#### THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. EDWARD NILES.

Theme: Rejoicing in Suffering.

Brooklyn, N. Y .- At the Bushwick Avenue Reformed Church, the Rev. Edward Niles, paster, preached to a large audience on the subject: "Rejoicing in Suffering. The text was from Coloasians 1:24: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lack-ing in the afflictions of Christ in my fiesh for His body's sake, which is the church." Mr. Niles said:

When Paul was converted, Chris-When Paul was converted, Carrier finalty was a Jewlah neet unknown outside of Palestine. When Paul had finished his missionary tours, he could say with pardonable exaggers. tion. "The gospel is preached in all creation under heaven, whereof I, Paul, was made a minister." And how he loved to pranch! How he yearned to bring every one into knowledge of the truth! Then, while in his prime, he be-

came a prisoner, lettered to a soldier, any hour liable to execution. He would be well nigh excusable had he complained. I never read this verse without autonishment: "Now I rewithout attentions and the re-joice in my sufferings for your sake." He is not submissive. No passivity lurks in that word "rejoice." Now after the flight of years, retracing his life, he comes to realize that the things for the present grievous never-theless worked out the peaceable fruits of righteousness. Now, while

No back sight, but present feeling. Why does he rejoice? Not because he is gird to have a rest from work. Not because he is a poser and fishes for a mpathy. It is for the sake of the caurch. There, in his cell, he can perform what makes the church r, more useful, healthier. Each who mounts guard over him is a soul for him to save, until the whole palace garrison talks about Christ. His presence in the capital city gives boldness to the brethren. He has leaver for writing letters to Epheseus, Colossae, Philippi which will do good for centuries after his preached sermons are forgotten. So, whether as a minister or a suf-

ferer, he fills up what was lacking in the afflictions of Carlet, is a supplement to the otherwise incomplete

Our text means just that, although many timid Protesiant commentators endeavor to explain it away. Wthout Paul, Christ's sufferings

would have been lacking, His coming to earth a partial fallere. Atonement means at-one-ment be-tween man and God. Our Saviour's

ministry and death brought it about from God's side, not from man's.

The debt sinning humanity owed was paid by Him, but the debtor didn't know it. Jesus lived, preached and suffered in a little corner of the world. He never went outside of that one Roman district on the east shore of the Mediterranean. Caesar never so much as heard of him. Purposely made His work intensive, training few men and women, who did not fully comprehend Him until fifty days after His death, that they and those they inspired might fill up what was lacking in His sufferings for the

He could not save the world alone. A thousand people were probably converted by Paul's preaching to one by Christ's. Paul's soul was full of hap-piness, no matter what the condition of his body, as he realized how essen-tial he was to the Son of God. It was for him to do what Jesus had not done. If he could not do it in one way, he would do it in another. Noth-

ing was hard with such a stimulus.
Paul far from filled up to the brim every real Christian since has been to his sway.—Channing, adding to Paul's contribution. Just so much self-denying effort must be actively put forth, just so much pain must be passively borne for others before every phase of the redemption plan is filled out and the great day of atonement is ushered in, when every knee shall bow and every tongue confess Jesus as the Christ to the glory of God the Father.
In proportion then, as you do your

part will this kingdom of God be es-tablished upon earth. Yours is the responsibility for its delay! Christianity is not a means for you to escape suffering hereafter, a plan for you to attain future bliss. It is a method for you to hasten on the actthe angel's song on Bethlehem's plains.

Like the greatest of Christians, you are called to the ministry. A collegiate education is not required, a the-Hogical course unnecessary, ordination, a pastorate may be or may not be conferred upon you. You have a calling, whatever your means of live-Bhood, and that calling is to fill what is tacking in the afflictions of

Pill up the purse of this church so far as in you les. Fill up the pews of this church by your presence and persuasion. Fill up the prayers of saints, those viais of golden incense which should ever be kept burning before God. Fill up what is lacking in Christ's afflictions for the children by participation in the Sunday-school

With you, the work here reaches nearer the perfect. Lacking you, it lags. Even Christ is insufficient, mi-

The Captain of our salvation must have soldiers of salvation or His ders are ussless. The private beh the gun is as imperative as the officer beside the gun.

