THE PULPIT.

A BHILLIANT SUNDAY SERMON BY THE REV. W. H. M'MASTER.

Theme: Spiritual Awakening.

Brooklyn, N. Y.—The Rev. W. H. McMaster, pastor of the Embury Me-morial M. E. Church, Lewis avenue, and Decatur street, preached Sunday merning on "The Spiritual Awaken-ing of Man." The text was from Luke 9:32: "When they were fully awake they saw His glory." Mr. Mc-mater said: The common yet strange phenom-

The common yet strange phenom-ena of sleep and waking provide us with a significant simile. The state when the body is dormant, the senses are stopped and reason is absent, be-comes the symbol of inaction, oh-Hylon, unconsciousness, death. The Hvion, unconsciousness, death. The state of waking comes to represent in our language, action, awareness, re-sponsiveness, life. Sin is said to put the soul to sleep in moral night. Christ is represented as the awakener of those asleep, the lifter of those dead into bewness of life. A sin is represented by sleep and douth, life is represented by light and glory. The basal suggestion in the word "glory" is that of damiing brightness, of effai-gence, and it will sather a decent gence, and it will gather a deepening content as the wealth and wonder of the spiritual life are unvelled.

Religion has as its subject matter not the morbid, erratic and abnormal things of dreams and nightmares, but the normal visions of the awakened soul. When the soul is most normal and when it has most nearly attained the ideal state, then its sight is clearest the inconstite, then its sight is chargest and its vision greatest. When Peter, James and John, on the Mount of Transfiguration, were heavy with sleep, they saw nothirng and heard bothing, but when they were fully, awake they saw Christ's glory and the two men who strend with Him. The two men who stood with Him. non-religious mind is asisep and dead to the all-enveloping realities of the unseen spiritual world. Having ears, they hear not the upper harmonies, having eyes they see not the tran-scendent glories. The awakened mind, on the other hand, has come to mind, on the other hand, has come to spiritual consciousness. He responds to spiritual stimuli; he feels the lure of moral beauty, his faculties have found a sphere of blessed action and his whole personality is awakened to a spiritual sensitiveness which catches ravishing glimpzes of the divine

The world of spiritual reality is all around us. It inspheres us as an at-mosphere. It is underneath and imminent in all material forms. "In God we live and move and have our being." Our real selves are unseen and spiritual, the body being the earthen vessel of the unseen gift of life. Our words are visible or audible signs of apiritual ideas. Our draw-ings of lines and angles and circles but visible representations of purely ideal relations, our books and libraries but means of concreting and call literature. We are asleep and dead to all we are ignorant of. If we are aware of the treasures of literature we are awake and alive to them. If we are conscious of the unseen and spiritual things we are awake and alive to them. Because we do not see these spiritual glories does not argue their non-existence, but only our dead condition. These who see them are the prophets, the seers, the men of spiritual authority and leadership. Christ was just as divine and just as glorious down in the valley beating the demoniac child and restoring him into his father's arms as He was on Mount Hermon when the disciples gaw His garments as white as snow. The only differonce was that on the mountain "they were fully awake and saw His glory."

The waking of the soul is a process, The true object of education is to awaken and arouse and develop the powers of the personality. The growth of the bodily powers is largely conditioned by well-directed activity, hence calls banks and gymnastics.

The development of the mental facul-ties is conditioned by stimulating

of Christian love in all its business. Christ is leader in the great intel-lectual and moral awakenings of our times. He has led us to this mount of awakening and we, like the favored apostles, when we are fully awake will see the glory of Jesus Christ. Christ is the most powerful force

Christ is the most powerful force in human life for the awakening of the intellect in search for truth, or the quickening of the conscience to repentance and fuith, and for swing-ing the soul with all its awakened and arouned powers into service for men. ven to the point of free and glad selfsacrifice.

As men follow Christ, He has re-abilitated their faith in the spiritual, and broken the Husive spell cast over them by the material, the false and superstitious views of God lose their sold on their minds and fade away be-fore the sun-like doctrine of the di-vine Fatherhood. The selfishness of men's hearts is softened into brother-by mod will and the old religious cast ly good will and the old religions cast aside their crudities and sink themserves in the more effulgent light of Christianity, the basis for the final and ultimate faith of mankind. Who shall say what greater glories await to surprise the more fully awakened powers of man's soul! When we are fully awake we shall behold His Elory.

Discoverers of Opportunity.

