Thome: Shame of Detection.

Brooklyn, N. Y.—The baccamureate sermon of the Packer Collegiate Inutitute was delivered by Professor
Hugh Black, M. A., of Union Theological Seminary. The service was
held in the chapel of the institute,
and was presided over by Professor Black. Mr. Black, as the Scripture lesson, read the fiftieth Psalm. Professor Black spoke on "The Shame of Detection," selecting as his theme Jeremiah 2:26: "As the thief is ashamed when he is found out, so i the house of Israel ashamed." In the course of his sermon, Professor

The propfiet is accusing the nation of apostasy, of unfaith/ulness to her true spouse. To awaken repentance be points to the base ingratitude which could forget the early days of their history when God espoused them, is love and favor brought them up out of the land of Egypt, led them through the wilderness and brought them into a plentiful country. He points next to the willful and wicked obstinacy which made them forsake God and choose the lower worship and the lower moral practice of heathenism. And here he points to the folly of it. Besides its ingratitude and its wickedness, it is also un-speakably foolish, an insensate stu-pidity at which the heavens might well be astonished, not only that a nation should change its God who had taken them by the arms and in end-less love and pity taught them to walk, but that it should change Him for such other gods—that Israel should have given Jekovah such piti-fui rivals. This is the folly at which the heaven the heavens may be amazed, that My people "have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." To a monotheist who had grasped the principle of the One God, and who had experience of spiritual communion, polythelem with its lords many and gods many must have seemed a system almost beneath con-tempt. Intellectually, it introduced confusion instead of order; morally, it meant that life would be lived on a much lower plane: religiously, it was the degradation of the pure spir-itual worship to which the prophets

pointed the people.

This is why the prophets always speak of the shame of idelatry. It seemed incredible that men in their senses should prefer what appeared to them to be brutism superstition.

Both intelliginally and moraliz it was Both intellectually and morally it was a disgrace. Especially the prophets of the exile and after it, who had come into close connection with heathen idolatry, had this sense of superiority, and withered the stupid-ity of polysheism with their most mordant irony. It was a shame, at which they blushed, to think of Jews descending to such puerile worship and practices. It was folly for the heathen who knew no better; it was shame for Israelites to grove before a stock The prophets confidently or stone. The prophets confidently predicted that experience would prove the folly and vanity of idolatry. "They shall be turned back," says the prophet of the exile; "they shall be greatly ashamed that trust in graven images, that say to the molten images. Ye are our gods." The prophets with their spiritual insight al-ready saw the disgrace and vanity of such worship; but the people who were seduced by the lower and more sensuous rites of idolatry would have to learn their folly by bitter experience. When the piech came, when ence. When the pinch came, when the needs of life drove them like sheep, when in the face of the great necessities, they would find out how futile had been their faith. "As the thief is ashamed when he is found out, so the house of Israel will be they, their kings, their princes, and their priests and their prophets, saying to a stock, Thou art my father; and to stone, Thou hast brought me forth; but in the time of their trouble they will say, Arise and save us. But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble."

Ah, in the time of trouble they would find out their folly; and the vanity of their trust in idols would be found out! They should feel already the disgrace; but, though they are in-sensible to that now, they will yet be convicted and the hot blush of shame will cover them with confusion of face. They are not ashamed of the ingratitude and wickedness and folly of their conduct, but their sin will find them out, and then surely the conviction of their folcishness and guilt will abash them, and then at last they will know the sense of degradation and self-contempt which should be theirs now. "As the thier is ashamed when he is found out, so

the house of Israel will be ashamed."

The same fullness of mind and darkening of heart and obtuseness of conscience can be paralleled among ourselves. Is it not true that in social ethics the impardonable sin is to be found out? In many cases it is not the the constitution of the cons is not the thing itself that men fear and condemn and are ashamed of, but anything like exposure of it. There is a keen enough sensibility to disgrace, but not for the thing itself which is the disgrace. Men will do things with an easy conscience for which they would be ashemed—if they were found out. Our moral standard of judgment is so much just that of the community. Our conscience is largely a social conscience merely; not individual and personal and vital, but imposed upon us by society, a code of manners and rules which we must not transgrees. It is no exaggeration to say that we live more by this code, by the customs and restraints of restraints of society, than by the holy aw of God as a light to our feet and a lamp to our path. Much of this is good, and represents the accumulated gains of the past, a certain standard of living below which men are not expected to fall, a moral and even a Christian atmosphere which affects us all and which is responsible for much of the good that is in us. One only needs to live for a little in a pagan community to realize how much we owe to the general Christian standard of our country, such as it is. At the same time we must see how insecure this is as a guard and guide to life.

