The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: Profanity.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the theme "Profanity," the Rev. Ira W. Wemmel Henderson, pastor, took as his text Exodus 20:7, "Thou salt not take the name of the Lord thy God in vain." He said:

If there is anything that is disgusting it is unbridled profanity. And the prevalence of useless, pointless, unjustified swearing merits the attention not alone of the Church but also of the civil authorities whose duty it is to keep the moral atmosphere of this and every other community free of verbal pollution. The command ought to be obeyed and the civil law on the point ought to be enforced. The silly fool who spreads the germs of diphtheria or typhoid or smallpox broadcast throughout the community will soon feel the iron hand of the law laid heavy on his shoulders and he ought very properly be put under lock and key until sanity has returned; but any man without a sense of moral respectability or even elementary decency may saturate the moral atmosphere, in which we have to live and to rear our youth, with all manner of verbal disease and the average policeman will but smile or perhaps add to the sum total of uncleanness. The man who has such poverty of language and such an absolute lack of common sense that profanity is to him the one way to dignify and emphasize the expression of ideas, should be jailed with that other man who endangers our physical health. The third commandment has, we know from experience, a very practical and forcible application to this day. Nowhere may we escape the man of unwholesome speech. Men with gray locks and boys just out of kilts, men who should know better and boys who must learn the disgrace of profligate language if they are ever to amount to much in life, both and all are guilty of the most shameful depravities of speech. As things stand to-day, no man can rear a child with a pure mind. We walk our streets and curses everywhere fill the air and fall upon our ears. Does a horse balk the Almighty is invoked to move him. Is the drayman delayed a moment he curses the fellow just ahead. It is impossible to sit by an open window on any prominent thoroughfare without being morally poisoned. Does the boss in the shop wish to hurry up the men the vilest of language is the means he uses to set speed to hand and mind. Not once but hundreds of times I have seen foul mouthed inspectors, overseers and gang bosses invoke the maledictions of heaven and hell upon poor dumb driven brutes made in the image of the Maker, lest forsooth they straighten weary toil bent backs to sieze a moment's rest.

Of course these very men will tell you that they have no desire to dishonor God nor to offend our moral sensibilities. They lay it to habit, thoughtlessness and a hundred other causes. I am convinced myself that much of the swearing of the day is due to thoughtlessness rather than to wilful sin. And yet I have seen the same men take more liberties with the name of Almighty God than I would allow them to take or they would dare to take with my name—either thoughtlessly or wilfully.

Thoughtlessness is no excuse. God gave us brains and tongues, and it is our duty to exercise our wills and to use our tongues for the expression of worthy thought alone. Of course men don't think, that is to say, the most of them do not, for if they did swearing would go by the board to a short and sure death. To plead thoughtlessness in extenuation of sin is to play the baby-act. Men should think and cut the cursing out.

The third commandment has solid sense behind it, as have all of God's commands. The misuse of the name of God, or of the name of our Lord, profanity, swearing, cursing, all should be abhorred for several good and sufficient reasons.

Profanity is unnecessary, unmanly, indecent, immoral, ungodly. There are five good reasons why it should be put aside.

Profanity is unnecessary. A curse never prove a point. It rather demonstrated the paucity of thought of the swearer. Oaths never convince a person of the validity or strength of an argument, but they do show up the poverty of language of the man who uses them. Curses never made any workman do better work; they have, however, been the excuse for many a murder. Sense and no swear words will unravel many a perplexing problem. The name of God is to be hallowed not hooted on the streets. The name of Jesus is worthy of reverence and adoration; its misuse damns not the man who is maligned but the curser. There is no problem in life that can not be solved without curses. Sense, industry, wise reasoning and good judgment will settle any difficulty. Profanity is useless, unnecessary and wholly unprofitable.

