and was not much acid. The corn silage and alfalfa hay formed the main ration until about Christmas, when they were carefully introduced to ear corn. We never shell corn for lambs, but break the cars into short

lengths right at first. About January 1 the 1000 lambs were cating 1900 pounds of alfalfa bay per day with 2800 pounds of silage. They were gettlag hardly any other grain at that time, but later it was slowly increased in amount. We fed the 1000 lambs nearly all the silage that two silos held, the silos being sixteen by thirty-two feet and filled twice-that is, allowed to settle, then filled again-perhaps 200 tons of it. They consumed much less corn than any lambs we had ever before. They gained well and the death loss was light. We sheared them early in April and shipped them May 12, when they weighed clipped eighty-eight and one-half pounds. We seemed never to be able to make them double in weight of late years. They all ran in two lots.

We like silage, made as we make it. of ordinary corn that matures in our country and allowed to ripen well before being cut. These lambs made us fair profit, though we sold them for 81 per hunaredweight less than we were offered a month earlier.-Joseph E. Wing, in the Breeders' Gazette.

Solling Dairy Cows.

Soiling is that system of feeding eattle in which the animals are deprived of pasturage and kept in small inclosures, food of every kind being brought to them. It especially applies to the system of cutting and bringing to cattle roughage in a green state. The process began in Europe, and had a very natural development. First the cattle were tethered and allowed to pasture within a certain circle indicated by the rope that held them. As they devoured the green herbage growing within this circle, the herdsman cut and brought to them grass and other food plants from fields in which the cattle would not be allowed to go. The Europeans early conceived the idea that on the recently tilled soils producing grass, and a heavy growth of it, the tramping of the cattle would compact the soil and make it unproductive by causing the soil particles to pack so closel; together that no air could be admitted. The land had by that time become so valuable and the holdfarms of different States there seems ings of the farmers so small that they not afford to lose the use of a single foot of it. The European herdsman in the best tilled portions of Europ learned from experience that he could raise more grass on a piece of land by keeping it in meadow than by allowing it to be used as pasture. This was in part due to the fact that he would not cut his grass until it was at a height where it would produce the hest weight per acre. The roots of such grass struck deeply and drew nourishment from a thicker layer of soil than the pasture grasses that were kept fed close to the ground. It will thus be seen that the solling system has developed as a natural result of the increased value of land.

The practice is old in Europe, but it new in the United States, especially in the West. Only on our most in tensively cultivated farms is it being used to-day. Generally it is introduced for the purpose of relieving the pas ture land from useless pasturage and adding to the amount of land than can be tilled. In some cases it is employed because the pastures are too far from the barns to make pasturing advisable. noticed that this was the case at Biltmore, N. C., where Mr. Vanderbill has a herd of 100 Jerseys. At the time of my visit the pastures were lo cated so far from the barns that It was not advisable to use them. Therefore, green grass was daily fed to the cows in their stalls. Solling is a profitable operation if it is properly conducted. It is very easy, however, to make a great mistake in the feeding of cattle being soiled. This mistake is in sup posing that constaiks can take the place of ordinary pasture grass. The cow, if left to herself on the pasture. will generally find all the protein food she needs, because many of our pas ture grasses, especially Kentucky blue grass and Canadian blue grass, are rich in protein; and these kinds in preference to cornstalks. Cornstalks are, however, a very good part of the green ration, provided they are not the whole of it. The most desirable feeds for cattle being so handled are cornstalks, grass, clover, alfalfa, and, to some extent, roots, including beets, carrots and turnips. will continue to increase with the advance in the price of land. It is only one phase of intensive farming. - M. +7 Thurston, in Tribune Farmer

Stole Mail Bugs.

The Belgian Government discovered me time ago, that the leather bags used for the mails in the Congo Fres State were often stolen. Inwestigations and gave them to their wives to be



One of the machines exhibited at the dairy show recently held in Lon don was a neat contrivance by which butter could be made out of fresh mills in sixty seconds at the tea table,

A 22,000-pound blast of dynamite was exploded at the Cherokee mine, near Chico, Cal., and blew down a rocky precipice 400 feet high. was done to expose pay dirt behind the rock.

Traveling kitchens, which have long been in use in the Russian Army and which did much to increase the comfort of the soldiers during the long buttles of the recent war, are now be ing tried in the French maneuvres with a view to their introduction into the French Army.