A man might have a corrupt heart d be filled with all evil passions, but it stands to reason that society cannot take him to task for that, unless it gets something on which it can lay a finger. And apart even from such deeper moral depths of character, there may be actual transgressions, but, until they are discovered and proved sectory must be they and proved, society must treat them as if they did not exist. A man might be a thief, not only in desire and heart, but in reality, but until he is found out, he rubs shoulders with

themselves. Society is not ashamed of him, and he need not be ashamed of himself. The shame of being found out may, of course, induce this better feeling,

come the detection which makes us ashamed and makes us distrust our-

selves at last; welcome the punish-ment which gives repentance of sin;

osure possible and necessary

and be the beginning of a nobler and more stable moral life. It is one of the blessed functions of punishment to offer us this point of departure as the house of Israel through the shame of idolatry reached a loathing of it hat ultimately made it impossible in MENTS FOR SEPTEMBER 13. that ultimately made it impossible in Israel. Welcome the retribution which brings us self-knowledge; wel-

Subject: David Made King Over Judab and Israel, 2 Sam. 2:1-7; 5:1-5-Golden Text, 2 Sam. 5:10 -Commit 2 Sam. 5:4, 5.

TIME .- 1055-1048 B. C. PLACE.

welcome the exposure which finds us out because it makes us at last find out ourselves! All true knowledge is self-kncwledge. All true exposure is self-exposure. The true judgment is self-judgment. The true condemna-tion is when a man captures and tries EXPOSITION .- I. David Anointed Ging Over Judah in Hebron, 1-4a. and condemns himself. Real repent-suce means shame, the shame of self that he should have permitted him-self to fall so far below himself, and have dimmed the radiance of his own soul. Long after others have for-rotten, it may still be hard for a man o forgive himself. Long after others have forgotton, he may still rememper. To this sensitive soul, to this ritalized conscience there may be even wounds hidden to all sight but his wn sight-and God's. As the thief a ashamed when he is caught, the ouse of Israel is ashamed, at last, or because of the more exposure, but because of the ingratitude and wickneed to have the law written on our hearts, to conform to that and not to a set of outward social rules; we need to walk not by the consent of men but by the will of God, we need to see the beauty of Christ's holiness, and then our sin will find us out though no mortal man has found it As the thief is ashamed when

is found out, so the house of Israel will be ashamed." Shall be-must be! We are only playing with the facts and forces of moral life if imagine it can be otherwise. R and ultimate escape from this self-exposure is impossible. There is no secrecy in all the world. "Murder Il out" is the old saying, or old persittion, if you will. The blood les from the ground. It will out in ome form or other, though not always by the ordinary detective's art. Retribution is a fact of life, whether comes as moralists and artists of all ages have depicted or not. writes itself indelibly on nerves and tissues, colors the blood. It records itself on character. Any day may be the judgment day, the day of revealing, declaring patently what is and what has been. The geologist by a casual cut of the earth can tell the story of the earth's happenings by the strata that are laid bare, deposit on deposit. The story of our life is not a tale that is told and then lone with. It leaves its mark on the soul. It only needs true self-knowladge to let us see it all. It only needs
awakened memory to bring it all
back. It only needs the fierce light to beat on it to show it up as it was and is. "There is nothing covered that shall not be revealed and hid hat shall not be made known. Therefore whatsoever ye have spoken in larkness shall be heard in the light, and that which ye have spoken in the sar in closets shall be proclaimed apon the housetops." Ashamed when ae is found out! If to be undetected a the only defense, it is to gamble igainst a certainty. Found out we thall be, as we stand naked in the evealing and self-revealing light.

Then shall we begin to say to the nountains, Fall on us, and to the bills, Cover us." Rock of ages, cleft for me, Let me hide myself in Thee.

