# THE PULPIT.

A BRILL'ANT SUNDAY SERMON BY DR. CHARLES EDWARD LOCKE

#### Theme: Doing the Impossible.

Brookive, N. Y .- The Rev. Dr. Charles Edward Looke, easter of the Panson Place Mathodist Enlecopal Church, Sunday evening, to a large Franson Church, Sunday evening, to a large audience, preached on "Doing What Cannot Be Done" Histery was Mat-thew 17:20. "Nothing shall be im-uosable unio you." Dr. Locke said in the course of his sermon: That is a most evolusite moment, when in the midst of rich treasures with the set of the base of the treasures

when in the midst of the Vaticas, one stands for the first time before Rash-nel's masternizes of "The Transflura-tion." It was the great artist's last work; and before its sigments were dry it was carried in his functal pro-cession. This masterial contra defind ression. This mesterful genius defied a well known canop of art is attempting to portray two distinct themes of same canvas; but Ranhael was a theelegian as well as an un rivaled artist. He caught the double meaning of the Transfouration and saw in it not only the Glorification of Jasus, but the emanciaption of mankind

When Jesus came down from the radiant mountain summit an anxious father met him with the earnest request, "Lord, have mercy on my son," humbly explaining to Jasus that he had first taken his afflicted hoy to the disciples, but they could not cure him Jesus said: "Bring bim hither to Me," and the child was cured that very hour. In perplexity the disci-ples asked of Jesus, "Why could not wa cast him out?" and Jesus replied. "ecause of your unbelief; for verily any unto you if yo have faith as a grain of mustard seed -nothing shall be impossible unto you." In easting out the world's devils and in alleviating the word's derivation in alleviat-ing the woes of humanity, nothing shall be impossible—and this is the program of Jeaus. "Doing what can-not be done" is the program of Jeaus. "Faith as a grain of mustard seed." "All things are possible to him that

belleveth. Faith laughs at immessibilities, And cries it shall be done.

"Jesus never despises a little lth." On that late afternoon on

faith. the banks of Galilee, when the multi-tude was hungry and the town was far away, Josus, to test Phille, in quired: "Whence shall we hav broke that these may eat?" and mathematical Philip thought that two bundred pennyweight would not be softener. Then Andrew for abrief instant had vision of faith as he suggested that there was a lad there who had five barley loaves and two fishes: but Andrew, too, quickly adopted the arith-metical process and disconsolately added: "But what are they among so many?" Jesus, however, did not discount or overlook Andrew's mo-mentary vision and faith; and on the basis of Andrew's "little faith" the miracle of the feeding of the five thousand was performed. It was faith as a grain of nustard seed only,

but it accomplished the impossible. Tertullian once said of an event: "It is certain because it is impossi-ble." and Richard Cobden, when told that a certain thing was impossible replied: "If that is all, let us set about it at once." General Arm-strong, of Hamaton, said: Deing what cannot be done is the glorg of living," and his great schools for Indian and negro youth became possi ble. Carisle impatiently wrote: "Im possible! It is not a lucky word! Who is it says there is a lion in the way? Sluggard, thou must slay the lion: the way must be traveled!" Mirabeau shouted: "Impossible, that blockhead of a word!" And the great blockhead of a word!" And the great Napolson characteristically declared: "Impossible! It is not a French Genius is the art of overcoming the

Christianity is the art of overcoming the impossible. Impossible is not in the vocabulary of the Christian, This is the program of Jeaus

which emanates from the teachings of Jesus, and the socialism of Jesus of Jesus, and the socialism of Jesus will some day proval, and in that day each shall seek his own in his brothers' highest good, and all shall dwell in noble brotherhood. Two men saw a piece of jewelry on the sidewalk, they reached for it simul-taneously, struck their heads violent. ly: each arose to censure the other when they found they were brothers and had not seen each other for a foren years. It must not be forgotten that all commetitions and rivalries to-day are between brothers, and some day the vast brotherhood will

ones Sam blan

normanently organized. In the great task of casting out the world's davils nothing shall be impossible. Whatever ought to be will be. A moral importive must said long ago there is no meaning in an "onght" unless it is followed by a "can." Every moral necessity will some day provail. It is not an onght unless it is a possibility, and if a