Like Paul, you are called to suffer-ing when it comes to you, Christian, or if it has already come, don't bear it, I beseech you. Rejoice in it. Tranew earth birth, wherein dwelleth righteousness. So much groaning and travailing in pain must be before the great day of the restoration of all things. Whatever you carry means less pain for others. You are thus a wicarious sufferer. That made Jesus perfect. It will you. Holiest of all foys is the mother's heartache when her child is sick, is that which the father feels when his boy is about to contest for some great prize in life. contest for some great prize in life, which the pastor knows as he yearns after a wandering sheep. By bearing mutual woes and burdens the body of Christ is cleaned of spots. loses its wrinkles, prepares for the presentation ceremony

Each member of that body should As an example. Jesus walks 1. As an example. Jesus walks no longer upon earth. Multitudes never read from His biography. All they know about Christ is what they see in you. You are His substitute as a pattern. Your hollness incarnate must so aitract them that they will want themselves to read of and know Him who is the pattern you are copying. The responsibility would be

erashing, were not the privilege so

exaiting.

2. You supplement His love, Jesus was the perfect lover, because He showed no favoritism. He went among publicans, sinners, lepers and beggars without slighting the rich and prominent. He despaired of neither the drone nor the drudge. He really meant it when He said, "Every one is My brother and elster, My father and mother." He isn't here now to tell them He will bear their griefs

and carry their sorrows. You are.

3. You supplement His salvation. You are the ambassador of good news, the missing link between the sinner and the Saviour. The divine message must be interpreted by the human You have that voice. It needs no training in elecution to repeat to a dying soul Christ's promises.

If we identify ourselves with Christ's sympathy for others by our living and dying for them. His expec-tations of us will never seem despotic demands, but ever the longing of one art of the body to help another in its

Ballt upon the foundations of the prophets and aposites, Jesus Christ Himself being the chief corneratons, you and I are living stones. Just so many other living stones as we can bring heatens so much filling up the required quots of repeated nots for solf-denial by successive generations and individuals.

Your work may not "bring forth the top stone with shoutings of grace, grace unto it." It will certainly au-You can do much by active effort, by relaicing suffering, or by both, to hasten on the final glory of the tem-

You say that for many years you have been praying and longing for peace and abiding rest of soul, and that it has somttimes come for a hile, and then has gone, leaving you darker than before; and yet you do not know anything in your life to keep you from God. You are tall unconsciously) resting in feelings, not in faith. Remember that the true order of the Christian life is-first, God's facts about Christ as our personal Saviour; second, our faith in Christ; and then, and only then, thirdly, our feelings or experience as the result of our faith in God. Now If we reverse this order we get into piritual difficulty and depression. as sometimes said that for one look a

soif we should take ten looks at Christ. I would rather say that we should not look at self at all, but be sointely in God's Word, and keep in that attitude of trust, whether you have any delightful feelings or not. if, as you say, there is nothing of sin between you and God, just rest absolutely upon His Word; and as you cling by simple faith to His ame promises, abiding peace will surely come. "Joy and peace in believing." — Nev. W. H. G. Thomas, in London

Influence is to be measured, not by the extent of surface it covers, but A man mov spread his mind, his feelings, his opinions, through a great extent; but if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and by a false, showy style achieve a reputation: but the man of genius, who leaves amortal beauty is embodied and which is silently to spread a true taken in art, exerts an incomparably

higher influence. Now the noblest influence on earth is that exerted on character, and he who puts forth this does a great work. The father and mother of an unnoticed family who in their secusion awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him our prepared to profit by was lacking, with all his the conflicts of life, surpass in influ phs. He made a beginning and once a Napoleon breaking the world

Dy R. A. Torrey tells a beautiful story of a man in Chicago who had a sweet little daughter. He loved her dearly, but God took that little child away from him. The house was so louely, and he was so augry ngainst God that he went up and down his room far into the night cursing God for having robbed him of his child. At last, thoroughly worn out, and in great bitterness of spirit, he threw himse, on his bed, lie decamed he stood baside a river. Across the river in the distance he heard the signing of such voices as eard the singing of such voices as te had never listened to before. Then the saw in the distance beautiful little girls coming toward him, nearer of the company he saw his own lithe river and called across, "Come over here, father." That overcame is bitterness; he accepted Jesus and repared to go over ronder where is awast child had gone.