A Song in the Heart. We can sing away our cares easier than we can reason them away. The pirds are the earliest to sing in the morning; the birds are more without than anything else I know Singing is the ast thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food and cleared their bills on a napkin of a bough, then on the top twig they sing one song of praise. I know they leen awester for it

Oh, that we might sing every evening and morning, and let song song all the way through! Oh, we could put song under our burden! Oh, that we could extract the sense of sorrow by song! Then, sad things

would not poison so much.

When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by ng: that will lift you above trials of very sort. Attempt it. n Heaven, and among God's people in earth, song is the appropriate lan-

Uncommon Service.

We must not forget that our call-ng is a high one. How often we hear t said in our prayer meetings that we ire to serve the Lord in little things t is true, and it is a great comfort hat it is true, that the giving of a class of water can please God, and the sweeping of a room can glorify Him, But woe be to us if we are content with small service! Too much chought of little things belittles.

We should "attempt great things for God." Caleb said: "Give me this mountain." Mary broke the alabaster ox that was exceedingly precious. The disciples left all to follow Jer and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our giving, in our serving. Our King de erves and expects kingliness .- M. O. Babcock, D. D.

Among the industries that have been profoundly modified by the advent of electricity into daily use in that of making porcelain. Formerly artistic considerations alone governed he various operations of the workmen in porceinin, but now, since this substance is employed for insulators in all electric installations, scientific rocesses have been introduced in its nanufacture which demand a great leal of special attention. The exact mount of contraction that the clay indergoes, the exact temperature to which it is submitted in the process of baking, the constant employment

of instruments for measuring the emperature and for determining the size of certain pieces — such are among the essentials in the modern art of porcelain making for electric

THE DERNIER RESORT. "The English suffragettes threatening to use bombs."

"And if they have no effect?" "Then, I s'pose, they'll resort hatpins."-Washington Herald.

CHRISTIAN ENDEAVOR NOTES THE WARFARE AGAINST DRINK

INTERNATIONAL LESSON COM-

The

Sunday-School

David at this period of his life seems o have taken every step in simple dependence upon the guidance of the Lord (cf. ch. 5:19-23; 1 Sam. 23:2, 4, 3, 12; 30: 7, 8), and thus he made no false steps. He obtained God's guidance by asking for it (cf. Jas. 1:5.7). He trusted in the Lord with ill his heart, and leaned not to his acknowledged the Lord, and He di-cected his paths (cf. Prov. 3:5, 6). Coublies the mind of the Lord was ascertained by consulting the Urim (cf. Nu. 27-21; Ex. 28:30, R. V. marg.: 1 Sam. 23:2-4, 9-12). No one knows just how the stones in the eastplate made known the mind of od, and it is useless to speculate bout it. We have in these days a better way to find the mind of God, by the written Word and by the guidance of the living Spirit of God (Isa. 8:20; Ps. 119: 105-130; Acts 8:29; 16:6, 7). The name of the city to which God bade him go up is ignificant, for Hebron means fellow-hip, and David began his conquest the land in fellowship with God, nat is where we must all first go, we wish to enter upon a life of contant victory. Many of us are not have never gone to David was first anointed king of Ju-lah (v. 4), and afterwards king of all The one who would enter on a life of kingly authority and ower must go up to Hebron (Jno. 5:4-16). Dayld did just as the Lord irseted him. He did not go alone, ut took his wives with him. They ad been partners in his rejection and ersecutions, and now were to be artners in his glory. Just so those the have shared with Jesus Christ in lis rejections and sufferings shall bare with Him in His glory (cf. Lu. 22:28, 29; 2 Tim. 2:12; Ro. 8:17, 8). Of course, it was not right for David to have two wives, not according to God's original ordinance con erning marriage (Gen. 2:24; Matt. 9:4-9), but we must in justice to David remember that there was not clear light in his day upon this subject that there is in our day. ust be judged by the light that they At this point in his career David was seeking to serve God with a whole heart. All types are necesawhole heart. All types are neces-sarily imperfect, especially types where men are types of Christ, yet the wives of David are types of the church, the bride of Christ (cf. Eph. (25-32), to at least this extent that church will share with Christ in His reign just as she has shared with Christ in His rejection (cf. Rev. 19:6-These who now came into power with David had been in sore distress before they came to David, "in dis-tress," "In debt" and "bitterness of soul" (1 Sam. 22:2, R. V., marg.). Those who now rally around Christ, and who will hereafter enter into glory with Him, are largely of the same class. These men dwelt close to David (cf. Jnc. 14:3; 1 These.