It is a peculiarity of human nature that we do not readily respond to opcortunities for doing good unless we discover them in ourselves. There is omething in the self-discovery of op-ortunity that carries with it both inpiration and the sense of responsiolity. Tell one that the chance con-ronts him of doing this or that, show him the human need, and show him also the way to supply it, and he will thank you-but how seldom he will your well-meant but more or less officious advice!

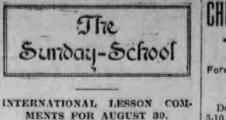
On the other hand, let one discover for himself the thing that ought to be done, and most likely he will go and do it. The very discovery of human need is an incentive to human help-fulness. One is ripe for the joy and fulness. inspiration of service that begins with own initiative.

Is not this one of God's wise provisions for keeping us alive to the constant presence of opportunities? He gives us great joy in the personal discovery of them, and the personal esponse to them, whereas an oppor-unity discovered and pointed out by nother is a kind of lifeless and rethe thing, that we respond to, if we pond at all, perfunctorily and withonthisinam. At such times we as if we had been chented out f the best part of the joy of doing ood-the doing it upon our own intiative, with the glad heart that is alert to opportunity's call. Wisely has it been said that "the value of an opportunity largely consists in having seen it for one's self."-The Watchman.

One Sure Thing.

One thing is sure, my friends: If God is going to forgive us our sins, we have got to repent of our sins and urn from them. "Let the wicked orsake his ways." Not only must we forsake our sins, but we must bring orth fruits meet for repentance. don't know who the young man was who went to his employer the other morning and said: "There's the money I took from you some years ago," but that was bringing forth fruits meet for repentance. We have not only got to forsake our sins, but if we have injured any one, if we have slandered him and caused him to suffer, we must make restitution as far as we can. And when we bring forth such fruits, man will have confidence in our Christianity. I have heard of a man who had four of his neighbor's sheep stray in among his own, and he took the marks off them and kept them. When he was con verted, these four sheep troubled him. Don't think that you are going to have peace with God if you've got four sheep that belong to somebody clas, or have put somebody clas's money into your pocket.---Moody,

does not, at once, take us out of the world and beyond the reach of temptation; He does better than that when He keeps us here and offers us His omnipotence for the defeat of our enemy. A victorious, sin-beset man has more to be grateful for than an undisturbed angel. For every victory over sin brings two notable re-It increases our own power white. against temptation, and it lessens the effectiveness of that temptation in its next onset. So God actually helps us to get freed from temptation every when time we use His strength to defeat temptation. It may not always apyear so, for temptation dies hard; but it is so, and we can prove it if we will fight on in undiscouraged assurance that it is a one-sided conflict, after all, and God and we are on that side .- Sunday-School Times.



Subject: David Spares Saul's Life, 1 Sam. 26-Golden Text, Luke 6:27 -Commit Verse 21-Read Chapters 21-23-Commentary.

TIME .- 1060 B. C. PLACE .- The of Hachliah. EXPOSITION .--- I. David reasons with Saul, vs. 17-20. Saul le in

with Saul, vs. 17-20. Saul is in David's power and completely at David's mercy a second time (vs. 1-12; cf. ch. 24:3-8). And a second time David shows the greatness of his character.— He will not stretch forth bis hand against the Lord's ancinted (v. 11). Abishai was right in judging that God had delivered David's enemy into his hand (v. 8; cf. v. 22; ch. 24:15, 19; Josh. 24:44; v. 23; ch. 24:18, 19; Josh. 24:44; Judges 1:4), but he was wrong in his judgment of what David should do with his enemy whom God had ds-livered into his hand. God gives our enemies into our hands that we may save them, not that we may destroy them. David's real magnanimity comes out in that he not only refused to slay Saul himself, but also would not permit another (v. 9). The death of Saul would mean the end of his own trials and his accession to the throne, but he will not accept deliver-