Attention has once more been called to the geological indications that digmond drifts may exist in the northern part of Canada. This idea, to which Dr. Ami, of the Canadian Geological Survey referred in a recent lecture is based upon the known discovery of eight diamonds in the glacial deposits of Wisconsia, Illinois and Michigan The glacial drift in which the diamonds were found is believed to have been earried cown from Canadian ter ritory in the lee age.

If electric rhenomena are different from gravitative or thermal or lumin ous phenomens it does not follow that electricity is miraculous or that it is a substance. We know pretty thoroughly what to expect from it, for it is as quantitatively related to mechanica and thermal and luminous phenomena as they are to each other; so if they are conditions of matter, the presump tion would be strongly in favor of electricity being a condition or property o matter, and the question. electricity?" would then be answered in a way by saying so, but such an answer would not be the answer appar ently expected to the question.

A LIVING OR A LIFE The Difference Between Making and Just Reing.

There's a mighty big difference between making a living and making a Almost any one can make a living

Not every one can make a life. In making a living one may or may not have to work hard. In making a life-building character-one must do the hardest kind of work.

Some men have their living made for them. But their lives cannot be made for them.

He whose living is made for him by another usually makes a poor business at making a life. He is not used to working at anything.

The canocist must paddle lard go ing up stream. He can drift down stream.

So it is easy to drift along making a living and falling to make a life. It is easy to lie and to deceive. It is easy to go with the current. It is easy to give way to temptation. moral fibre to tell the truth and to

turn down temptation. Take lying, for instance. A man can make himself believe that a lie can be told with good intentions, that there is such a thing as a "lie of necessity." Once a man admits that to himself he is subtly. poisonously deceived. The belief gets into practice. And the practice is a boomerang. It reacts on the man's life. It weakens his character. Somebody has said that even God cannot afford to lie in order that good may come And what God Almighty cannot do

man had better not try. A man deserves no credit for making a living. He deserves great credit for making a life.

The only thing on earth any man has a right to be proud of is his charactor, It represents something, It stands for striving, deprivation, clenched teeth, will power-the labor of Hercules,-Milwaukee Journal.

Some years ago one B-, of Keakuk

County. Iowa, made a wagon trip through adjacent Southern States. On his return he recounted to his friends his impressions of his journey. "Now, for instance," said he, "I went

to a farmer to ask him the way to the nearest town. It was about 11.30 a. m., and I wanted to push on; but these here Southern fellows is so hospitable he would not let me. He says, ! 'Light, stranger, an' come to dinner.' So I 'llt.' "They had a great big dish of fried potatoes in the middle of the table The host pushed the dish towards me an' says, 'Have some, stranger,'

took a spoonful an' pushed 'em back. He pushed 'em over again an' says. 'Have some more, stranger.' I took another spoonful an' pushed 'em back. He says, 'Take a whole lot, stranger. So I took another spoonful an' pushed 'em back. Then he pushed 'em over again, an' says, 'Take nearly all of 'em, stranger.' '-Harper's Weekly. Tight Clothes the Fashian.

"Slimness is the effect that our new fall and winter fashions aim at," said the tailor. "Tight clothes for women and tight clothes for men prevnil. woman in a sack-like suit, a man in bags-when you see such persons se sure that they are beckers, pikers, sends.

"Women must now go well-corseted of grasses should be cut and fed and their bodices must fit like a good wall-paper. Men must hold themselves erect, with the stomach in, and their single-brensted coats must stick to them ilke a plaster, buttoning only at one button, the second, and showing a high-cut waistcoat of flaunch.

"Women's skirts must be plain, with long, revere lines. Men's trousers must be tight enough almost to cause the revival of the old joke about melting and pouring the owner in."-New York

His Duty Done. A British ormy officer in India was

awaxened one morning by feeling the native servant of a brother officer pull ing at his foot, "Sahib," whisp the man, "sahib, what am I to do! My master told me to wake him at haff-past sts, but he did not go to bed till seven."

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 3.

Our One Excuse,-Rom. 14, 1-12, Our lesson is taken from Paul's argument as to the treatment by the He speaks here of certain weak mem-bers of his day. One class were peculiar as to their diet; they were vege tarians. The other class had trouble about the Sabbath; they were over-sabbatarian. They had morbid consciences. But Paul exhorted that they be received kindly; not to a critical censorship. Paul impressively dissuades both parties from judging each other by the fact that they were both amendable to God only. Out lesson is entitled "Our One Excuse The theme seems to be from the Scrip-ture we have, "Personal Conscience the Only Guide," We cannot do or fall to do simply because others do or do not. We must "be fully persuaded in our own mind." We are not to be indifferent to what others think, for "none of as liveth unto himself. We are to recognize the duty of selfdenial for others; yet at the same time "our one excuse" at judgment will be that we did that which our own conscience led us to see we should