Vanity Spoils Everything. Hezekish "showed them the house of his precious things, the silver, and the gold, and the spices, and the eclous cintment, and all the house his armour, and all that was found his treasures; there was nothing his house, nor in all his dominion, that Hereviah showed them not.

Let the spirit of display once get to you, even as a church, and you my write Ichabob upon the temple hurch are the Bible, the altar, the - God forbid that I sho ory, save in the cross of our Lord surches and see the precious things, he silver, and the gold, and the pices, and the clutment, and see no ross, they will curse us in the /er of account .- Joseph Parker.

An Early Millais Critic.

Sir John Millais tells this story on himself. He was down by the banks of the Tay, painting in the rushes of his famous landscape, "Chill Octo-ber," which has thrilled us all with the ineffable sadness and mystery of the dying summer. He worked on so steadily that he failed to observe a watcher, until a voice said: mon, did ye ever try photography?" "No," said the artist, "I never

"It's a deal quicker," quoth his friendly critic, eyeing the picture doubtfully.

Millais was not flattered, so he waited a minute before replying, "I dare say it is." His lack of enthusiasm displeased the Scot, who took another look and then marched off with a Parthian shot:

"Ay, and photography's a muckle sight mair like the place, too."-Everybody's Magazine.

A hotel is being built at Beglin which will be the largest in the world

### The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR OCTOBER 11.

Subject: God's Promises to David, 1 Chron, 17-Golden Text, 1 Kings 8:56-Commit Verses 13, 14-Read 2 Sam. 7 and Ps. 89.

TIME,-1042 B. C. PLACE.-Je-EXPOSITION .- 1. "I have been with thee whithersoever than went-est," vs. 1-10. Nathan took it for

granted without consulting God that David's proposition to build a house lod would be acceptable unto But God set Nathan right "the same night." In the first instance Nathan had spoken out of his own judgment, but now "the word of the Lord" came unto him. God will make His will known to those who sincerety desire to know it (Am. 3:7). novah speaks of David as "My vant," but refused to permit him to build a house for Him. God accepts one kind of service from one man and another kind of service from an-The prime reason why God would not permit David to build fills temple was because he had been a man of war and bloo! (ch. 22:7, 8; 28:3). Jehovah is the "God of peace." Israel had been pligrims jeace. Israel had been pigrims and wandering from place to place; and Jehovah had dwelt in a tent with them. He had "walked with all the children of Israel" (cf. 2 Cor. 6:16; Rev. 2:1). God has never complained at sharing His people's experience nor suggested to any of the judges that they should build an house of cedar for Him. God appreciated the love that prompted David to offer to build an house for llim, though He was obliged to de-cline the offer. He had done great things for David, exaiting him from It is ever God's way to exalt the lowly to a position among the highest (Ps. 113:7, 8; Lu. 1:52). Many of those who are to-day among the obscurest on the earth will some day sit among princes. God took pavid from being a ruler of sheep to se a ruler of His people. Fidelity in the humbler position had fitted him for the higher position. But not only had God exalted David to this posi-

tion. He had niso "been with thee whithersoever thou wentost" (cf. 1 Sam. 19:14; 2 Sam. 22:30,34,38). And He promises to be with us also (Matt. 28:29). He had cut of his enemies and made for him a great name, and that He will do for us 55:3). What God did for David is only a faint suggestion of what God can and will do for all who are in Christ (Eph. 1:18-22). God declared to David His purpose not only regarding himself, but also regarding all Israel. This purpose of grace as announced in v. 10 had a partial fulfillment in the days of Solomon, but its complete fulfillment lies still in the future. It will be fulfilled to the very letter (Jer. 24:6; Ez. 37:25.27; Am. 9:14,15; Isz. 60:18; Ez. 28:24). israel's history has been one of per-secution and suffering, but it will not always be so. Its temporary trium under David and Sciomon was but Its temporary triumph faint type of the triumph that is to be theirs (Zech. 8:22). Prepare for the day when the Lord cometh again.