throne, but he will not accept deliver-ance and glory by questionable cueans. David was truly a man of taith. In his conscience he had been tess keen. He could easily have satis-fied it by saying, "I did not kill him." But David's conscience was not of that sort. Say had hear paicated by that sort. Saul had been rejected by Jehovab, nevertheless the fact stood that he was the Lord's anointed (v. 9), and the anointed of the Lord was sacred in David's sight. No one can stretch forth his hands against the Lord's anointed and be guiltless (Ps. 105:15). It is well to remember in the application of this principle that in the present dispensation all Christian are the Lord's anointed (1 John 2:20-27, R. V.) David's respect for the anointed of Jehovah, even though that anointed one was his personal enemy, was deep and abiding (ch. 24:6, 7; 2 Sam. 1:14-16). David was entirely content to leave the ven geance of his wrong and the estab is imment of himself in the place to which God had appointed him entirely in God's hands. When Saul was ther-oughly awakened to the fact that David had had him in his power and vet had spared his life he was brought to momentary repentance. He ad-drosses the David, whom he had sought to murder, very tenderly (v. 17), and David answers with mar-velous humility. He calls his would-be assassin, Saul, his Lord and King. He seeks to awaken Saul to his folly by pointing out his own innocence. He challenges Saul to point out one thing that he had done that deserved his hate. Nothing can exceed David's marvelous humility (v. 19). The thing that David especially bemoans is that he is driven away from fellowship with Jehovah and His people (v. 14). He speaks of himself as a fles or a partridge and points out to Saul how foolish it is for the mighty king of Israel to be hunting for a fica or a

partridge in the mountains. There is no insincerity in this. David enter-tained the most humble opinion of himself in spite of his rare gifts. He humbled himself and God exalted him Saul's Brief Repeatance and Gratitude to David, vs. 21-25. Saul, blinded though he was by envy, was

forced to see the generosity of David. He anys the very thing that every sinner needs to may, "I have sinned." But there is no real and saving con-viction of sin and consequently no clse, or have put somebody else's money into your pocket.—Moody. Why It Pays to Conquer Sin. It is better to conquer temptation than to be freed from it. Therefore Col does not, at once, take resout of permanent turning from sin (cf. ch. 15:24, 30; Luke 24:17; Ex. 9:27; Num. 23:34; Matt. 27:4). There is no saving power in conviction of sin if one goes right on sinning (Prov. 28:13). Scale promises that he will



AUGUST THIRTIETH. Foreign Missions: Cyrus Hamlin, and Missions in Turkey-1 Cor.

9: 13-23. Declaring God's glory. Ps. 96:

Building waste places. Isa 52: 1-9. Watchmen on Zion. Isa, 62: 6-12. Be strong. Hag. 2: 4-7. Converting one. Jas. 5: 19, 20. The Spirit and the church. Rev. 22: 16, 17.

It is woe not to ministers only if they preach not the gospel, but to all that have received the gospel, for all can pass it on.

No cause in all the world gets so much unpaid service as the church; that is her glory, and the proof of her divine authority. The one word of Christian activity

is service, as the one word of Chris-tian feeling is faith. The one word of Christian activity is service, as the one word of Chris-

lan feeling faith. Christianity adapts itself to all men; and the more Christian we are, the more we can adapt ourselves to nil men.

Cyrus Hamlin,

Cyrus Hamilin, one of the ablest and best beloved of modern missionaries, was born near Waterford, Me., Jan uary 5, 1811. His father died when Cyrus was an

infant, and his mother was very poor. While the boy was learning to be a jeweler, he discovered a liking books, and decided to go through college and become a minister. With wonderful energy and re-

surcefulness, he carried out this purpose without any money except what he earned, graduating from Bowdoin College and Bangor Theological Sem-Inary.

In December, 1838, he sailed for Turkey as a missionary. Constantin-ople was the scene of his labors till his return in 1873.

He promptly learned Armenian, Turkish, and modern Greek, and was set at the task of forming and conducting a theological seminary for the training of native preachers and teachers. This task he accomplished in spite of almost insurmountable obs tacles put in his way by native bigotry and tolerance.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 30.

Crosses Or the Cross-(Matt. 16. 21-28; Luke 14. 25-35.)

Our theme introduces us to the pro foundest subject of Christian teach-ing. The cross is the heart of Chrising. Take it out and you have tianity. taken out that which throbs and burns and vitalizes. It stands for Christ's sacrifices, it exalts his sufferings before the world, its victory "finishes" the atoning work of the Son of God.

You cannot separate Christ from his cross without devitalizing all his He makes it stand out as the work. divine challenge to all who serve the highest interests of their fellow-men. Men who look below the cross for their ideals of service will, therefore, fail. All who would do Christian work must needs be ac quainted with Calvary, must be willing to give themselves (literally) to the work.

The cross of Christ has been the greatest power to move men's hearts. The crucifixion has transfixed the world's thought. "Christ and him crucified" has been the preaching that has saved. Bishop Warne tells how the recent great revival in India has been characterized by this appeal. He says that after a sermon upon the sufferings of Jesus "whole congrega tions will remain seated in perfect al-lence for an hour, contemplating the spectacla of the cross." The conmore do David harm because his



RELIGIOUS READING

Youth, and morning, Manhood, moon; Age-the warning-Night comes soon; Shines a star to Light us; then Tis not far to Home scain

-Christian Work and Evangelist

Going to the Father.