anisse if is a possibility, and if a possibility if will become a reality. A clear, definite original of what can and will be Man's fondest dreams will be fully materialized. When man thinks God'sthoughts and carries out God's nurseness be impossible ant God's nurses the impossible will be achieved. "Things that are will bo impossible with men are possible with ad " Men must become partakers f the divine nature, as the Anostle eter culuins. The mighty force of Ningara Falls power house enned" down to suit the capacity the rischinery to which it is sup-ed. Sc God "steps" Himself down humble, simila men, and works His wondrons will through obedient

uman instrumentalities. "Ye must be born again!" and with Nicodemus in bewilderment we may inquire "How can these things be?" Mathematical men like Philip never will calculate until they reach a demonstration, while men of vision like Andrew will be working the miracle of the imnessible. The burglar who drops into a mission to while away the early evening hours, until he shall go forth to ply his vicious trade, falls under the spell of the service, kneels at an altar of prayer, con-fesses his sin, surrenders his burglar tools, and becomes a new man, hon-est and honores. You may not be able to evoluin the mystery, but it is true-and that is the program of forus!

Two young men came togetherone a clerk in a shoe store, the other a clerk in a bank. Humble men of no notable talents. One can teach and talk a little, and the other can sing with persuasive voice. These two willing souls completely surren-dered to God, and consecrated to the service and upbuilding of humanity, began a career, which increased in power and effectiveness until multipower and enertyeness until faulty tudes were awakened from lethargy and sin by the singing and the preaching of the gospe. Again, the weak things of the world were shaken to confound the mighty, and Moody and Sankey became the greatest evangelists since the days of John and Charles Wesley. And the imnossible was achieved

At the dedication of the Bunker Hill monument, when it appeared that an accident was imminent the surging crowos against the speakers' platform. Webster request-ed the people to kindly move back. A man in the crowd answered back: "It is impossible"" Thereupon the great Massachusetts statesman cried out: "Impossible! Impossible! Noth-ing is impossible on Bunker Hill!" And so let us keep near the cross. The battle of the ages was fought there, the freedom of the race was there arbitred. Nothing is impossible on the Hill of the Cross-on

With our now sainted Sankey we may sinus in the sweet strains sightless Fanny Crosby's beautiful lines:

Some day the silver cord will break And I no more as now shall sing; But. Oh. the jey when I awake Within the palace of the King! And I shall see Him face to face. And tail the story, Saved by Grace. "Then, 'I shall be satisfied when awake in The Wieneas' and the

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR OCTOBER 4.

Subject: David Brings the Ark to Jerusalem, 2 Sam, 6-Golden Text,

Ps. 100:4-Commit Verse 12-Read 1 Chron. Chapters 13, 15, 16. TIME. - 1045 B. C. PLACE --Kirjath-jearim

EXPOSITION -1. Bringing Up God's Ark in Man's Way, 1-5. This one of the most solemn and searching passages in the entire Bible. It eaches a lesson needed to be learned

n our day. It shows us how neces ary it is to serve God in God's way bavid's desire to bring up the ark of lod's presence into his own city, the centre of the national life, was nest commendable; but he should ave inquired from God's own book the proper way in which to bring it op. It was declared there with per-fect plainness (Nu. 4:5-12; 7:9). His perject to consult and obey the Ford of God got David and others as word of Grd got David and others as well into great trouble. Neglect of Ged's Word has gotten many a well meaning man into great trouble, and his friends also. The ark was the any treats and, the are was the symbol of Jehovah's own hely and glorious presence. Men must be raught to treat it with the reverence due to His groat and hely Name. It

due to His groat and hely Name. It was "the ark of God which is called by the Name, even the name of the Lord of hests." The ark.was also a remarkable type of Christ. Christ is immanuel, God with us, and the ark was the symbol of God's presence with His people. Moreover, in the ark the law of God was perfectly kept, and in Christ the law of God is perfectly kept. Further still, over perfectly kept. Further still, over the perfectly kept law was the bloodsprinkled mercy seat where God met His people (Ex. 25:18-22). In Carist His neople (Ex. 25:18-22). In Curist we have our blood-sprinkled mercy sent where God meets and communes with us. David had no intention of not conferring due honor on the ark of God. He made great and costly proparations. He "gathered together all the chosen men of Israel, thirty thousand." It is often said that it does not make any difference what a man believes or does if he is only sin-David was perfectly sincere. but he was wrong - and it made o great deal of difference both to him and to Uzzah. David was to blame for his ignorance. He had the means of enlightenment. If men to-day are ignorant of what is in the Word of God and suffer for it, it is their own fault. They cannot blame God for it, though they would often like to. The ark had been in Kirjath-jearlin twenty years (1 Sam. 7:1). Men always get into trouble when they try to improve on Gr I's way. God had given explicit command that the sons of Kohath bear the ark upon their shoul-ders (Nu. 4:4-19: 7:9), and a new cart under the circumstances was no better than an old cart. David had really learned this "improved plan" from the heathen (cf. I Sam. 6:7, 8). That is where all improvements upon God's way come from. II. God's Judgment on Disobedi-