II. David and the Men of Jabeshgilead, 4b-7. The action of David might seem a piece of shrewd strategy, but everything points to absolute sincerity in the matter on David's famous. He must use his beautiful part (cf. ch. 1:13-16, 17-27; 4:5-12). David in the greatness of his soul of the second great commandment. This is the only pathway to fame in the can keep his Christianity. sovereign (cf. 1 Sam. 24:4-8; 26:7do the very thing that was the most olitic. There is no policy so wise as to which a generous heart pts a man. David wishes for that prompts a man. David wishes for the men of Jabesh-gilead the high-est form of prosperity, blessedness from the Lord. They had shown kindness unto Saul, and now Jehovah would show "kindness and truth" unto them. What we sow we also reap. God treats us as we treat our fellow-men (Matt. 5:7; 6:14, 15; 7:1, 2; 2 Tim. 1:16-18). David did not content himself with wishing that Jehovah might reward their kindness, but he undertook to reward it also. There are many whose generos-ity towards others exhausts itself in pious wishes. As they had been strong and valiant for Saul while he lived. David expected them to be val-iant for him now that Saul was dead and he had been anointed in Saul's

David Anointed King Over III. Israel in Hebron, ch. 5:1-5. After seven years and a haif of waiting, at last the whole nation recognized David as the divinely chosen king. They ought to have seen it long be-fore. After doing all they could to thwart God's plan and to destroy David, they now recognized him as their bone and flesh (v. 1), and the one who had led them out and brought them in to victory. yet, they recognized him as the one whom Jehovah had appointed to feed His people Israel, and to be captain over them. Israel is rejecting the real David to-day, but the time is coming when all Israel will recognize Him (Zech. 12:9, 10; 13:1; Rom. 11:25, 26). The league they with David was before the Lord. only covenant that is of any real value is the one that is made in the Lord's presence and for His glory.

SUGGESTED POEMS. In each phrase below a well-known em is suggested. Hew many of

The toll of affection's wasted

The attempt of Pius X. on a male

them can you guess?

erson. 3 A temporary home by the 4. Imprisoned by wintry elements. 5. The burglary of a door (astening. 6. The suspension of a waterfowl. 7. One engaged in comperce in an Italian city. S. A mutician in motley of a town in Prussia. The trip. 10. or of 21, 11. The abandoned hamlet. 12. A wedding token, and a colume. 12. The stint of work. 14. A past day, a present one, and all fature time. 15. Camping on the same spot that we did before, Pastoral poems of royalty. 17. The king's daughter. 18. A legend for faultfinders. 19. The song of the only remaining singer. 20. An Ital-ian girl goes by. 21. The old salt. 22. Poem on a Heltenic vase. 23. Poem of the blues. 24. The country eat of laziness. 25. Earthly bliss

SEPTEMBER THIRTEENTH.

Commending Our Society - I.. By Church Attendance.--Ps. 26: 1-12; Heb. 10: 21-25.

Waiting on God. Pa. 52: 8, 9. Old and young. Ps. 148: 11-13. Good listeners. Eccle. 5: 1-3. Singing. Ps. 98: 4-6. Edifying. 1 Cor. 14: 26-28. The ordinances. 1 Cor. 11: 22-26.

The only real church-going is when the heart goes, and not merely the body (Ps 26: 8.)

The church-goer stands on an even place or on the up-grade; the non-church-goer stands on the down-grade (Ps 26: 12.) No one can be good alone as he could be with others to help him; this fact is a strong reason for church-going (Heb. 10: 24.)

Forsake the assembling of your selves together, and how much for-sakes you!-help, warnings, comfort, instruction, and many other good things (Heb. 10: 25.)

Thoughts.

Church going is a habit, easily formd. and still more easily broken. Young people should go to church more than their ciders, as they are less often sick, and their religious ed-

uention is in process.

No other institution of the church so emphasizes the duty of church-go ing as the Chelstian Endeavor so

Christian Endeavor is training the church of the future; and it will be a church-going church.