Going to the Father. I go to the Father—John, 16:18. Five times, including once paren-thetically, did Jesus declare in His last discourse to His disciples in the upper chamber before His betrayal that He was going to His Father. The circumstances of the delivery of these words of farewell were peculiar. The disciples, inadequate as was their an-ticipation of what was toward, were being human and not realizing all that was involved, there must have that was involved, there must have been in their minds a leaven of hope. These things that they vaguely dread-ed could not occur. Something would happen; some power would inter-vens; they should yet see the Mes-siah triumphant on a throne rather than a cross. Yet their hearts were doubtless heavy with premonitons of despair as they listened. There was no vagueness about Jesus' grasp of the situation. There was nothing to refleve His expectalike met and feasted.

was nothing to relieve His expecta-tions. He knew that He would have to drain the cup to the dregs. It was even then at His lips. Yet He suffering it is blind. The sword is the lieutenant of death, but the wine cup his captain; and if ever they come home to him the wars bringing their trophies, boasting of their achievements. I can imagine that death, their master, will meet them with garlands and song, as the maidens of Judea met Saul and David. But as he numbers the victories of each, his paean will be: "The sword is my Saul, who has slain his thousands; but the wine cup did not allow this knowledge to over-whelm Him. He agonized in the gar-den and on the cross, but He never absolutely and entirely gave way. I like to believe that one of the thoughts which sustained Him in that hour was that, no matter how ter-rible the way, how long the Via Dolorosa, how awful the gateway of slain his thousands; but the wine cup is my David, who has slain his tens of thousands."-Tom Watson, in the the cross at the end, He was going to the Father. It seems to add the divinest and sweetest touch to His humanity when we think that this was in His mind when He repeated Weekly Jeffersonian. again and again that simple state-ment. His work was almost over, The Farmer's and Laborer's Portion. of corn to a distillery for ten dollars. Out of that corn was made 100 galalthough its most terrible hours were to come, although its greatest demand was to be met; yet there was light at the end, for He was going to the Father. He could not refrain as a man from telling the disciples lons of whisky, worth \$18; that ten gallons of whisky is taxed until its value is raised to \$125; at that price it is sold to a liquor dealer. It is then shown in advertisements in the daily papers, displaying a man mounted on a bob-tailed horse, wavdaily

that over and over. How the mind of Joseph, lord of Lower and Upper Egypt, the vice-regent of the world, went back to that old man, his father, in Palestine! How the mind of that young spend-thrift whose name is a synonym for prodigality and filial disrespect turned from his place with the swine to his father standing on the hill and looking down the long road waiting for his boy's return! How the mind of man turns to his earthly father! We hear a great deal about mothers; fathers have a place in our affections, have they not?

The farmer's portions of \$400. The farmer's portion was \$10, the laborers', who manufacture the whis-ky, received as their portion \$8. Who got the other \$3827 It must have been the devil himself, for one man who bought of it, got drunk and whipped his wife, was fined \$25 and thirty days in the workhouse. The care of his family, while he served time, cost the public \$50. And yet we see a defence set up for it in some newspapers, that wish to enter family circles as teachers, saying that to suppress it would be the ruin of the family and laboring interests of the country. The papers that will show it up in its true light are the sort for the family table. The farmer that would say that Jesus went to His Father; the pro-digal went also to his father. So we may go to our Father which art in Heaven. There is this difference In Heaven. There is this difference between our going and Christ's going. He went alone save that the Father was with Him. When we go now the Father is with us in His love and Jesus is with us in His brotherhood. We cannot go alone. And there is no experience which we can go theorem in our processor for and there through in our progress toward the Father which is not exceeded in bitterness by that through which our Saviour passed. Because of Him anybody and everybody can go to the Father, except the wilful, persis-tent, determined sinner. You can go The farmer that would say that he was benefited by such a traffic would sell his veracity for a small fee.—M. B. K., in the Indiana Farto the Father with the guilt of murder on your soul, but you cannot go to the Father with the spirit of anger in your heart. You can go to him red-handed if you go to Him repenmer. tant, and though you go to Him red handed, if you go to Him repentant, through Christ you can go to Him re-generated and redeemed. You will You will have to pay the penalty for your ac-tions here, but if you are spiritually changed the payment here is all that will be exacted. So that every human being who so desires can look forward in his hour of trial as well forward in his hour of trial as well as in his day of triumph to a wel-come from the Father. "Though your gins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Cyrus Townsend Brady, in the New York Sunday Herald.