ence and breverence, 6-0. David's folly was soon made manifest. Ho had sown the seed of disphedience and soon reaped a barvest of greater and soon reaped a barvest of greater disobedienceand death. A cart drawn by ozen, even though it was a new eart, was no place for the ark; and trouble soon comes. "the oxen stum-hled." Of course they did, but what had oxen to  $\ell$ , with drawing God's ark? The place for that was upon the shoulders of fit men. It was quite matural for T'srah to put fouth his hand to steady the ark, but it was al-together wrong. It was an act of ex-olicit disobedience to God, and cf plicit disobedience to God, and of pross irreverence. Even the sons of Kobath, who were divinely appointed to bear the ark, were not permitted to bouch the ark, or even to look at it for a moment (Nu. 4:15, 19, 20, 1).

#### BITTER WAR ON INTEMPERANCE **EPWORTH LEAGUE LESSONS** SOLDIERS FIGHTING THIS CURSE

## GREATLY CHEERED.

A Movement For the Abolition of Acknowledging a Trust-Gen, 26, 20-22; Deut. 14. 22.29; 26, 12.15. Gen. 28, 20-22. Jacob had just de-

SUNDAY, OCTOBER 4.

ceived his old father Isaac and secur-

cending and descending on it.

who lived with them.

of their hospitality.

prayer which was to be made by the

hosts on this occasion. This prayer

is a declaration that the command of

God has been carried out, and con-cludes by asking his blessing upon

CHRISTIAN ENDEAVOR NOTES

OCTOBER FOURTH.

Sonns of The Heart. X. Our Vows

and Their Fulfilment .--- Es. 116.

(Consecration meeting.)

Making vows. Ps. 65: 1-5.

enjoy serving Him.

portional for and

did not that cost?

enefits,

in view.

oves to have us try to.

them because of their obedience.

119.

Compulsory Beer Drinking Among German University Students.

ed the coveted blessing which belong-ed by right to his brother Esau. He The Prussian Minister of Justice is leading a movement for the aboiltion was compelled to leave home because of Esau's anger. During his first hight away from home Jacob had the of compulsory beer drinking among university students, and even to disuniversity students, and even to dis-courage voluntary guzzling, while a formidable petition has been present-ed to the government for the separa-lion of sober and drunken persons on railroad trains by the use of special tars, though there seems to be some uncertainty whether the cars should be reserved for those who are sober or for those who are tipsy. Up in Finland the most remarkable anti-alcoholic legislation of all has actually been enacted and now awaits wonderful dream, with the vision of the stairs reaching from earth 10 heaven and the messengers of God as God there renews his promise made to Abraham and Isaac, that Jacob and his descendants should possess the In

land and become a great people. return Jacob makes a vow that if God will keep his promise, he in turn will give back to God a tenth of all actually been enacted and now awaits the Grand Duke's approval, which it may not receive. Largely because of that God had originally given him. It was a bargain, and the whole thing woman suffrage and the spread of the Socialist propaganda, the most strin-gent prohibition bill on record has been passed by the Diet. This amazsounds a little strange to us. We must be careful how we apply the lesto ourselves, for we are not living in Jacob's time, and Jesus Christ has made many things different for ing measure not only forbids all manufacture or sale of spirits, beer and wine, but it prohibits any traffic in alcohol of any kind, save through Deut. 14. 22.29. The command of