II, I Will Raise Up Thy Seed After

Thee, 12-16. Jehovah's goodness to David would not end with his de-parture from this world. He should sleep with his fathers, not die (cf. 1 Thess. 4:14), but his seed that pro-ceeded from himself should follow him upon the throne. Two precious "I wills" are to be noted: "I will raise up," "I will establish." The immediate and partial fulfillment of this promise was in Solomon (1 K. 5:5; 1 Chron. 22:9, 10; 28:6-10). But the final and complete fulfillment s in Jeaus Christ (Ps. 69:29; Isa. 11:1-3, 10: Matt. 22:42-14; 30). "He shall build Me an Acts 2:30). house' refers, of course, primarily to the building of the temple by Solomon, but that temple was only a type of the true temple or habitation of God. The seed of David who is build-God. The seed of David who is build-ing that is Jesus Christ (Zech. 6:12, 13; Matt. 16:18; Lu. 1:31-33; 1 Pet. 2:5; Eph. 2:22). Of Christ's king-dom God says, "I will establish His throne forever" (cf. Isa. 2:7; Lu. 1: 32, 33; Gen. 49:10; Ps. 45:0; 72:5, 17:10: 29:22:37; Dun. 2:41:7:14. 17-19; 89:32, 37; Dan. 2:44; 7:14; Heb. 1:8; Rev. 11:15). In a sense it would be true of Solomon's kingdom that Jehovah would establish it forever (1 Chron. 28:7). "I will be His Father, and He shall be My Son" is true in the fullest sense only of Jesus (Heb. 1:5; Matt. 3:17). Yet even this was true in a sense of Solomon (1 Chrén. 28:5). "If he commit iniquity, etc.," applies primarily to Solomon, but Jesus entered into the place of the sinner (2 Cor. 5:21), and this about the consequences of the sin this about the consequences of the gin of David's seed is applicable to Him (cf. Acts 13:24-37). "With the stripes of the children of men," with paternal chastisement, would Jehovah chasten Solomon, if he went ustray. Solomon did go far astray, and God chastened him and brought him back. Every child of God at some time needs such chastisement. Blessed is he who receives it (Deut. 8:5; Job 5 17; Ps. 94:12, 13; Prov. 2:11, 12; Jer. 30:11; Heb. 12:5-11; Rev. 3:10) God's severest chastisements of His people are entirely different from His judgments upon the world (1 Cor. Was Solomon ever restored to God's favor? Verze 13 answers the question. Jehovah's love to David secured the perpetuity of his house and city (1 K. 11:12, 34-36; Isa. 37:35).

A suffragette sneered at Mrs. Humohry Ward's queer logic the other lay. "I knew the prolix lady was sgainst votes for women," she said At a lunch of suffragrettes in New York, by means of a parable she cointed out her belief that the imme linte home circle, not the distant polling booth or Senate chamber, was the true feminine sphere of usefulless. We didn't applaud, I assure

"She said an aged Scot told his minister that he was going to make a pilgrimage to the Holy Land. "'And whiles I'm theer,' said the

pilgrim complacently, T'll read the Ten Commandments aloud frae the top o' Mount Sinai.

"Saunders, said the minister, 'tak' my advice. Bide at hame and keep them." "-Loudon Tribune,

The grand ball of the recent Bordeaux exposition will be re-erected for the Marsellies exposition.

# CHRISTIAN ENDEAVOR NOTES

OCTOBER ELEVENTH.