Hiustrations. How much we should gladly pay if the sermon were a lecture and the church music were a concert! We cannot support any organiza-

tion, such as a debating club, or a political party, without attending Religion is a business, and needs the conference of partners; it is a

war, and needs the campfire and the

drill-ground. Numbers count for enthusiasm. An army, straggling through a wilderness, broke into loud cheers and rushed forward against the foe as soon as it came out into the plain and saw itself together.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 13.

The Christian's Path to Fame-Mark

10. 35-45; Phil. 2. 1-8. No man can say, "Go to! I will now be famous!"—not even a good Anyone that rises above the medicre achievement and ordinary intellectual treadmill of the crowd in which he lives will have some recog-And the fact should be hamnition. mered into the young people of our churches that a little hard work on some good books, a little persistence in good society, a little earnestness in developing the talents God has given most of his human creatures will certainly give a young man or woman ome proper recognition among folks. Now, there are lots of ways of bestartling and some are very selfish. And there are many ways for a Christian to become famous, for there are many things to do and quite a numher of people for whom they must be done. But from the standpoint of conscience and of character there is

which he can keep his Christianity.

And, after all, this is the abiding basis of all true fame. The man who is busy piling up kind deeds in love for others will find himself some day standing on a pyramid high above all the glittering accumulations of sel fishness. Sometimes one single deed of perfect love and sacrifice will re veal to the world the zelf-forge:ful soul that all men reverence, man's work must be seen to be good, for the man himself to be visible for The only abiding basis for fame is a human heart that has been helped, a human life that has been enriched. The fame of lovingkindness robs no man of his due re ward, but only adds a premium to all

FEMININE NEWS NOTES.

Six of the largest colleges in Switz-land have 2193 female students. Evelyn Thaw denied that she had spent more than half of \$54,000 in the past two years.

Italia Garibaldi, a granddaughter of the Italian patriot and a Methodist, is at the head of the Methodist Girls' School at Rome.

Mrs. Elizabeth Hunt, 108 years old. of Brooklyn, N. Y., received many birthday visitors and was in remarkably good health. Mrs. Esther Davis celebrated her 114th birthday at the Home of the

Daughters of Jacob, in East Broadway, New York City. There are seven women physicians in New Orleans, and all of them are struggling to be admitted to membership in the Orleans Parish Medi-

cal Society. The Alice Freeman Palmer chimes were dedicated at the University of Chicago during the recent meeting. Mrs. Palmer was the first dean of

women for that university. After granting women the parlia-mentary suffrage Norway has gone a step further and voted to give all women employed in the postal service the same pay as the men.

Mrs. Ellen Tompkins won the Currina prize for oratory at the State Presbyterian College, Hastings, Neh. The junior essay prize and the Greek essay prize were both won by Miss ingalls. Mrs. Mathilda M. Turner, of Mun

hall, Pa., has broken the record by swimming Conneaut Lake at its widest point in eighteen minutes and fifteen seconds. The distance is over one mile. Mrs. Benjamin Steinhardt, widow

of a member of the Howe & Hummel firm, sued Charles W. Morse for \$10,-000, the expenses of a trip for her husband's health, which she says Morse agreed to pay.

It has been found that electrical currents will soften concrete. This is of importance in the wrecking of old foundations.

STRENGTH EVERY DAY.

Drink Insanity-The Use of Alcohol Either Habitually or Spasmodlcally is an Evidence of Physical or Nervous Disorder.

The use of alcohol, either habitually or spasmodically, is, in view of Dr. T. D. Crothers, who is an expert on the subject, a symptom of an ex-isting physical and nervous disorder, Men drink usually to anesthetize a Men drink usually to anesthetize a diseased brain or assuage a form of suffering. When this condition is periodical, people are generally well aware of it. We all know the man of the "drink storm," who keeps sober for many days, very likely for months, but in whose brain the mania is accumulating; who is nervous, appears, perhaps in actual pair; and uneasy, perhaps in actual pain; and who breaks down at last in an un-controllable orgy of drink, in which but one impulse reigns. Ger we sympathize with this man. s regarded as a more or less helpless

But what of the one whose "drink who takes his alcohol every day, and imagines that it is good for him I. He. Dr. Crothers says, is the worst victim of all. And this is very bad news for the moderate drinker:

"Measurements by instruments of precision and careful studies of persons who drink regularly, even in they are the most degenerate and de-fective of all insbriates, and the most positively insane in a general sense Tests show that the action of alco hol is accumulative, and both the brain and the nervous system are permanently deranged."