Then, too, profanity is unmanly. Many boys seem to have the idea that the one sure sign of manliness is to be able to swear with vigor, proficiency and volume. There never was a greater mistake in the world. Instead of being a sign of manliness it is a sure mark of moral instability and bad manners. It reflects small credit either upon the youth himself or upon the family whom he represents. For an educated youth it is a denial of the value of education and mental growth. In any man, educated or ignorant, it is degrading and altogether unmanly. Manliness is purity, efficiency, power, forcefulness. The curse is impure, inefficient either for expression or proof, powerless to do productive work, forceful in no way. By these tests it is unmanly.

Profanity is indecent. That which is decent is befitting, becoming, honorable. I will leave it to the judgment of the citizens of this or any city to decide how much swearing befits a normal, rational human being. Creatures of reason as we are, we find that the curse flies in the face of sober thought. Used as we are to logical processes we find the curse devoid of logic. Profanity reeks with sulphur and sends Satan to our hearts. It is utterly unbefitting and unbecoming.

To say that it is dishonorable is just to begin the damning count against profanity. The curse is without honor for it is used only to spread dishonor. It looks never toward God but rather uses His name to invoke the aid of the powers of hell. It is dishonorable from start to finish and indecency marks it as her own.

But one of the two worst things about profanity is that it is immoral, root, branch, tree and fruit. Catering as it does to all that is low in man, hand and bond servant as it is to all the hosts of sin, profanity disintegrates the unity of individual personality. No man can be profane without dishonoring God and damaging himself. We cannot give vent in word to the evil that is in us without spreading contamination not only through our own lives but also through the lives of men and women all about us. Profanity is unclean, it strikes at the foundations of morality. It undermines the sense of honor and destroys the faculty of cool, deliberate judgment; under no circumstances is it susceptible of justification and its immorality is unquestionably a fact.

But the last and the worst charge that may be upheld against profanity is that it is ungodly. "Thou shall love the Lord Thy God with all thy heart and mind and soul," says our Father. The curse is heartless and it destroys our finer faculties do we give it time. Under its blighting influence the power of mental appreciation of the glories of God will be lost. It is soulless to the last extreme. How can a man be godly while cursing the children of God in the name of the Father who has given them life? How can a man be godly when the springs of sin are rushing from his mouth? Ah, no! Profanity is ungodly. It shames God and disgraces man. It reviles the Father and degrades His sons. God is good but profanity is evil. God is kind but the curse is verbal murder. God is truth but the curse cares not for truth.

Unnecessary, unmanly, indecent, immoral and ungodly profanity is the most frequent as the most insidious of the sins of the tongue. And yet bad as it is when used by men, it is most abhorrent when coming from the lips of a woman. Not that it is morally any worse, but that it sounds worse. If you really want to become positively assured of the horridness of profamity you need but hear a woman curse.

We need to-day a strict insistence upon cleanliness of language. No man can be a friend of Jesus who is ungodly in his talk. Christ proved divinely the possibility of forceful speaking without the use of profanity. And to-day men are most forceful, most manly, most convincing when they do not swear.

Pull Your Boat Up Stream.

To drift with the current or to pull against it—this is the problem which is born anew with each new day. Some of our daily duties are easy to perform. We turn to them as easily and naturally as water seeks a level. There is no conscious expenditure of will-power. There is no resistance in our nature that must be overcome. But these are the duties of the day in whose performance there is found the least merit.

Fortunately for us we cannot, or at least dare not, always drift. Each day has its tasks which test the will and try the heart. Their performance requires stern determination. They afford the best discipline and develop the latent powers of the soul. Inclination is not always—in fact, not often—a true test of the thing we ought to do first.

Sometimes it has been a source of wonder to find a preacher very ready in the use of language, and yet making no headway in his chosen profession. In more than one case the explanation has been found in a dislike of study and reading on his part. To talk has been with him as easy as to drift. To study—well, he has been unwilling to pull against the current, and he has failed.

To pull against the current develops muscle, lung and nerve. It increases the power of resistance and endurance. To do the thing we dislike because we ought to do it, is to give the will the place it deserves to occupy. It is to make conscience a master, and make us conscious of our own powe.