Topic-Commencing Our Society-III. By Diligent Committee work. Rom. 12: 1-11.

executive committee. 3: 12-16. The calling committee. Heb. 6: 10-

The fookout committee. John 1: 40-42. The music committee. Ps. 149, 150. prayer-meeting committee.

Acts 12: 11, 12. The Sunday-school committee, Deut, 11: 18-21. The division of labor places a man

above an animalcule, and makes a soclety greater and more efficient than Our committees should not work in dependently; they are members one

Christian Endeavor believes in an around training for every member; but there must be specialties, in religion as well as in secular activities. Fervor is half the work; a task we enjoy has ceased to be a task.

Suggestions. We should have no committees that are not alive, and we should have as many committees as we can keep

Each member should be on some committée, and on a new committée each year.

"Diligence" is from the Latin verb goes with delight. Your committee work is valuable

when it is a little hard for you; if it is easy, go on to another kind of committee work.

Illustrations. A commercial traveller sells more goods if he must write a report to the firm each day. Thus let us insist on regular, written committee re-

The carpenter is proud of a "good that he has finished. should we not be proud of a "good

job" of religious work? A fervent spirit is like a cannon ball hot from the cannon; an indif-ferent spirit is like a ball bowled

carelessly over the sward. The gynmast uses many pieces of apparatus in the gymnasium, should the Endeavorer serve on many committees before he is through.

# EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 11.

Christian's Two Sufficient Guides-John 16, 1-16; Rev. 22. 18-21.

John 16, 1-16. The opening words of this chapter carry us back to the preceding chapter, the 18th, and fol-lowing verses. Jesus is admonishing his disciples regarding persecutions that would come upon them, and showing their source in the eternal conflict between the Spirit of Christ "the Comforter, whom I vill send you from the Father"-and the spirit of evil in the world, whose lines of antagonism were slowly drawing about the Master, seeking his death. And he tells them plainly, in verse twenty, "If they persecuted me, they will also persecute you," "And these things they will do because they have not known the Father, nor me."

The words of the lesson are to hearten those who might waver in the hour of trial. They give promise of victory, both because being forewarned his disciples shall be fore armed, and because the departing Master promises the Paraclete, who shall supply the place made vacant by their separation from their Lord. The Holy Spirit shall minister unto

them and "reveal the things of mine." Here, then, is the promise of the future spiritual leadership of Christ through the Holy Spirit. These facts The Holy Spirit "will convict the world in respect of sin, and of righteousness, and of judg-As ambassadors on behalf of Christ, we labor not alone (verse 8.) The Holy Spirit "shall guide into all the truth." He shall enlighten the disciples of Christ, and guide in the untrodden paths; he shall speak from God and shall reveal the future (verse 13.) The Holy Spirit shall glorify Christ (verse 14.) Clearly Christ teaches that this same Holy Spirit shall be with us until he comes again (verse 16.)

Rev. 22, 18-21. We have here the word of the Lord magnified. Doubtless the verses refer only to the book of Revelation in their injunction regarding adding to or subtracting from the record. But the Christian con sciousness of the ages has applied the truth to the whole of revelation. God's record which we know as the Bible is a complete Word.

GIRL SAVES FRIEND.

Julia Bolton, twelve - year - old granddaughter of H. H. Bolton, traveling freight agent of the Mobile, Jackson and Kansas City Railroad, is the heroine of a swimming episode

that was almost a tragedy. A party of girls went in Dupree's creek, a few miles from Hattlesburg, Miss., when Miss Stella Breland went under the water and failed to come up. Miss Bolton, who is an expert swimmer, dived for her companion. caught her by her heel and brought her to the surface. Miss Breland was unconscious when placed on the shore, and it took time to revive her.

Mending Rubbers.

We have found that thin spots in our rubbers can be mended at home by applying a cement made from five cents' worth of real rubber dissolved in chloroform. Keep the bottle containing the cement tightly corked and apply with a mucilage brush as quicky as possible that it may not harden. We used rubber darn for an actual hole. Cut a piece of rubber the right size, fasten it with a few stitches over he hole, and brush with the cement. Noth kinds of rubber may be obtained from a dealer in dentists' supplies .-Harper's Bazar.