The one excuse we can offer at judgment is that which Paul offers in one of his testimonies: "I have lived in of his testimonies: "I have li-all good conscience to this day." are not to set up our peculiar notions about minor matters as a guide for others; nor are we to excuse our-selves, on the other hand, from duty because others do not see that particular thing as a duly. We are to follow our own conscience as a guide in life. Men say, "What am I to be-lieve amid all the difference in doctrinal teaching and belief?" "What am I to do amid all the differences of conception about duty?" The answer plain from our lesson this week Be fully persuaded in your own mind. To yourself you stand or fall before Do not despise the painstaking devotion of another, nor let another' judgment move you from the full per formance of your known duty. your own conscience be the standard. The only excuse for the neglect of any prescribed form of duty is that it does ot seem to us to be enjoined by the Word of God. The service of Christ is a "reasonable" service. Any ques-tion of meats and drink, of days and feasts, of fastings and self-denials, of methods and habits of Christian liv ing must be settled by an appeal to the individual conscience. This is the standard of duty. The excuses which others make for the neglect of what to us is a plain duty will not

CHRISTIAN ENDEAVOR NOTES

DECEMBER THIRD.

Topic-Our One Excuse.-Rom. 14:

1-12, (Consecration Meeting.) If our pledge were taken in our own strength, it would not be worth tak-ing; but "God is able to make us

stand. Our pledge is given not to the so-clery but to the Lord. If we keep it, we break it "unto the Lord." No one can judge how hard an Endeavorer is trying to keep the pledge though he may seem not to be keep-

judge an Endeavorer's pledge-keep-What the lookout committee should do is remind the Endeavorers of the account they must each give to God,

ing it at all; and so no one should

and so quicken their consciences. Suggestions,

Our pledge is just a promise to try to do Christ's will, in general, and in several particulars. We should be as the wall." Noble persistence in a good purpose. The momentary withdraws. We

"Evense" is not a good word. are "excused" from doing what we not want to do; we are "prevented" from doing what we want to do.

You are not in the right attitude about any work for Christ until you want to do it, and seek ways of doing it rather than ways of avoiding it. Duties never conflict. Christ wants is to do only one thing at a time. Success in life consists in discovering that one thing, and doing it.

Illustrations.

If a man has agreed to meet you and give you a thousand dollars, you seek no excuse to avoid that meeting, and you are grieved if you are prevented We are enriched from going. nore than that by every meeting with Christ in the prayer meeting.

Quotations.

The only correct actions are those which require no explanation and no apology.-Auerbach.

Be honest in copper, and in gold thy honesty will be sure.-Joseph Parker One of the sublimest things in the world is plain truth.—Bulwer Lytton, Our good-literature committees are gathering up the fragments, that nothing may be lost. It is always a sin to destroy good reading-matter while there are so many that are hun gry for it and unable to get it. lumber camps, the prisons, the poorhouses, in railroad stations, city parks, on the frontiers-there are many places where good readingmatter would be a priceless boon

It should always be sent freight pre-The good-literature committee should gather it from all the bomes of

Something Every Day. Every day a little knowledge-one

fact in a day. How small is one fact-

only one. Ten years pass by. Three

thousand, six hundred and fifty facts are not a small thing. Every day a little self-dental The thing that is difficult to do to-day will be an easy thing to do 360 days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who seeks every day to practice the grace he prays for. Every day a little happiness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness." repeated every day, we find true happ ness. At home, at school, on the street at the neighbor's house, in the play-ground, we shall find an opportunity

very day for usefulness.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 3

Subject: Nehemiah Rebuible the Wa'ls of Jerusalem, Neh. iv., 7-20—Golden Test, Matt. xxv)., 41—Memory Verses, 19, 20 —Commentary on the Day's Lesson.

I. A conspiracy (vs. 7, 8), 7. "Sanbaliat." An officer of the Persian Government, holding a mili-tary command at Samaria. He was a native of the land of Monb; therefore his hatred to the Jews. "Tobiah." A descendant of the hated race of Ammonites. "Arabians." Headed probthe Samaritans against the Jews. Read 6:6. The building of the wall was construed into a design to fortify them-selves and then revolt and become an independent State, "Ashdodites." In-habitants of Ashdod, one of the great cities of the Philistine plain. 8. "Conspired." The enemies of the Jews were spired. The enemies of the Jews were so bitterly opposed to the rebuilding of the walls that they employed every form of opposition in their power.