The hills of God are up stream, not down. The mount of victory is never reached by drifting. The way of success lies in the "pull;" not the vulgar "pull" of the financier and politician, but the pull against the current.—Pittsburg Christian Advocate.

Helped by Our Company.

There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our soul that was never there before. If to live with men diluted to the millionth degree with the virtue of the Highest can exalt and purify the nature, what bounds can be set to the influence of Christ?—Professor Drummond.

Care of Human Prodigals.

Whatever retribution God has for men on the other side of the grave means love, not hate; it means reform, discipline, redemption, not damnation. God is a shepherd. No sheep will wander from His fold in any world that He will not seek, and sooner or later find and bring back. God is a Father. We may trust Him forever, sure that He will watch and wait with deathless love, until the last prodigal among His human children comes home.—J. T. Sunderland.

Heights of Prosperity.

Believer, remember, heights of prosperity are safe, if only God be with you, and the vale of adversity is healthful to the soul, if God takes you down into it.—Gordon Hall.

Child Offenders in France.

Sociologists in France are beginning somewhat late in the day to interest themselves in the question of child delinquence. There is a child prisoners' paternal society, which owes its origin to the humanity of an inspector-general of prisons, but its effectiveness is limited by many circumstances, and at last the organized society for the promotion of prison reform has put forward strongly a demand for radical changes in the treatment of juvenile offenders. They do not quite go the length of calling for special tribunals, but, short of that, special sessions for dealing with such cases and stringent precautions for guarding the young prisoner from contamination, especially by adults, are claimed.—London Globe.

There is not a single English peer among the Law Lords. The final Court of Appeal is composed at present entirely of Irishmen and Scotsmen.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 30.

The Evils of Commercialism—Mark 5. 1-17.. Passages for Reference: Jer. 44. 15-18; Acts 19. 20. 1' Deut 11. 26-28; Prov. 29. 2.

In the story of the demoniac who was healed, and the attitude of the owners of the swine that were lost in the sea, we have a sad revelation of human nature, and an exemplification of our subject. It shows us that human nature is the same in all ages, and that the commercialism that we are alarmed about in these days had its beginning far back in history. They had no objection to the demoniac being healed, but they did not want it at their expense. If the coming of Jesus to their borders meant any loss of money to them they wanted him to go, no matter how many men were put in their right minds by his coming. The same thing is found in the story in Acts. The silversmiths made their living out of the manufacture of idols—images of Great Diana of the Ephesians. When Paul preached the vanity of idols, and men forsook their idol worship, it meant no sale for their goods. Their business would be affected. Accordingly they became angry with the one who proclaimed the gospel.

Commercialism is the spirit of the age. It is the spirit that measures everything with a money standard. It is the money-mad spirit of the times which measures success in dollars and cents. The great aim of men in these days is to make money. It is not money that is wrong. It is not itself an evil. But the "love of money" is the root of evil. The passion for money seems to hold some men in its grip as firmly as other men are bound by the appetite for strong drink. This spirit is at the basis of most of the evils of our day. We know how men are willing to traffic in the bodies of men through the saloon and the brothel in order that they may fill their coffers with money. Little do they care that by doing it they are consigning their victims to eternal destruction.

Such a spirit in the community cannot help being a menace to the welfare of men.

Commercialism does not "seek first the kingdom of God," but seeks first for money. Not in the form of the calf, as in olden times, but in the form of money, gold becomes men's god. It is too desirable for anything to stand in the way. Principles of the kingdom are if no account when this passion seizes upon men.

CHRISTIAN ENDEAVOR NOTES

JUNE THIRTIETH.

The sons of Ham. Gen. 10; 1-9.
Woe on Ethiopia. Isa. 18; 1-6.
A fulfilled prophecy. Ezek. 29; 8-14.
A query. Jer. 13; 23-25.
A kind African. Jer. 38; 7-13.
Africa's future. Ps. 68; 31-35.
Foreign missions: Christ in Africa. Isa. 43; 1-13.