God is that his people should set aside a tenth of all the increase of their strict government monopoly Churches are forbidden, under heavy both of their crops and of penalties, to use wine in the com-munion service. People who had wines in their possession before the their livestock, and eat it at the tem ple as a kind of thank offering to enactment of the law may continue to hold them, but any one hereafter ac-God for what he had done for them. If they lived so far away from the temple that they could not carry all quiring any liquors will be subject to fine and imprisonment. The police and other officials are authorized, the store of edibles with them, they were to sell it, and with the money without special warrant and on mere to the temple and buy all they needed suspicion, to enter and search any house for liquors. Any ship enter-ing Finnish waters with a cargo confor a feast before God and eat It. Hospitality is also commanded, they must share the feast with the Levsisting largely of alcoholic liquori will be seized and confiscated. Al ites, the orphans, and the foreigners All But every the breweries, distilleries and liquor stores and shops in the country must third year it was different. Instead of eating the food themselves they at once go out of business, without compensation. Indeed, in framing the law the Diet seems really to have acted upon the exhertation of one of were to make a feast for the Levites. foreigners, orphans, and widows among them, and the blessing of the Lord would come upon them because Its members, Baroness Gripenberg, to "leave reason aside, and let senti-ment prevall." Deut. 26. 12-15... This is but a repetition of the last part of the previous command, but to it there is added a

These things at least serve to em-phasize the point which we have fre-quently made in these columns, that complaints of puritanism and fan-aticism in this country as contrasted with the liberalism of Europe are not altogether wall founded. More not altogether well founded. More than one European country is taking even more advanced ground in temperance reform than has been proposed here. We cannot recall any American prohibition law as strin-gent as that which Finland is seeking to establish. When in one of our States it was discovered that through inadvertence the law was so drawn as possibly to prevent the use of wine at the communion services of churches it was quickly and generally conceded that an amendment must be made so that there would be no interference with worship. But in Fin-land the clause expressly banishing wine from the communion table was purposely inserted into the bill. The interference with "personal liberty" in sumptuary matters is far more marked in several European countries than it is here. The merits of some of our temperance legislation may be open to discussion; but at least it cannot be truthfully maintained that this country or any part of it is alone or unique or even extremely advanced in meddling with man's supposed right to get drunk .-- New York Tribune.

News from Finland shows remarkable results since the introduction of universal suffrage for adults of both BUXOS. The Finnish Legislature consixts of a single chamber of 200 mem-bers. Fifty-six per cent, of the voters per cent. in the rural districts, were women. Nincteen women were elec. ed members of the chamber. It ba It bas just passed a drastic act for the total

Dathered for the "BE VERY SURE I NEED IT." cannot tell why there should come to me A thought of some one miles and years away, a wift insistence on the memory, Unless there be a need that I should pray.

He goes his way, I mine: we seldom meet To take of plans or changes, day by day, Of pain or pressure, triumph or defeat, Of special reasons why 'tis time to pray.

ROYAL HELEPS

We are too busy even to spare a thought, For days together, of some friends away; Perhaps God does it for us, and we ought To read His signal as a call to pray.

Perhaps, just then, my friend had fiercer fight,

fight, A more appalling weakness, a decay Of courage, darkness, some lost sense of right-And so, in case he needs my prayer, I

pray.

Dear, do the same for me! If I intrude Unasked upon you, on some crowded day, Give a moment's prayer, as interlude; Be very sure I need it, therefore pray.

An Ever Present Truth. But one thing is needful .-- Luke

10:42 The text is an old fact restated in the terms of the Gospel for answer to the numerous and many sided questions of our modern life. In order to attain pre-eminence and

success men everywhere are coming to recognize more and more the wisdom of consecration in the pursuit of some one thing. Michael Angelo, having a fixed goal, pursued it with an ambition that consumed him. He forgot hunger, thirst and bodily fatigue, and at length the world crowned him as master of his art.

In the realm of music Handel is called a prince and the very soul of art. This, however, never could have been true of him, nor could he have written immortality into his name, had he been other than the man whose passions and powers in the pursuit of the one thing were offered on the altar of music. It has been said of him that his ardor for celestial sounds caused the keys of his harnslchord by his frequent manipulation to

Our text finds Jesus among His friends in the Bethany home, and His Martha and Mary-in striking con-trast. Martha is deeply concerned about the material things. There is much of anxiety and bustle about her as she thinks of His entertainment, comfort and food. Mary, the very soul of seeming indifference tc all temporal things, thinks only of a seat at His feet, where she may listen to His every word. When at length the fusiness of Martha can stand it no longer, she complains to Jesus saying, "Carest Thou not that my sis-ter hath left me to serve alone?" His answer is not a rebuke to her activity, but rather an interpretation of it with dignity and strength, "But one thing

What did the Master mean? What what did the Master mean? What is this one thing? Perhaps it may be answered best by placing emphasis on the word "one," so as to make it in-clusive, and say: Thou lackest one thing. That is, the one thing lacking comprehends all wants and hunger-ing and life and near if the he ings, all life and power. If this be true, then the "one thing needful" must be that for which men every-where have been searching, and for which men even now-unconsciously erhaps-are seeking in strange ways

and by many questions. It is the "one thing needful" for the aching heart which refuses to be quieted, and says: "Is there any meaning in life?" It is the "one thing needful" for the man who in the midst of his struggles is conscious of gradual defeat in the rounds of daily life, ex-claiming: "Is there no way out of this tangle of being and doing?" It is the "one thing needful" for the profound philosopher in his study, for

MY OWN FAMILY USE

PE-RU-NA.