OUR TEMPERANCE COLUMN. Freeholders REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

in France.

Consul-General Robert P. Skinner, of Marseilles, France, has made an interesting report on the subject of fresholders and real estate transac-The Wine Cup Mightier Than the Sword—A Warrier Whom No Victory Can Satisfy, No Ruin tions in that country, in which he says that there are 8,000,000 free-

holders in France, and outlines a sys-tem whereby French workingmen own their little country homes. Mr. It is a warrior whom no victory can satisfy; no ruin satiate. It pauses at no Rubicon to consider, it pitches at no Rubleon to consider, it pitches no tents at night, goes into no quar-ters for whater. It conquers amid the burning plains of the South where the phalanx of Alexander halted in mutiny. It conquers amid the snow drifts of the North where the Grand Army of Napoleon found its winding these the superson of the statement of the second statement. Skinner says in part: "There are upward of \$,000,000 separate freeholds in France, as com-pared with about 300,000 in Great Britain, a fact which in itself speaks

Army of Napoleon found its winding abeet. Its monuments are in every burial ground. Its badges of tri-umph are the weeds which mourn-ers wear. Its song of victory is the wall that was heard in Ramah: "Ra-chel crying for her children and weep-ing because they are not." The sword is mighty, and its bloody traces reach across time, from Nineveh to Gravelotte, from Mara-thon to Gettysburg. Yet mightier is its brother, the wine cup. I say "brother," and history says "broth-er." Castor and Pollux never fought volumes. A Frenchman will part with anything rather than land, When the United States Immigration Commission visited a certain spot near Marseilles recently it was found impossible to ascertain 'the average price of land' in that locality, because no transactions ever took place, other than by inheritance. In cities it is difficult for persons of modest means like workingmen, to own real estate, for obvious reasons. Nevertheless, er." Castor and Pollux never fought together in more fraternal harmony. David and Jonathan never joined in more generous rivalry. Hand in hand, and especially in Marseilles, where there is an excellent two-cent fare street car service, outlying property is being taken up by families in

have come down the centuries, vulture and shadow, they have moderate circumstances. "There is also a local custom Wei and reasted. Yea; a pair of giants, but the greater is the wine cup. The sword has a scabbard, and is sheathed; has a conscience, and becomes glutted among poor men who feel that they must reside in the city of buying an outlying patch of ground and erecting thereon a 'cabanon' of two or a conscience, and becomes grutted with havoc; has pity, and gives quar-ter to the vanquished. The wine cup has no scabbard and no conscience; its appetite is a cancer which grows as you feed it; to pity it is deaf; to suffering it is blind. The sword is the lightcoast of more rooms, where they spend Sundays and holidays. There are settlements where hundreds of these toy houses are to be found, each with a bit of a garden, deserted throughout the week and scenes of great animation on Sunday, the most intense rivalry existing to have the best garden or the most attractive 'cabanon.' the day terminating in a reunion, where poetical improvisations are listened to, songs sung and speches

made. "The Government itself, which fosters thrift by every means, encourages working people to abandon wretched, crowded habitations of the cities and to become householders, by loaning out the money of the savings banks ('classes d'epargne') not to the individual, but to societies patronized A farmer sold twenty-five bushels by the State. These societies effect the transactions with the individual, Thus, the Societe des Habitations Salubres, 32 Rue Paradis, Marseilles, advances money for the construction of cottages at the rate of four and one-half per cent. As savings banks pay depositors two and three-fourth per cent., the margin is close.

mounted on a bob-tailed horse, wav-ing the devil's colors, and proclaim-ing the devil's message, that it is "Hunter's Old Baltimore Rye," "Old Letington Club." "Old Dearborn," "Old Crow," and many other popular brands. All "bottled in bond," will cure any disease, secure good health and prolong life. Selling at one dol-lar a quart. This 100 gallons of whis-ky sold to whisky drinkers for \$400. The farmer's portion was \$10, the "These dealings are regulated by the law of April 12, 1906. Loans are limited to 9500 francs (\$1833.50) in the city and to 7000 francs (\$1351) in the environs. At present seventy-five cottages have been constructed in Marsellies under this law, the occupants becoming owners, with a clear title, at the end of twenty years. Building plans have to be submitted to the architects of the society, and must conform to certain standard requirements as to light, ventilation and sanitary arrangements."