God is calling each separate African to Himself; and He is calling us to repeat the call.

Missionaries to Africa have had to pass through fire and water; no other mission fields have so many martyrs to disease.

What event is happier than the home-coming? And the missionary bring's God's sons and daughters from the ends of the earth.

Among all the lordly offices of earth there is none more lordly than to be a Witness for Jehovah.

Africa has now 2,470 missionaries, with 13,089 native assistants. There are 4,789 places of regular worship, 221,156 church members and 527,790 professing Christians.

There are in Africa 3,937 missionary schools, with 202,390 pupils. There are 95 hospitals and dispensaries, 16 publishing houses and printing establishments.

In Africa north of the equator Egypt has more missionaries than any other region; the West Coast countries come next.

In South Africa Cape Colony has the largest number of missionaries, though Transvaal and Uganda have the largest number of native assistants.

Fifty years ago Krapf, the missionary, was laughed at for his dream of a chain of missions across Central Africa from ocean to ocean. Now his dream has some true.

Thirty years ago Uganda was a pagan state where savagery was rampant. Now, as the result of a most heroic struggle, of its 700,000 inhabitants, 376,000 are strong Christians.

In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to teach the blacks. Now Cape Colony alone has 700,000 Protestant Christians, and 200,000 of these are colored.

Strange Russian Band.

Probably the most extraordinary band on earth is that which is stationed in the Imperial Palace at Moscow, says Tit-Bits.

A famous composer was recently taken into a darkened room to hear one of his new compositions played by this band. The composer was mystified until the lights were raised, when 200 soldiers were revealed, each with a horn or trumpet in his hand, varying in size from one and one-half inches to twenty feet. Each instrument and each performer produced only a single note, but the playing was so perfect that the sound was just as if from one grand instrument played upon by a master hand.

HUMAN NATURE.

"Why are guests so habitually discontented?" asked the landlord.

"They're not really discontented," answered the clerk. "They merely want to convey a favorable impression about what they are used to at home."—Washington Star.

A SAFE PROPOSITION.

Caller—"I'd think that your father's duties as building inspector would be awfully dangerous, going round unsafe buildings."

Small Son of the House—"Oh, no; he doesn't go near 'em till after they fall down."—Life.

The Farm

Ensilage.

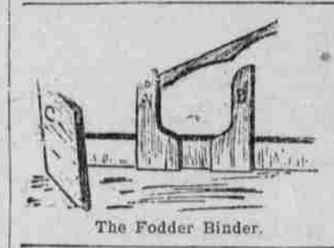
Is it proper to feed ensilage to poultry in winter?—S. W. E., Philadelphia. Answer: Chickens will eat ensilage to a certain extent during the winter months; they love to scratch among it, and eat a little, but waste more than they eat. Corn ensilage is not considered a valuable food for poultry. When ensilage is recommended for fowls, the writers usually refer to that made from grass, clover, rye or other like green stuff. Formerly they used to store away ensilage of this kind to feed to poultry and other stock. Very short-cut clover or alfalfa hay is much better than ensilage of any kind. Cut this in half-inch lengths and throw it in the houses, and they will consume all except stems and wood fiber. Mangel-wurzel, the large sweet beet, is often grown, cut and fed to poultry in winter.—Country Gentleman.

To Obtain a Dairy Herd.

Professor Erf, of Kansas Station, tells how to obtain a profitable dairy herd, as follows: By keeping a yearly record, weighing the milk and making a fat test every seventh week, it will not be long before you have an idea which cow you should sell. Reduce the herd down to those that pay. Improve the conditions that surround the cows; make their milk-making condition comfortable; ventilate and lighten the stable. Study the principles of scientific feeding; don't be scared at the idea of doing a little hard reading and study. Learn the principles of right feeding for milk. Get a bull of some decided dairy breed; buy a good one; commence to raise well-bred dairy heifers and develop them into good profit-making cows. Half of the cows were not born to produce milk profitably. They are the product of the uncow-like ideas of the men who produced them. There was no thought or brain work put into their breeding. How can they do any better? Any man who will travel the road we have indicated will in a short time see a wonderful difference in the profit of his dairy labor and then he will see that it is mighty important to know his cows and what their butter costs.