A FELLOW-FEELING.

Professor-"This milk contains 1,234,567 bacilli to the cubic inch." Layman-"Poor things! They must feel like they were in a street car."-Judge's Library.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

"A Righteons Hatred," From Latest Address of Gov. J. F. Hanly, of Indiana, Before the Temperance People at Chautauqua.

Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and offective laws. I bear no malice toward those en-

I hate its every phase.
I hate it for its intolerance.
I hate it for its arrogance. hate it for its hypocris I hate it for its cant and craft and

gaged in the business, but I hate the

ise pretense. I bate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain

at any price.

I hate it for its corrupting influence in civic affairs.

I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of pub-

I hate it for its utter disregard of presence. The nursery in which the plous mother trains her children is one of God's dwelling places; and I have seen many a sick chamber that was the vestibule to Heaven.

Happy the pastor who, returning to his study for his year's work, finds both his Bible open and the mercy seat close beside him, with precious promises strew thick about it! The nearer he gets to his Lord and Master taw I hate it for its ruthless trampling of the solemn compacts of State constitutions.

labor's back, for the palsted hands it gives to toll, for its wounds to genius, for the tragedies of its might-have-beens.

I hate it for the human wrecks

I hate it for the load its straps

has caused.
I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spir-

itual blight, for its moral degreda-I hate it for the crimes it has committed. I hate it for the homes it has de-

stroyed. I hate it for the malice it has planted in the hearts of men-for its poison, for its bitterness-for the dead sea fruit with which it starves I hate it for the grief it causes

womanhood-the scalding tears, the hopes deferred, the strangled aspirations, its burdens of want and care, I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its mon-

strous injustice to blameless little ones. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom

hates oppression I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the Republic, so I sometimes seen to see the end of this unboly traffithe coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere be neath "Old Glory's" stainless stars.

A young man in company with several other gentlemen called upon a Her father was also young lady. present to assist in entertaining the guests. He did not share his daughter's scruples against the use of spir-ituous drinks, for he had wine to offer. This was poured out, and would have been drunk, but the young lady asked, "Did you call upon me or upon papa?"

Gallantry, if nothing else, com-pelled them to answer, "We called

wine. I have lemonade for my vis-The father urged the guests to

drink, and they were undecided, young lady added: "Rememb "Remember, if you called on me, then you drink lem-onade: but if upon papa, why, in that case. I have nothing to say."

"he wine glasses were set down with their contents untasted. After leaving the house, one of the party exclaimed: "That was the most effectual temperance lecture I ever heard." The young man ever heard." The young man from whom these facts were obtained, broke off at once from the use of strong drink, and bolds a grateful remembrance of the lady who grace-

Haw Materials.

fully and resolutely gave him to un-derstand that her guests should not

drink wine,-Home Herald.

There is one particular in which the liquor trade has the advantage over all others. The paper industry worries over the approaching extinc-tion of American forests, and the consequent failure of the raw ma-Statisticians terial aupply. terial supply. Statisticians some-times ingeniously figure on the ex-haustion of the coal and from in so many centuries. But the liquor man car figure on the fact that there are in this land no less than fifteen mil-lions of young men, to take the places of the drunkards as they are used up in the liquor "industry. Sixteen millions of American home are busy raising, educating, training, watching, nurturing with tender solicitude, boys-raw material-for the liquor man to use "in his business." Oh, no, the liquor man has many troubles, but the exhaustion of his raw material supply is not one of them.—The People.

Alcohol and the Workhouse. Sir Victor Horsley in a recent speech in Glasgow made the state-'No tectotaler has been adnitted into the gigantic workshop at Wandsworth, London. said: "All applicants for relief tell a story of alcoholism." Is it not There are comparative religious, but Christianity is not one of them.about so in our own land?