HON. GEORGE W. HONEY.

HON. GEORGE W. HONEY. Iton. George W. Honey, National Chap-in U. Y. U., ex-Chaplain Pourth Wiscon-sin Cavalry, ex-Treasurer State of Wiscon-sin, and ex-Quartermanter General State of Texas G. A. R., writes from 1790 First St., Y. E. Washington, D. C., as follows: T cannot too highly recommend your preparation for the relief of catarrhad too highly recommend your preparation for the relief of catarrhad. Some members of my own family have used it with most gratifying results. When outputs file actious and I cheerfully certify to the remedies failed. Peruna proceed it with most gratifying results. When her remedies failed. Peruna proceed it with most gratifying results. When her a curative excellence. Mr. Fred L. Hehard, for nine years a leading photographer of Kanass City, Mo, located at the northesat corner of 12th and Grand Ares, cheerfully gives the following testimony: "It is a proven for that Peruna will cure catarrha and to predict that Peruna will cure catarrha and to predict be predicted to make me photographer of Kanas of the second to the s

Pe-ru-na in Tablet Form.

For two years Dr. Hartman and his as-sistants have incessantly labored to create Peruna in tablet form, and their strenuous efforts have just been crowned with suc-cess. People who object to liquid medi-cines can now secure Peruna tablets, which represent the solid medicinal ingredients of Peruna. of Peruna.



Wait For A Raise.

Augustus Marmaduke Uppische had by inadvertence been elected a member of the local club, but somehow he did not seem to "catch on." as it were, with his fellow-members. In many ways they strove to make him understand his unpopularity, and

one evening he rushed furiously up to a member of the committee. "Look here! he said. "I've been insulted in this club! A man offered me £100 if 1'd resign my mem-bership. I must do something. What would you advise me to do?'

The committeeman considered a while before replying. "I'd advise you to hang on for a day or two longer. You'll get a bet-ter price then."—Pearson's Weekly.

#### Successful Plan.

"One time I was in great danger from a lion," said the African explorer, who happened to be in a reminiscent mood, "and, having no weapon at hand, I tried sitting down and staring at him. . "How did the plan work?" queried

Couldn't have worked better." re-

'That's queer," remarked the i. b.

"How do you account for it?" "I think the place I selected as a

seat had something to do with it," answered the explorer. "I sat on the

limb of a tree that was fully 50 feet from the ground."-Chicago News.

Modern Instances,

Peggy-What did that independ-it, self-willed, handsome sister do?

Paula-Oh, she married one of the assistant bookkeepers to her father's

bank. He's still an assistant book-

Peggy-And what did the homely, modest girl do?

Paula—Oh, she married a little dude to please her father. He is now a member of the firm.—Chicago Rec-ord Herald.

answered the explorer.

Reeper.

Jacob's vow. Gen. 28: 18-22. Israel's vow. Num. 21: 1-3. Hannah's vow. 1 Sam. 1: 9-11. David's vow. Ps. 132; 1-5. Paul's vow. Acts 18; 18-21. All worthy yows are based on a sense of duty; we owe them to God; and also on love; we love God, and Our vows are not to repay God's "er cant but God Hidden vows do not befit open Vows cost; they are sacrifices, But not Christ sacrificed for us? and

Total Prohibition in Finland.

Our plodge is simply the statement of our purposes. Should we not have purposes? Should we not sate We cannot expect to keep our at the last election in towns, ledge unless we keep it in mind; and we keep it in mind by keeping it To fulfil a pledge is to fill it full of

assume the shape of spoons.

Coristianity has already achieved the impossible in the overthrow of the vast Roman Empire. To destroy the power and glory of Rome as they appeared two thousand years ago in-trenched in inviragnable fortreeses and defended by ever victoriou Roman legions, seemed an impossible result.