Device For Binding Fodder.

A. H. Denison, Kansas, writes in one of our exchanges and suggests a plan for binding fodder. He uses a lever between two small uprights, A and B, as shown in illustration. The loose fodder is pressed into the opening between A and B and by downward movement of lever is pressed



The Fodder Binder.

into a small compass. The band is then readily adjusted. The whole device is supported by the square piece, C, so that it may be moved from place to place. We do not know to what extent this will prove entirely practical, but it is possible that it will suggest a useful idea to some of our readers.

Feeding Grain in Sheaf.

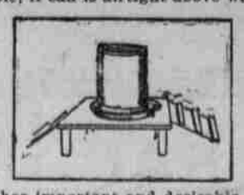
There is quite a saving of labor when the hens can be made to do a portion of the work for themselves. A poultryman who has excellent success finds it more profitable to feed sheaf oats and sheaf wheat than to thrash the grain for the hens. He states that when he throws one or two sheafs on the floor the hens are compelled to work to get the grain. They do not cease their operations when they have secured all of the grain, but continue to get more if they can, and work the straw over and over. He always cuts the bands and mixes the sheafs. Now, that is an idea that is not new to some and it is not known to all. It shows how easily one may provide work for the hens and also save labor to a certain extent. The fowls are always willing to work for the food received if not given to them in a manner which requires no effort on their part. It is not inferred that such a mode of feeding is the best, as the hens should have something more than grain. Where one must purchase grain, let it be thrown in cut straw, so that each hen can work and get her share, instead of one domineering hen securing the larger portion.—Weekly Witness.

Cold or Catarrh.

This complaint is one of the commonest and is very frequent among young stock. Although not serious, if taken early, it is a great nuisance and retards growth. Late hatched chickens are more subject to it than early and more hardy stock. It generally goes through the majority of the young birds, and is very catching, but if the first bird affected can be killed at once the complaint is nipped in the bud. The symptoms are a slight watery discharge from the nostrils, which, if neglected, becomes thicker, and in course of time develops into roup. The eyes are often inclined to be watery and puffy. All affected birds should be removed to the "hospital pen," and there fed chiefly on good, nourishing, soft food, but little grain, and plenty of green stuff. Add to the drinking water aconite or sulphate of iron. Each bird should be handled daily and the nostrils washed out with some antiseptic—phenyle and water—always taking care to thoroughly dry off all moisture. Under this treatment birds improve rapidly, but with some it is impossible to get rid of the affection quickly. A thin, watery fluid continues to exude from the nostrils. The birds that get worse and develop roup might as well be killed off at once.—Journal of Agriculture.

A Fountain For Chicks.

The accompanying illustration shows the kind I use, and which answers the purpose admirably. Take a tin can any size required, punch a large sized nail-hole near the top and invert into some shallow vessel that will serve as a saucer. I use earthen flower pot saucers. Fill can with water, place saucer on top, bottom side up, then invert. Care should be taken to have hold in can a little lower than edge of saucer, and the water will rise in saucer only to level of hole, if can is airtight above water.



Another important and desirable feature is to have a platform on which to place the fountain, elevated four or five inches above floor, and to which the chicks ascend by means of footboards, as shown in cut. They readily learn to go up for their water, and seem to enjoy it. Some advantages of such an arrangement are clearly foreseen. The chicks are not in danger of drowning, cannot get into the water so easily or otherwise foul it, and so are supplied with pure, clean water with less labor than is ordinarily required.—J. Cotterman, in The Epitomist.

Poultry as a Business.