But if the desire for alcohol is a disease or insane impulse which

drink temporarily relieves or deadens, what is the proper cause and treatment of the disease itself? Does it devolve upon the doctors, or upon society—upon the State and the municipality—to remove the inducing

Here is a problem which may well attract the attention of the physicians of the body politic as well as the doctors of medicine. The frightful evil of the sleohol habit would yield if its cause, in the conditions yield if its cause, in the conditions of stress and nervous perversion which press upon the brain and nerves, could be reached by more wholesome ways of life. That at least is the deduction from Dr. Crothers' conclusions.—New York Mail.

A Shameless Conspiracy.

I have seen in an English newspaper the announcement that a public house is for sale, writes the Rev. The odore L. Cuyler, and the advertise ment contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well-paid hands, who in habit numerous dwellings in this dense neighborhood. The trade is large, full-priced, and mostly done at the counter, approaching \$2000 per

This cold-blooded announcement not much more clothe you. O ye of smells of the pit. Beelzebub himself little faith?" could not frame a more infernal sentence than this one, in which the dram seller tells how cunningly he has planted his death-trap between those laborers' wages and all their needy wives and children. He has reared his toll-gate right in the very track of these well-paid hands, so that he may levy on them at the rate of \$2000 per month! For this sum he retails to these operatives disease, poverty, disgrace and endless destruc-tion. We feel our fingers instinctive. ly twitching to get such a scoundrel by the throat until he is as purple in the countenance as any of his vic-

tims But why spend our righteous indig-Precisely the crime which the Englishman so shamelessly advertised is being perpetrated here in our fac-tory towns, in all our cities, and in a majority of our villages.

A Town's Regenerator.

remark made ten years ago by a rail-road president to an international Y. M C. A. secretary, who had urged that this organization could better the conditions of living and the ser vice on the road. "That suits us. said the secretary. The company put up \$4500 for an equipment, and the citizens \$2500. At the end of a month saloon men protested that the new organization was rulning their business. One of them, who had the biggest paying corner saloon in town, said his monthly receipts had fallen off from over \$3000 to \$700, and he or the association had to quit. Now a handsome Episcopal church occupies bis corner. A brakeman who came back to the town after an absence of two years, hunted his former asso-clates in their accustomed seats in the saloon, and found them in the Y. M

Can This Be Soy We are advised by the Associated Prohibition Press as follows: "The teachers who went from Mobile to the Alabama State Legislature to op-pose State prohibition were practi-cally forced to go by the politicians of that city under the threat that they might lose their positions it they did not go." If this be true, human language is unequal to the task of appropriate expression.-

Temperance Notes Mississippi has gone dry also. We can now say, "We are seven." Other States in the near future. The Legis-

latures are getting ready.

Ray County, Missouri, went "dry' by a majority of 1975 votes out of 2950, This makes sixty-seven of the 114 counties of Missouri saloonless. The Hon. Thmons G. Hudson, Com-missioner of Agriculture for Georgia, adds his testimony to the beneficial effects of State prohibition, although t is little over six weeks since the law

Not only in Atlanta, but all over Georgia and the "dry" territory, it is becoming apparent that benefit in every way is the result of prohibitory

The government of Roumania has projected a new liquor law, under which the right to sell drink will pass-into the hands of local communal authorities in April next.

Mr. Asquith, M. P., the Chancellor of the British Exchequer received a delegation from the British Temperance Lesgue. A memorial was presented from nearly 3000 ministers of the Gospel in favor of "an effective measure of temperanas referm."

RELIGIOUS TRUTHS

From the Writings of Great Preachers.

AN ANSWERED PRAYER.

Oh, give me a message of ques.

I asked in my morning player;
For the turbulent troulle within me.
Is more than my healt can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only can'st give me peace.