Christianity has achieved the impessible in the final eradication of human slavery, a diabolical institu-tion culminated in the customs, fortunes, constitutions, conscience and traditions of man. So, indeed, shall the day surely come when nations shall not learn war any more. And, when that prophecy of Issiah shall have been fulfilled, which commands, Loose the bonds of wickedness and ando the heavy burdens," then the accuraced liquor traffic will be overthrown, and the deadliest thraidom which has ever hlighted manhood will be ended. This damnable traffic strong drink fills the prisons with triminals, the hospitals with the in-tane, and the poorhouses with paupers. Recently a great brewery com-pany of this country has published in DETE its paid advertisements a libelons statement that the founder of Mathodism favored the manufacture and sale of liquors as a beverage. The statements are mischlevous lies. The vreatest total abstinence society in Christendom is the Methodist Church Such demoniacial lies will only hasten the downfall of old Gambrinus in this country. The devil is a liar, and the father of lies, and we would ex-ment him to defend his is found by pect him to defraud his infernal business by lies and misrepresentations. Lincoln's great prophecy of February 22, 1840, has been partially fulfilled, and will surely be completely real-ized, "When there shall be nother slave nor drunkard upon the earth!" Then, too, the brokerhood of the

Then, too, the brotherhood of the race is to be established. "Whose hateth his brother is a murderer." Whose hath this world's goods and swith his brother hath need, and shutteth up his bowels of compassion, how dwelleth whe love of God is him?" Some one has recently said: him?" Some one has recently said: "No man oright to have anything until every man has something. this savors of anarchy, it is at least true that many of us should have less until many others have more. There is great social and industrial unreg to-day. All these antagonisms and confurions are due to the emancipatica of mankind through the influ

ence of Christ. Men are coming to their own. Jesus has commanded, "Leose him and let his go!" as He did at the resurrection of Lazarus. and we, His disciples, who have been set free, are tooslow to obey our Lord's injunctions. Men are striving to get free! A starving baby was found in the Fast Side of New York recardly on the wasted breast of its dead mother, and that same day in the up town stores women were spet \$30 for a single night robe. There the social scale, and consequent Cangerous criminality at the other.

I awake in Thy likeness,' and the impossible shall be forever en-throned.'"

### Supremacy of Christ.

Men who deny the spiritual supremacy of Jesus Christ and reject His claim to their personal allelance, however much they may admire His character and laud His teachings, are not, in any proper sense of the word, Christians. Moralfats, philosophers, even doctors of divinity, they may be, but they have no right to wear the Name which is above every name, because they do not how the knee to Christ or confess Him as Lord, to the giory of God the Father. To call one a Christian who denies the Lordship of Christ is a contradiction of terms -The Examiner.

#### The Part of Wisdom.

It is no small wisdom to keep sl-lence in an evil time, and in thy heart to turn thyself to God, and not to be troubled by the judgment of men. Let not thy peace depend on the tongues of men; for, whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God?-Isabelia Fitz Mayo.

#### When You Lose.

General notions about sig and sal-vation can do you no good in the way of the biessed life. As in a journey you must see milestone after stone fall into your rear, otherwise you remain stationary, so in the grand march of a nobler life one paltriness after another must disappear, or you have lost your chance.-Professor Blackie.

#### IN THE SALOON.

New Owner (who has just bought schooner yacht) ---- "Look 'ere, Mc-Pherson, you'll 'ave to 'ave that plllar removed before my wife comes down. She'll want to sit-at the head of the table.'

McPherson-"Weel, ye'll hae to mak a steamer o' her, for that's ane o' the mastal"-Punch.

#### HARD TO FIX.

"Why was the play a failure?" "I hardly know. The manager blames the author, the author blames the star, the star blames the company, the company accuses the booking agent, and the booking agent attributes the fiasco to the unsettled conditions now prevailing in the Balkans."-Washington Herald.

#### Motive Power on the Lang

The time is probably not far distant when we shall see a great de-velopment of motive power as ap plied to agricultural operations .----Country Life.