Very few keep poultry as a business. And of those who have large flocks, not many go at it in a business-like manner. Writing on this subject to the Poultry Standard, Mr. James Shackleton says:

Heretofore, poultry have not generally been kept in a business-like way, except in a sense so by fanciers and breeders of standard birds for sale. Generally the rest of poultry keepers do not in any sense keep fowls in a business way. It is up to everybody to do this, and it means the stoppage of all leakages, taking advantage of every possible improvement, working in all ways for the most there is in fowls. That cannot be done by considering any hen as good as any other hen, nor by haphazard matings, nor by hatching every egg because it is an egg, nor by rearing chicks so half of them die and the rest are not more than half the ultimate worth they might be. But all over the United States men are taking up poultry, at least as a side line, men who have learned that to succeed well in any business needs strenuously open minds, active minds and absolute attention to details. They know well enough that go-as-you-please poultry keeping must be about as silly as go-as-you-please in any business. To my mind these men, or some of them, are likely to supply striking object lessons that others cannot well ignore. But these men are not the kind that will take any trouble at all to tell others how they succeed when they succeed; their point to view is that the other fellow must struggle up as they have done. That is the modern way of finding the men that can and will do things, and no better way is possible, for that they look on such work as writings like this as a ridiculous waste of time, for they say the average person is asleep or half asleep and remains so. Do you want to be of the class of whom this may properly be said? Do you want to keep hens so they cannot lay more than half of what they should? Do you want to keep hens that cannot be made to lay as much as others? Do you want to hatch eggs that, even if fertile, cannot produce thrifty chicks?

If you wish to get started on the road to business poultry keeping, you have to consider the hen as a valuable bird, potentially capable of making more money for you from the same investment than any other legitimate investment; there is more than is possible from any investment in dairy cows, however well the cows be kept, however good as milkers the cows may be. Better than sheep or hogs, or any crop. This does not mean that the hen is to displace anything, but just that she shall be considered and treated as a valuable asset that it is beneath nobody's dignity to handle well. You will have to get trap-nests, and use them. You will have to act intelligently in all that trap-nests will show to you. You will have to learn what constitutes a good bird, male or female, and breed only from such. There is no other way than this, there cannot be any other way.

Then you have to revise all your ideas about housing fowls. They need fresh air, all there is, and not to be shut up in tight houses, winter or summer.

With Oats and Peas.

If I should sow a field this spring with oats, peas, grass seed and clover, and should cut the oats and peas early and cure them for hay, could I expect to secure a crop of hay (timothy and clover) the same season by top-dressing this field with manure after the oats and peas were cut off? Would the peas crowd out and kill the grass seed? J. H. G., Bennington, Vt. Answer: When the season is moist and the oats and peas do well, they completely shade the ground and the grass seed would hardly do well in the dark. As a matter of fact, oats and peas are sometimes used to kill weeds because of the density of the growth. It may be that on some fields, in some years, the seeding would catch all right and give pasture after the oats and peas were harvested, but it would be the exception rather than the rule. Better get the peas and oats in early, harvest them for hay when the peas are over the blossom and not quite big enough for cooking, then sow the field with millet, selecting Hungarian grass if after July 4, common millet if between the middle of June and July 1, and German or golden millet if before the middle of June.—The Country Gentleman.

Vital Forces of Civic Betterment

By the Editor of American Homes and Gardens.

Civic betterment, municipal embellishment, public art—call it what you will—is the newest and latest form of artistic endeavor. And it might truthfully be called the most popular, for such it seems to be in many senses. Certainly it is the form of art most now talked about, and if the results achieved to date have not been in direct proportion to the discussion it has caused, that has been more due to the brief period under which it has been discussed and the many practical difficulties that attend realization than for any other reasons.

The agencies which are now interested in civic betterment are very numerous. Many of them have no art interest whatever, but are concerned with practical matters of health and sanitation which are obviously of greater importance than any questions of beauty or pure embellishment. Transportation interests are also vitally interested in civic betterment, interested not only for the improvement of existing facilities, but interested also in the future growth of the localities they are serving, whose own future will depend so largely upon them.