There are also at work on some what parallelel lines several French building and loan associations, which differ from American associations in that they usually operate over more or less the whole of France, as do the great French banks. The attempt is made by the moving spirits in these associations to expand their utility beyond mere public service as moneylending agencies.

While depositors in these building associations are permitted to build according to their own plans, they are decidedly encouraged to adopt

standard designs, of which there are many suited to all purses. It is surprising to discover what comforta-

ble little houses can be erected in

this country for a very small amount,

sometimes \$200 and \$300. All houses

are built of practically imperishable

and fireproof materials, cheap frame

constructions never being employed.

Journalism's Bromidioms.

(Being a few of the questions every

newspaper man is asked every day.)

up something new and interesting overy single day, isn't it?"

"Can you get in free at all the theatres?"

ribly dissipated, aren't they?"

lation?"

ment."

"But most newspaper men are ter-

"About what is the Star's circu-

"Do you know Mr. Blank? He's

"What are your ambitions-a play,

in the Chimes' advertising depart-

"Do they blue-pencil much of your articles?" (Everything, to the Bro-

mide, that appears in a newspaper-

paragraph, story, verse, obituary-

"Does So-and-so (the cartoonist) furnish his own ideas?"

"Well, there are lots and lots of

people that just look for Ella Wheel-

"It must be terribly hard to get

Satiate.

and teachers and courses of study. The awakening of the moral nature is conditioned by doing the will of God, hence prayer and churches and rituals and preaching and religion. The object of religious instruction is to awaken the sh conscience, the dormant feelings, the inactive will and enlist them actively the spiritual love and labor of Christ.

The history of religion when written from the standpoint of pro-gressiva development will be the tory of the awakening of the soul to spiritual things. Professor Bourne says: "When there is little mental or moral development the religious institut can ting to a stick, or a stone or some low and hideous autimal. But as life unfolds and intellect is clarified and conscience becomes reg. nant in our religious thinking, it then appears that there are certain condi-Appears that must be met by any religion that is to terminal the assant of da-veloped humanity." All races have worship and religion. The aweken-A good life is no small contribution veloped humapity. All the aweken-worship and religion. The aweken-ing of the mind, as evidenced in the to any man's logic. To be true to the best is the best To be true to the best is the best worship and religion. This awakening of the sense of the beautiful, as evidenced by the progress of art and estiletics, has made worship more beautiful. The awakening of the available of the beautiful. The awakening of the beautiful and estiletics are avidenced by the progress of art and the beautiful. The awakening of the beautiful are available of the beautiful ar moral nature, as evidenced by ethical systems and ethical emphasis, has made worship more ethical. When men are fully awake they will see the lory of Christ, for He is the truth fo the mind, love for the heart and power and guide for the will. No true There is nothing that will belp you velopment of the human personality will exceed the glory of Christ, nor go so high that He shall not remain its ideal and its good. We can think of nothing in the moral and spiritual scale beyond or better than Jesus Christ

Christ is not only the ideal of this spiritual awakening, but He is the great cause of it. He is the inspiration of the modern scientific research for truth. His challenge was "Come and see." He exalted the child mind of inquiry, of openness to the truth, as the type and by taking that attitude toward nature man has cor into possession of her truth. J obeying nature man has come to con l her. By getting down humbly learn from her, she has exalted trol her. man by her treasures and her secrets.

The mind of Christ, which obeys, which is open to the truth, which shallenges investigation, which submits the nailprints to the most doubt-ful scrutiny, is the instrument of progress in knowledge. So also in the moral realm, Christ is the great power to guicken the conscience, produce repentance and win the m nature to the highest standards. has developed the moral nature the place where no man can hope religious beyond the extent that he is moral, and no corporation repre-sents Christian things beyond the extint that is incorporates the ethics

Teaching Nuggets.

They who fear the Lord do not need

Present consecration is the best corrective of past crookedness.

Much moral astigmatism is due to casure on the money nerve. Many an ill of the heart would be lead others more than being able to look back over a right life your-self .-- Henry F. Cope, in Sunday-School Times.

A DISCOURAGED FATHER.

Pa-"Sometimes I get discouraged about Willie."

Ma-"What's the matter now?" Pa-"Here he is, eleven years old, and he can't throw on outcurve yet." -Newark News.

IT OUGHT TO WORK.

"We have a Progressive Cock Club. When a cook wants to leave, we pass her along to the next member.