II. Praying and watching (vs. 9-11).

9. "Nevertheless" Notwithstanding the conspiracy and all other discour-

agements. "Made our prayer." Nehe miab was conscious that he was work ing according to God's will, and he knew the source of power. "Set a watch." Opposite to the place where they were encamped, probably on the north side of the city. Faith and works go together. Watching and praying. weak when apart, a Gibs strength when united. 10. Glbraltar said." That is, the returned captives, most of whom were of the tribe dah. This verse expresses the despair of the little nation. Many of the pro-ple had no heart for the work; some of the nobles were in correspondence with the enemies (6:17-19). Even the high priest had relationship with He foreigners (Ammonites Toblah and his son married Jewish women), and gave them favors, (13:4, 5, 28), "Strength-decayed." From the extent of the work, the fewness of the laborers, and the exhaustion of their physical powers they seemed unable to complete their task. Their statements were probably correct, but their conclusion was wrong. They were able to build the wall, and they did it. 11. "Adversaries said." In this verse Nehemiah condenses the hostile utterances of their This would cause a constant and dis III. Precautions taken (vs. 12-14).

12. "Jews which dwelt by them." Those who dwelt among the Samariare and other enemies and found out their evil designs. They were anxious to have their friends and kinsmen re turn to their homes and families. "Ten times." Equivalent to "again and again." "Ye must return" (R. V.) Leave the work and go home because of the threatened danger. 13. "Lower places." Within the wall where it was not yet raised to its due height, and therefore most liable to the assault. "Higher places." Where the wall was finished and towers were set from whence they might shoot arrows or throw stones. This would show the enemy that they were fully prepared for their intended assault and would give notice that their secret plan was "After their familles." known. family groups, so that the men that guarded the wall had their klusmen nearest them. Thus the soldiers need not be distracted by anxiety for their families, for those whom they desired to defend were at hand. 14. "Be not ye afraid." The pagan allies had joined their forces; their army was advancing and doubtless in sight, and an attack impending, when Nehemlah made this short, stirring appeal. No conflict followed, for the enemy saw from a distance that the whole people awaited them in perfect order and equipment; so they lost heart and turned back. "Remember the Lord." The best of all arguments for patriotic

courage. Working and watching (vs. 15 Lord's battle

purpose nor dampened their ardor.

16. "My servants." Probably a special band of men given as personal guards, by either the King of Persin or the people at Jerusalem. "Half-wrought-half-beld." This is no unuwrought—half—held. This is no units sual thing, even in the present day in Palestine; people sowing their seed are often attended by an armed man, to often attended by an armed man, to prevent the Arabs from robeing them of their seed, which they will not fall to do if not protected. "Habergeons." An old English word for coat-of-mail. from "halo" (neck) and "bergen" (to protect). "Rulers-behind." The chiefs stood behind the laborers stationed at different places along the wall, directing and encouraging them, ready to lead on the armed force if an attack

was made upon the laborers.

17. "They which builded." Masons, bricklayers and the like. "They that bare burdens." The carriers of material. 18. "That sounded the trumpet." The workmen labored with a trowel in one hand and a sword in the other; and as they were far removed from each other. Ne2emiah, who was night and day on the spot, kept a trumpeter by his side, so that on any intelligence of a surprise being brought to him an alarm might be immediately sounded and assistance rendered to the most distant detachment of their brethren.

10, 20, "And I said," etc. vigilant precautions the counsels of the enemy were defeated and the work was carried on. God, when He has im portant public work to do, never falls to raise up instruments for accomp ing it. The work was completed in the brief time of fifty two days (k.15), ending the last of September. The walls must have been three or four miles The walls long to reach around the city.

in Case of Bad Bleeding "I know one thing," said John; "if you cut an artery the blood is red and spurts; and if you cut a vein the blood is bluer and flows."

"That's right; but in real accident on generally have both; and so there is a mixture of blue and red blood. If the bleeding is very bad, tie a large handkerchief around the injured arm or leg, with a knot over the artery about an inch above the cut. Silp a stick through the place where the handkerchief is tied and twist it until the knot is pressed deeply against the artery. It would be well to tie a string around the arm over the other end of the stick to prevent its unwinding. In this way you compress and close the walls of the artery between the cut end and the heart. you stop the bleeding. Cold or in any form also helps to stop bleed inc. for they both help to clot the freed; and, of course, when the bi-lots it acts like a stopper in a bo-ind so the blood ceases to flow.—F. Dr. E. E. Walker's "First Aid is-lajured," in St. Nicholas.