The artistic aspect of civic betterment is, as a matter of course, its least important side, the side least needed, which ministers least to the citizens' necessities, and which, never having been very prominent in contemporary life, seems the one aspect that can be most easily spared. Yet this is the aspect that has been most prominently brought forward and has been most insisted upon. On the whole this has been a very fortunate circumstance. It is the artistic, the visible aspect of civic betterment that has won its greater number of supporters. People who could not see the value of a certain kind of sewage disposal—which they would never see—could immediately recognize the merits of a public work of art—which they could see—stood up for the edification of all beholders. There has been no loss in the insistence of the art point of view in the betterment campaigns. It has added a host of interested supporters to the movement, and given it a distinction it might otherwise never have had.

Historically the artistic elements stand easily first, for the whole agitation began in urging the claims of a better outward appearance and in setting forth the merits of certain works of art which were desired for certain localities. It was very early seen that the setting up of a single monument, the purchase of a painting, the plea for more beautiful flower gardens, and other like suggestions were not sufficient. Public betterment, it was found, must be general betterment. Those interested in public health urged the greater importance of their own specialty which they justly thought should be developed before any funds, public or private, were expended on ornamental and artistic matters.

The movement for civic betterment has, therefore, taken on a very much broader view than at first seemed possible. It is now concerned, practically, with every public aspect of civic life. And what is very much more valuable, most of the vital forces which are related to this work are now more or less closely joined in it. The beginnings of a great work have been well started in an effective way.

WORDS OF WISDOM.

No doctor can cure what ails you if you have a mean disposition.

No, Alonzo, a swollen head doesn't necessarily cover a broad mind.

A man is never too busy to listen when the lady on the dollar talks.

Trouble seldom troubles a man that is able to keep his mouth shut.

Nature never made a mistake—not even when a woman was created.

While man wants but little here below, he never gets quite enough.

Vanity will continue to flourish as long as it is able to feed on itself.

Our idea of a selfish person is one who is unable to remember a favor.

One way to acquire popularity is by keeping your troubles to yourself.

It isn't always the people who jolly you most that are your best friends.

After a fool has cut off his nose to spite his face he doesn't blow about it.

It keeps the Lord busy snatching us from dangers we are too blind to see.

Some lawyers have the knack of converting poor advice into good coin.

Occasionally opportunity looks a man up for the purpose of downing him.

The sorest disappointment of an airship inventor is his inability to soar.

Some men make it their business to interfere with the business of others.

Even the man who is looking for a soft thing draws the line at a padded cell.

Men wish they didn't have any harder times than boys think they are having.

At the age of twenty-one most men are too young to realize that they don't know it all.—Bakers' Helper.

They Looked Queer.

John Sharp Williams once ran afoul of Tom Reed. This is the way he tells the story of himself: "I met Mr. Reed coming out of the cloakroom, and he said to me in that peculiar drawl of his: 'Williams, whatever makes you such a bitter partisan?' 'Well, Mr. Speaker, that's pretty good, coming from you, isn't it?' I replied. 'Never mind me,' he replied. 'But why are you such a bitter partisan?' 'Well, I'll tell you,' I said. 'You know I never saw a Republican until I was thirty-eight years old, and I can't get used to them, somehow.' He looked at me reproachfully, and walked away without another word."—Kansas City Star.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JUNE 30, BY THE REV. I. W. HENDERSON.

Subject: Temperance Lesson, 1 Cor. 10:23-33—Golden Text: Rom. 14:21—Memory Verse, 31—Commentary on Day's Lesson.

The Golden Text says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." And this is the key note of the lesson. It is the true Christian principle. It is the law of life which makes us enquire not what are our rights, but what are our duties. Everything in this life that God has created is for the use and the culture of the Christian when it is kept in its proper place. But if in the providence of God it is necessary for us to give up our prerogatives in order that some brother may be saved from the abuse of that which in itself is harmless we are admonished by the scripture and by all the evidence of worthy experience as Christian men and women that we act wisest when we renounce our rights in order that men may be kept from sin.