Liquor Advertisements Baned. The Taunton and Pawtucket street railroad has announced that it will not hereafter allow liquor advertisements to be displayed in its cars.

Whisky Man's Pet Theory.

Even if the damage wrought by drink stopped with the drunkard himself therefore, the whisky man's pet theory would hardly hold, and its falsity becomes unquestionable when we recall that the injury often falls most heavily not on the drunkard himself, but on his family, and that the State itself is damaged by his action—impoverished because of his inefficiency as a worker, injured by his disorder as a resident, menaced by his weakness as a citizen in time of peace and as a soldier in time of war.—Progressive Farmers, Whisky Man's Pet Theory,

# RELIGIOUS READING

m not your judge.
Nay! I'm unfit
God plainly tells in Holy Writ;
But bids me raise and lift you up,
Then pass, to you, the loving cup.

'm not your judge.
Nav! One on high
Will read your sentence by and by;
But while we journer, side by side,
I am your friend, whate'er betide.

I'm not your judge.
Nay! On His throne.
Sits One whose love will judge His own;
So over all your faults I cast
Charity's mantle to the last.
—Sarah Spencer Ruff, in Home Herald.

Living Close to God.

nearer he gets to his Lord and Master in that study the nearer will he get

The man of business who gets a little time with God in the morning, over

his Bible, or on his knees, will go all

our own dwellings and places of busi-

Rise, Let Us Be Going.

fully to the chosen three, "Sleep now, and take your rest;" but instantly added, "Rise, let us going." In the first sentence

the past. But He can, and will for

Recognizing Our Best Friend.

ship, or when the last hope in universe, for this life and for

perity, are nevertheless turning God daily and hourly, not as t

next, was God. Other men, in the midst of physical safety and pros-

last, foriorn hope, but as the glorious assembling of all their hopes; as their richest blessing beyond all

Father can do for those who are ready to find in Him every good thing, than for those who leave Him until every other hope has been tried and proved false! He will do all He

and proved false! He will do all He can for those who turn to Him last; but His greatest blessings are for

Silent Threads of Gold

little silent victories over favorite

interest of the street of the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

Mind Your Own Business.

There is no promise of a crown of righteousness for proficiency in regu-

Not in That Class.

An Epigram.

THE GHOST WALKED.

that 'Merry Widow' waltz?"

Because it haunts me.

dering it. - Pick-Mi-Up.

"Why are you forever humming

"No wonder; you are forever mur-

UNCONFINING IT.

Coal is stored sunshine; democracy

lating your neighbors.

Joseph Parker.

is stored Gospel.

Little nameless acts of kindness

who seek Him first .- Sunday

blessings in this present he

How much more the

decisions of the future.

ture .- F. B. Meyer.

of blessing.

school Times.

ing mists of worldliness

the hearts of his people, both in a pastoral work and in his pulpit.

If we live near our heavenly Father

FOR THE QUIET HOUR.

"JUDGE NOT." n not your judge. Nay! God forbids Me judge the record of your deeds: But tells me wait, with ready han To love and help and understand.

Made Along This Line of Education It is a surprising fact that, full as for women and mothers, no systematic effort is made to educate young mothers or future mothers in the care of their bables, either physical or moral, which work occupies women for the greater part of their working life, writes Edith Howe, in the New

A School For Mothers

Suggestion That No Systematic Effort is Now

York Evening Post. New York City, whose organized charity gives advantages to the poor often unavailable to people in moderate circumstances, is, this summer, through its Department of Health and charitable societies, sending nurses to instruct the poor mothers of young bables how to keep them well. New York's high death rate is not limited to the babies of the poor. ignorance in the care of babies is not imited to the mothers of the poor, Mothers who can afford to pay for instruction, lose their bables for lack we should strive to realize His constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's pillar of stone or a Sabbath sanctuary. We of the instruction. Mothers who are nungry for kindergarten methods of ringing up children, for the elements of Froebel's "Mother Play," for methods of punishment and moral treatment, based on child psychology, may make the workshop, the counting house, the study, the kitchen and the farmer's field sacred with God's presence. The nursery in which the can at present get that practical and important education nowhere.