Those are very solemn words with which the 7th verse opens. Ir-reverence towards God and His hold 18ame is an awful sin, and God in His great mercy often deals very sternly with it in order that we may knor ow He regards it (cf. Lev. 24:11-16: 0:1-3; 1 Sam. 6:19). Even in the 10:1-2: I Sam. 6:13). Even in the Christian dispensation men are cut off when they approach the table that sets forth the solemn truth about Christ's atoning death in a thought-toss way (I Cor. 11:27-30). We do not need to suppose that Uzzah was eternally lost. He simply suffered temporal punishment for his sin, even unto death (cf. 1 Cor. 11:30-32; 6-5). David was displeased at God's udgment: he might much better have been displeased with his own folly that made that judgment necessary. When he had taken time to think it over he put the blamo where it be longed, on himself (1 Chron, 15:11-12). We are often tempted to be displeased at God's judgments when a little honest reflection would show us that we are to blame ourselves, and that God's judgment is only a merciful way of bringing us to out

senses. God Illesses the Home in III. Whith He Dwells, 10-12. We have just seen God dealing in judgment. and now we see Him dealing in mer-cy. A moment ago all was death, now all is blessing. Obed-edom was only a heathen by descent, a Gittite (cf. ch. 15:19), but he welcomed the (cf. ch. 15:19), but he watcomed the presence of God in his home, and God "bleased Obed-edom and all his household." Nothing else brings such bleasing to a house as the pres-ence of God in it. That ark in his home was the symbol of Christ in our homes. Where He is there is blease. Where He is there is blessing for all (cf. Acts 16:31).

Sleeping in Churches. Napping at the Lawrenceville Sunlay-school will hereafter cost twentyfive cents. Uncle John Sanders is responsible for the new way of keep ing people awake in study hours. Uncle John complained to the members about the way they had een straggling into school and of

taking a quiet nap. As a result it was decided to charge those who went to sleep twenty-five cents a Sunday for their lodging .--- Columbus Dispatch

An alloy that gives off showers on parks when struck with metal-igaiting not only gas, but alcohol oaked wicks-was a recent acciiental discovery of Auer von Weisonch. It consists of iron with cerium, ianthanlum or other of the rare earths used for incandescent lamp mantles, and the sparking is found o reach a maximum with the persentage of icon at thirty. A use for igniting explosives is suggested.

meaning and purpose. Full-no half way.

Our pledge is not made to man but to God, and He alone can release as from It.

Suggestions.

Illustrations.

a committed to a railroad which The police have full rights of search takes him where he wants to go. cripple, but a staff for a sturdy pedestrinn. It is an open disgrace for a note

of ours to go to protest. It is an equal disgrace for a plodge of ours o go to protest, though no one knows

If a violin string breaks we do not throw away the violin, we put in a new string. So when we break a part of the pledge.

#### ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn, where Dick and Joe were playing with two tame pigeons.

"Boys," he said, "my workship ought to be swept up every evening. Which of you will undertake to do it' I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it good.

One day Uncle Harris took Dick ster Gazette. and Joe to town. While he went to buy some lumber they went to a toy store

'What fine kites!" said Dick. "I wish I could buy one.

"Only ten cents," said the man. "I haven't a cent," said Dick. "I have fitty cents," said Joe. "How did you get fifty centa?"

asked Dick. "By sweeping the shop," answered Joe .- Sunday Afternoon.

The illustrations preserved of Egyptian fron manufacture show that the process was precisely the same as that still obtaining among Ethiopian races. On a stone, preserved at Florence, a negro slave is depicted working bellows from which the blast is conveyed by a bamboo pipe to a shallow pit in which the iron is smelted In a second lilustration is shown the forging of the iron by hammering it with a rounded stone on a stone anvil with a wooden base. It is clearly proved by pictures on Egyptian tombs that beliows were in use in the fifteenth century B. C.

spirits, wine. alcohol, which may be kept only for medical and technical purposes and for the use of troops. Even the use of wine for the communion service is

forbidden. No one may keep alco holic drinks in his house unless he When we made a pledge we are can prove that they were in his pos-committed to it, but as a passenger session before the act was passed the pledge is not a crutch for a sturdy pedes. There is no provision for loss of capital in brawerles, distilleries or private houses.

Baroness Gripenberg, one of the best known women members, said that in dealing with a question of this vital social importance it was quite time to "leave reason aside and let sentiment prevail." It is not expected that the law will ever come into op-eration, for the veto of the Czar is regarded as certain. \*

#### dohn mull's Declining Thirst.

It is reassuring to learn from Dr. Dawson Burns's annual review of the United Kingdom's drink bill that sithough we spent 2590,000 more on intoxicants last year than in 1906, the average expenditure per head fell from £3 16s. 3d. to £3 15s. 9d. Fron 1872 to 1878 the average expend! ture never fell below £4 a head, and in 1876 it touched £4 9s. On the other hand, from 1841 to 1851 (both There is something wrong with the church when the only way it can pay the debts of the sheep is by years included) it never rose as high as £2, while in 1842 it fell as low as £2 8s. 5% d., or less than two-thirds its present amount. As matfeeding and flattering the goats. ters are we stand exactly when stood in 1866, when the expenditure It's no use preaching about the heart of God if you have no pleasure per head on alcoholic liquors was, as last year, £3 15s. 9d.-Westminin grasping the hand of man.