"And in time you get her back?" "Yes; but our membership is large and cook soon forgets."-Pittsburg Post.

HOW THEY GET THEM.

"I notice lots of people are collect-ing sliver spoons," said the traveler. who was rather now at it. "Is that a new craze?"

"No," replied the hotel clerk; "same old thing-kleptomania."-Philadelphia Press.

life had been precious in David's eyes. To never had another opportunity to to David harm. Saul's description of his own conduct was both true and expressive. He had "played the fool and erred exceedingly." That is precisely what every sinner and every-one who fights against God is doing. Unfortunately, though Saul recog-nized the true character of his conduct, he did not quit it. In that too he has many imitators. All the Sauls on earth cannot prevent a righteou man from getting his just and full due (cf. Eph. 6:8). David would not Gue (cf. Eph. 6:8). David would not even keep the king's spenr as a me-mento of his victory. David knew that God deals with us as we deal with our fellow-men (vs. 23, 24; cf. Ps. 18:25; Matt. 5:7; 6:14, 15; 7:2). David's whole future history shows how wurch his life was 'not be in the how much his life was "set by in the eyes of the Lord." As he had not unlertaken his own deliverance looked to the Lord to delive: him out tribulation (v. 24). This the Lord did, giving complete deliverance from perils that arose again and again and threatened to overthrow his throne. David reaped the goo seed he had sown (cf. Ps. 18). For David reaped the good moment Saul was entirely reconciled to David. He blessed him and de-

chared his triumph, but David thor-oughly understood how little confidence was to be placed in the per-manence of Saul's repentance. David are brought out in the lesson? What does the lesson teach about

faith? What does it teach about God? What does it teach about treatfaith? mont of enemies? What is the best ! lesson in the passage?

For a long time inventors and manufacturers have been endeavoring to utilize paper for the manufacture of garments. Now a Saxony concern has apparently achieved a considerable success in this endeavor. Almost every one is aware of the increase of warmth possible by simply buttoning a newspaper inside of the coat, and paper vests have had a considerable sale. The objection to paper in its natural state, however, is that it is said that it rustles and that it cannot, of course, be washed. The Saxon firm has devised method of spinning narrow strips of cotton and paper into a fabric, and paper and wood are also combined, either making serviceable suits, inck-ets and shirts. Xylolin, as the new fabric is called, is cream-colored, may be washed repeatedly without injury and is being sold at a very low price. A sufficient quantity of the goods to make a suit may be had for from two

to three dollars.

verts will break down and sob, when in their testimony, they come to the recital of the crucifixion. Nothing moves the hearts of mer

like the story of the cross.

The cross we are to bear is "the fel-lowship of his suffering." We cannot bear Christ's cross, but we can bear our own sacrifices and pay our part of the cost by performing our service, whatever he may require, in the spirit with which he went to Calwary. It means that our lives must be lived in the light of that sacrifice, that we must permit it to interpret out problems, allow it to set the pace for brokens, allow it to set the pace for our activity. Only thus can we follow him, who said "Follow me." How the Epworth League needs this vision! If it would only begin to live more faithfully "toward Calvary." what could it not accomplish?

The Happiest Man on Earth.

Johann Schmid, who lives in a cotage in the village of Suhr, in the manton of Argovie, Switzerland, has had painted across the front of his Iwelling in large letters the sentence:

"Here lives the happlest man on earth."

Schmid, who is fifty-five years of age, said to ma interviewer: "I defy you to find a happier man than mysolf. I have never worked, never married, never been ill and have never been anxious for the future.

I eat well, drink well and sleep well. What more would you have?" When in his teens Schmid was left by his father an income of about £1 a week and a small piece of land. He

built his cottage on the land, and has occupied it ever since .--- London Express.

Reason and Will Power.

When the second phalanx of the thumb is much longer than the nailphalanx, there is a discordant relation between reason and will.

Reason preponderates to such an extent that the entire life is spent in planning to do, without ever doing.

A person of this kind sees clearly what is best for him, but lacks determination to put it into execution He sees, he goal and the steps per

essary for attaining it; but in the same glance he takes in all the obsta-cles, and while he is pondering the matter the opportunity to win success scapes.—New York Journal.

BROKEN WORDS AND CHINA. Mrs. Neighbors-"Are you able to understand your new cook's broken English?"

Mrs. Homer-"Oh, yes; but I can't understand why she breaks so much china."--Chicago News.

Like Judas Iscariot.