The only safe rule for the individual in America with its rush and its hurry and its tendency to go to extremes, is total abstinence for the individual and total abolition of the legalized saloon. For under present conditions the danger too sadly is that men shall be led out of moderate drinking into immoderation. As our social system is constituted to-day we cannot gainsay the fact that the liquor business in this country is a positive danger to the commonwealth. Granted for the sake of argument that liquor has its proper place in the world and we must still admit that it has proven itself to be a treacherous enemy of the man who is most careful and painstaking in its use. Granted that it is a business that has a proper place in the economic system of this or any other day and we are bound to admit if we are careful thinkers that as it is run to-day it is a real menace to the character of multitudes of men and the source of individual and social wickednesses that are as unspeakable in many of their phases as they are multifarious.

The curse of strong drink must be uprooted by modern civilization or it will itself undo the mighty and glorious progress of this age. No civilization that is not sober can long exist. No individual that is sodden with strong drink can maintain his integrity and his value to the society of which he is a part. No nation can forget its responsibility to safeguard the welfare of its citizens and long retain a place among the powers. Righteousness exalteth both nations and individuals. But drunkenness is the death of individual and national honor and prosperity.

The only way in which we can hope to battle successfully against the drink habit and the saloon is by educating our youth. Many agencies are at work in the effort to consummate this meritorious achievement. Perhaps there is none other that is so well fitted to accomplish this very thing as is the Youth's Temperance Alliance of America, an institution of the conservative National Temperance Society, under the guidance of the Rev. Alexander Alison, D. D., of which the writer became informed the other day. It is peculiarly happy in its name, its leader and its plan of operation. It is distinctly a work for the Sunday Schools. As such it may be of interest to the Sunday School reader.

The labors of this institution are to be confined entirely to the education of boys and girls before the age of twenty-one. An article in the Christian Work recently published by Dr. Alison has this in part to say: "If we are to solve this liquor problem 'and secure total abstinence in the individual as well as in the State we must do it by votes. There is only one way of getting these votes; that way is God's way. In the high moral field of temperance activity the ways of the politician will not avail. You cannot secure by purchase the votes that are the outcome of conscience. The motion toward the polling booth which is born of the sense of 'ought' and 'ought not' is the motion, that, in its action, is decided and permanent, because it is born of principle. It is built upon the solid rock of character. To secure conscientious exercise of the franchise we must begin with the child. The boy must be trained. The culture must not be spasmodic; it must be steady; it must be persistent. We must stay by the youth at every step until he becomes an American citizen."

Space will not permit to describe in full the modus operandi. A perusal of the article in the issue of the Christian Work for April 6, page 450, might be valuable. It is strictly in line with the lesson for to-day and it is eminently the method of the church.

The high ground of the Christian church must always be, on everything else as well as on the subject of temperance, that it will refuse to lend its sanction in any fashion to anything that is destructive to the morals and minds of humanity, or that tends to defraud men of their birthrights as the sons of God. The church cannot afford to put a stumbling block in the way of any man. And it must teach its youth that this is the will of God for private as well as for organized life. Far better is it that we should deny ourselves than that any man should suffer through our unworthiness.

If religion is not for all of a man it is not for aught in man.

Great Cat Fanciers.

A French writer who has been devoting considerable time to the study of the cat as a pet has discovered in the course of his researches that among great Frenchmen who had a particular fondness for pussy were Richelieu, who kept a score of the graceful little creatures; Baudelaire, Chauteaubriand, Beranger and Victor Hugo. Tasso had a fondness for them, while Petrarch, after so far departing from the spiritual tone of his sonnets to Laura as to half-cherish the thought of suicide at her death, finally found consolation in the treacherous caresses of a cat, whose skeleton is still on exhibition at the Museum of Padua.—Discovery.

QUITE ENOUGH.

Mrs. Crimsonbeak—"Don't you think a man ought to tell his wife everything?"

Mr. Crimsonbeak—"No; only as much as he thinks the neighbors ought to know."—Yonkers Statesman.