#### Temperance Notes.

The Healing Touch. No man who has felt the healing touch of the Master in his heart has much trouble in his head over the By a unanimous vote of the Legis-lature, Missisippi goes "dry" on Jan-uary 1, 1909. miracle Milwaukee city employes are to be

forbidden to rush the growler in working hours. In Milwaukee!

A man in a Texas prison said: "I tried to keep from drinking whisky by myself, but I could not. I tried joining the church, but it did not stop me from drinking. I promised my wife to quit. And I thank God 1 am in this prison, because there hain't no saloons in here!"

#### THAT MAY COME.

"Telephone, directory, twine, mucliage-the druggist is certainly very helpful."

"Yes; he provides everything exmes every day. At this rate we get cept free lunch."-Kansas City Jourin entirely new brain every sixty naL leys.

#### NO ENJOYMENT.

'So he doesn't enjoy the bathing?" "No; he can't lock the door, stay n for two hours and prevent the other boarders from using the ocean." "When is the wedding going to be?"-Nashville American. -Kansas City Journal.

the capitalist with his wealth, for the the innocent bystander. aged and the young, for the learned | and the ignorant. Yes, it is the "one thing needful" for the whole world. plied the hero of the tale. "The lion didn't come within fifty feet of me."

What Jesus said to Martha has been the truth of the ages. It is the truth of the present. How much men everywhere need the "one thing" which punctuates life with knowl-edge, with strength and fills the soul with peace! We must not fail to recognize that it had something to do with Himself; for, speaking of Mary

who sat at His feet listening to hiry, words, He said: "Mary hath chosen the better part." The good part meant Himself. To know Him is to know the "one thing needful;" to find Him is to find it. He and it are one. He came to help our needy humanity, to satisfy with His light, love and peace our deep yearnings for the life which now is, and to comfort us with the truth of immortality.

Our hymns, our prayers, our ex-hortations are all based on the one appeal: "Come to Jesus." Come to Him because all life stands in need of what He alone has to give. If He can satisfy the need, then He is the power to help, and belief in Him is the one thing needful.—The Rev. J.

The Wrong Way.

No Use.

Get Busy. You cannot cancel the custom of preying on your fellows by occasional praying to your Father above.

NATURALLY.

"The impudent thing wanted me to

ald.

marry him."

Gas Not Necessary. Scene-Fashionable watering place in Northern Britain. English lady visitor who is suffering from tooth-ache: "I say, gardener, have you a dentist here?" Henry Hartman, pastor Tremont Presbyterian Church, New York, in the Sunday Herald.

Old Gardner-Yees, mem-yees,

Lady Visitor-Does he extract teeth with the aid of gas? Old Gardnet-Bliss us a', mem,

we hae aye guid daylicht here!-Philadelphia Ledger.

#### The Contemplative Sabbath.

Sunday School Teacher-What did God do on the Sabbath day? Bright Boy-I guess He must have sat around and felt awful sorry for what He had done.--Life.

AWFUL GRAVEL ATTACKS

#### Cured by Doan's Kidney Pills After Years of Suffering,

F. A. Rippy, Depot Ave., Gallatin, Tenn,, says: "Fifteen years ago kid-

ney disease attacked The pain in my back was so agoniz-ing I finally had to 91 Ç -96

give up work. Then camo terrible attacks of gravel with acute pain and passages of blood, In all I passed 25 stones,

I thought I never would be better until I began using Doan's Kidney Pills. The improvement was rapid, and since using four boxes I am cured and have never had any return of the

Sold by all dealers. 50 cents a box Foster-Milburn Co., Buffalo, N. Y.

Reciprocity. If you are right with God, He will always be right by you.—Home Her-A German biologist has calculated 125 hat the human brain contains 300,-100,000 nerve cells, 5,000,000 of which die and are succeeded by new

some as large as a bean. Nine years of this ran me down to a state of continual weakness, and