A certain good priest was once riding in a street car in New York, and in passing a very handsome and ornate church, a fellow-passenger best goods that can be had for their money. turned to him and said:

"If these Christians would stop building fine churches and give the money to the poor, it would be much more to their credit."

"I've heard a similar remark be fore." was the gulet rejoinder "Indeed! and by whom, may I

ask? "Judas Iscarlot!" was the crushing answer.-Expositor.

Civic Virtue,

The happiness of the republic de-pends on the virtue of its citizens. Political health is as important physical health. Religion is the guiding star of nations as well as of individuals. It alone can safeguard liberty.—The Rev. T. J. Conaty, Worcester, Mass. tles.

Prayer is the Window of Heaven.

Prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes, and by which it lives, so that, as it min-gles consciously with the work of the day, it becomes also a part of every

Experiments conducted by dock officials in London prove that a rat consumes daily a half penny's worth of food. One of the officials who has been superintending the operations of the docks says that from the re-ports he has received from various owns and villages he estimates that the rats in England number at least 20,000,000. "At a half penny a day the rats' daily food bill, therefore,

amounts to over £40,000. Yearly, on a similar estimate, some £15,-000,000.

onists have captured a large part of the country, and they will soon vote us out of the rest, if will soon yots us out of the rest. If we do not make some very decided changes in the goods we sell and the way we buy them," is the startling wall of a confidential letter to the "trade," dated April 15, 1907, and just sent out to their members by the St. Louis Wholesale Liquor Associa-tion "We been unwittingly cold

Wail of a Rum Seller.

tion. "We have unwittingly sold this accursed poison to the youth and the flower of our manhood, many of whom have been crazed, have lost their manhood, their honor and their all, because they drank it. Their mothers, their sisters, their fathers, their brothers, their sisters, their fathers, their brothers and their parents are driving us retailers out of business. The only salvation left for the liquor business lies in a firm resolve on the part of all retailers to be sure that they sell nothing but the purest and

Unsupported Idea. The belief of the drunkard that he has an hereditary devil whom he can-not resist is, we believe, invariably unsupported by the facts. A man may inherit an unstable nerve ganization, but whether he shall take to drink, or opium, or stealing, or some other form of vicious indul-gence will depend more upon himself than upon his ancestors. Christian Register.

The Precedent.

Temperance Notes.

Missouri claims the honor of hav-

er Wilcox's things every day. They must be popular." When Adam was fired out of para when Adam was hred out of para-dise he simply went, but when Satan got his walking papers he at once set up a claim that the expulsion act was "unconstitutional."—Barrels and Bot-"Was Evelyn Thaw really so pretty?" "Why did your dramatic critic

a novel or what?"

is an "article.")

roast that show? I thought it was quite good."

Why don't you get into magazine work? The magazines print some terrible stuff."

ing a larger number of judges of pro-nounced temperance views than any

stories? He's awfully clever.

Poor Judges of Fruit.

"It is curious," remarked the procer on the corner, "that there is grocer on the corner, "that there is no fruit in the world which people are such poor judges of as canta-loupes, and what is more curious is that they do their best to spoil them after they buy them. The first thins a woman does with a cantaloupe is to tick it into the ice box. Now, cantastick I into the lee box. Now, canta-loupes, like most of our fruit, are picked a trifle groen, and when they come from the groen's they should be put out in the sun for a whole day, turning them over overy few hours, and then putting them into the fee box at night."--New York Sun.

other State. Great Barrington, Mass., voted no-license, the first time in fourteen years. The vote was the inrgest in the history of the town. dream. To us, then, it will be no strange thing to enter heaven, for we have been living in the things of heaven.—Stopford A. Brooke. We find drunkenness chiefly in the hopeless classes, the class hopelessly poor and overworked at the bottom, Evidence of Loyalty, Your loyalty to God is seen in your love for men.-Home Herald. and the class hopelessly rich and idle

DIFFERENT FROM COMIC OPERA "I was disappointed in my visit aboard ship. We asked the naval

lieutenant to sing. "And he wouldn't?" "Why, he couldn't. Wasn't even s tenor!"

A noted Belgian bacteriologist, Dr. Leon Bertrand, claims that he has discovered a much more powerful serum as a cure for pneumonia than that now in use. It is bactericidal, not an antitoxic agent.

"You don't write the headlines to your own articles, do you?" "Who writes all those funny

"It gets you acquainted with lots of actresses, doesn't it?"

"That's all I buy that paper for." So on ad lib., ad naus, and ad infin.-