I opened the old, old Bible,
And looked at a page of Psalms,
Till the wintry sea of trouble
Was smoothed by its summer calms;
For the words that have helped so many,
And the pages that they held dear.
Seemed new in their power to comfort,
And they brought me my word of cheer.

Like music of solemn singing
These words came down to meThe Lord is slow to anger.
And of mercy great is He;
Each generation praiseth
His work of long remove,
The Lord upholdeth all that fall,
And raiseth the bowed down.

That gave me the strength I wanted!

I knew that the Lord was nigh;
All that was making me sorry
Would be better by and by.
I had but to wait in patience
And keep at my Father's side,
And nothing would really hurt me,
Whatever might betide.
Marianne Farningham, in London Sunday-School Times.

Fragments.

Gather up the fragments that remain, that nothing be lost. John 6:12,

The day was far spent, the night was at hand. The great multitude which had followed Jesus out into the country were ready to disperse to seek shelter until the morrow. Multiplied by the Bread Giving Hand, the five small cakes and two tiny fishes had satisfied the hunger of the 5000. With words of thanksgiving and with words of thanksgiving and praise they were about to depart. The disciples had gathered around the Master to accompany Him to some evening resting place. There yet remained, however, in the mind of Christ something to be done. A few words conveyed His desire to them: "Gather up the fragments that re-main, that nothing be lost."

In them is found one of the most precious and comforting thoughts of the divine revelation. In the economy of God nothing is wasted. Christ, despised and rejected of men, knew the futility and folly of human con-tempt. He knew the worth of the thing for which nobody cares, which every one disdains. The fragments, in the eyes of the satisfied multitude, in the eyes even of the chosen few, were worth nothing. They were to be thrown aside, abandoned, trodden under foot of men. But Christ knew be thrown aside, abandoned, trodden under foot of men. But Christ knew that they would feed some hungry souls who had not enjoyed the advantages of the 5000 in being in close touch with Him. He knew their use. The material providence in His thought suggests the spiritual providence in His soul. "If God so clothe the grass of the field * * shall He not much more clothe you. O year

Here is a wretched woman of the town, painted, tawdry, brazen; here is a poor, ground down, stunted, ill nourished toiler; here is a sickly, ignorant, impudent child of the slun here is an idle, selfish, deprayed woman of fashion; here is a hard, bitter, conscienceless procurer child labor; here is a wretched, verted bomb thrower; here is a blood-less, soulless, heartless oppressor of industry—human fragments, worth-less in the eyes of good men, to be trodden under foot ruthlessly, or to be dealt with rigorously by the law on either hom?

say about them?
We are all made in the image of when the same conspiracy against the each one of us a representation of wages and honor and lives of work-lingmen is being carried on in our monsters we show to the eye of the Father! If we could see with His power of vision, with what horror we would shrink from the images presented, what disgust would fill our souls! Yet God wants every one of those human fragments. Christ's prayer, Christ's hope, was that none of them might be lost. The image may be distorted and marred. "We've got a thing or our road the boys call 'Hell.' If you want a real hard thing to try out the Y. M. C. A. on, put it there." This was the being. Men cannot see it, but God being. Men cannot see it, but God can. He would fain have nothing lost, and nothing will be lost unless it deliberately loses itself.

What is the lesson of this compre hensive inclusive prayer—nay. com-mand of Christ? It is the old lesson of kindness one to another, of gentle consideration of our fellows, of try-ing to discover the good in humanity rather than exploit the bad. It is a condemnation of arrogance and self-satisfaction. It is a lerson of brother hood in its active sense. It says to

nood in its active sense. It says to us, "Judge not."
"Gather up the fragments." An gentle reader, are you not, after all, only a fragment yourself for God's gathering?—Cyrus Townsend Brady, the Control of the contro in the New York Sunday Herald.

Care of the Body Our love for God and man, our reverence for ideal truths and rightcousness, our ability to provide for ourselves, and do our part in the work of the world, al' demand that we take proper care of the body making this a part of our religion just as much as the care of the soul

The Rev. Dr. Bowser, Presbyterian Atlanta Not Ethics, But Faith.

Christianity is not in ethics, but in will He find faith on the earth?

Everything that is a mere form a mere habit and custom in divine things, is to be dreaded exceedingly; life, power, reality—this is what we have to aim after. Things should not result from without, but from within.-George Muller.

Cause of Fears. Faith will give comfort in the midst of fears; unbelief causes fears in the midst of comforts.—John Ban-

A great development in the us and manufacture of alumnium in England is being looked for, and the company which has a monopoly of the business is planning for a great enlargement in 1909. The price of the metal was reduced last October to \$500 a ton, and this has led to demand for it in new fields, notably by telegraph and telephone compa-nies. Aluminum, it may be noted, is used in the new explosive "ammon-al," of which much is expected be-cause it does not, like lyddite, deton

ate on contact, but will penetrate ar-

mor or earthworks before exploding.

The

General Demand

of the Well-Informed of the World has always been for a simple, pleasant and efficient liquid laxative remedy of known value; a laxative which physicians could sanction for family use because its component parts are known to them to be wholesome and truly beneficial in effect, seceptable to the system and gentle, yes prompt, in action.

In supplying that demand with its excellent combination of Syrup of Figs and Elixir of Senna, the California Fig Syrup Co. proceeds along othical lines and relies on the merits of the laxative for its remarkble success.

That is one of many reasons why Syrup of Figs and Elixir of Senna is given the preference by the Well-Informed. To get its beneficial effects always buy the genuine manufactured by the California Fig Syrup Co., only, and for sale by all leading druggists. Price fifty cents per bottle.



A Base Materialist. took five years to embroider this pillow cover. It is all needle-

"Humph! I'd say it was all need-less work."—Kansas City Times.

Hicks' Capudine Cures Women's Monthly Pains, Backache, Nervousness, and Headache, It's Liquid, Effects imme-diately. Prescribed by physicians with best results. 10c., 25c., and 50c., at drug stores.

THIS AND THAT.

A woman is always looking for a change—either of dress or complex-

Sometimes a man who has a nicey curled mustache can make a living in spite of it. All things come to him who tips

A lot of unlearning is necessary for the average college graduate. Poets are all well enough if they are not in your family so that you

have to support them.

The Senator's Model. The model had sat, with the necessary rests, for three hours in one position, the pose of a splendid Senator of Washington, elegant, aristocratic. He had a fine head. He was quite noted for that. He had been model for illustrations of many he-

roic figures. But the model with the fine head wore about the dustlest suit of clothes you ever saw. His shoes were down at the heel. His cuffs were frayed. His collar stayed put

with difficulty, it was so old.

When the three hours were up he gave a sigh of relief, for posing is hard work. There is no work harder. The artist drew forth his wad and paid him. The model thanked

him with a grateful smile. He is down and out. artist when he was gone. "He hadn't a penny to get his lunch with." And he looked at the picture he had drawn of him as a splendid Sena-"He hadn't tor of Washington with a complacent smile of satisfaction with the fine

dignity of it.-New York Press. Real American Royalty In Want.

Two princesses, representatives of the only real American royalty, descendants of that Massasoit whose word was law to 30 villages and 30,000 red men, are living in poverty on the shores of Lake Assawampsett, Mass. They are Teweelee-ma and Wootonekanuske. An effort is being made to secure for these last of the royal blood of the Wampanoags a material recognition of their rights and of the services which their ancestors, the mighty sachem Mas-sasoit, performed for the pioneers of New England. For without Mas-sasoit's friendship and protection the struggling colonists would have been swept from the land.—Chicago News.

MOTHER AND CHILD Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its

chemical analysis.

Grape-Nuts food is made of whole wheat and barley, is thoroughly baked for many hours and contains all the wholesome ingredients in these cereals.

It contains also the phosphate of potash grown in the grains, which Nature uses to build up brain and nerve cells.

Young children require proportion-ately more of this element because the brain and nervous system of the child grows so rapidly.

A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes: "After my baby came I did not re

cover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak. "He said I might try a change of diet and see what that would do, and recommended G. ape-Nuts food. I

bought a pkg. and used it regularly. A marked change came over both baby and I. "My baby is now four months old, is in fine condition, I am nursing her and doing all my work and never felt better in my life." "Thore's a Rea-

Name given by Postum Co., Battle Creek, Mich. Read "The Road to

Wellville," in pkgs. Ever read the above letter? A new ne appears from time to time. They re genuine, true, and full of human