A school for mothers should be established, whose teachers should be (1) trained nurses who have specialized in infant work, (2) kindergartners who have specialized in child and mother psychology. The whole should be under the combined supervision of some baby specialist, as Dr. Jacobi, Dr. Holt or Dr. Chapin, and of a child psychologist such as Miss Susan Blow or Mrs. Langzettel. The hundreds of mothers' clubs now formed will welcome a course of lec-

tures from such a school. stronger into the tumult of the . To him the day with prayer To women who cannot be members will keep it from raveling out into many a folly or sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer of such a class private tutor lessons could be given, and correspondence courses arranged for those out of Teachers and students would reach. and close tellowship with God."

The "higher life" is simply living close to God, on the Sabbath in His sanctuary and through the week it do well to take such a course, but it is primarily intended to give practical information, based on scientific principles and the experience of authorities, in place of the unsatisfac-Heaven and our eyes above the blind-ing mists of world! tory and desultory advice now given in mothers' magazines, to mothers hearts in close touch with our Divine who want to apply it directly to their own babies. Books and syllabi should They that thus wait on God shall be agreed upon in conference with renew their strength; they shall mount up as eagles. Their outlook is agencies caring for babies, such as baby and maternity hospitals, the wide; their spiritual atmosphere is bracing; they rehearse a great dea! Board of Health, charitable associations doing practical work with mothof Heaven before they get there. Close to God here, they will find the ers. The tuition for the course gates of pearl opening to them all in good time, and they will go in to be "forever with their Lord."—Episcopa' should be high enough to more than cover the cost, but not high enough to exclude those for whom it is intended -- women in moderate circum-

stances. The school should be started in Though the past is irrevocable, it not irreparable. In the garder such a city as New York, which is is not irreparable. In the garden of Gethsemane our Lord said mournwide awake to the need of such work and has the machinery for putting it into operation quickly and well. The work could be inagurated with a committee consisting of a baby spetaught the irrevocableness of the past; they might as well sleep, for any good that watching could now do. But in the second sentence He cialist, an expert kindergartner, such as Mrs. Langzettel, who lectures at Teachers' College, for the Fraebel League, and representatives from taught that there was still a future baby hospitals and the Board of Edbefore them, with new chances and opportunities and hopes. So shall it ever be. God Himself cannot unde ucation. The committee should have an active paid secretary, whose business it should be to interest women's clubs, parent-teacher clubs, mothers' give. He will mention the past; but give us a fair fresh start. He will clubs in the churches, settlements and even "restore the years that the canker worm has eaten." He will mothers' congresses to take up such practical systematic course of

give us new opportunities of showing how truly we repent the decisions of the past, and how loy ally we desire to serve Him in the decisions of the future. study. Elmer Elsworth Brown, Commissioner of Education, said at the reers at Washington, that the term edeven mention the thrice denial; but ucation must be interpreted by the He will give us three opportunities saying how much we love Him, as United States Board of Education to He thrice bids us tend His flock.
"The King is dead!"—that is the proclamation of the irrevocable past.
"Long live the King!"—that is the announcement of an available fu include the education of mothers in the care of their babies. If the work were successfully started in New York, the National Board of Education might be encouraged to start such education in the public, high and normal schools. The Congress of Mothers might be encouraged to Is God our last hope, or our first? Many a man has turned to his heavcarry such instruction into every city and town in the Union effly father only in his extremity, as a last resource. Men who have not prayed for years have dropped upon their knees—or asked some one else to do so—on the deck of a sinking where its mothers' clubs are at work. Mothers' magazines might be encouraged to apply to headquarters for the advice and instruction in the care of babies circulated through

their pages. The endowment for such a school should not be heavy, as the tuition should make it self-supporting, and the interest on the original fund and the surplus could be used in scholarships for poor women, in engaging specialists to write the required textbooks, in founding the work in other centres.

A trained nurse, on a salary of \$75 a month; a kindergartner, on a salary of \$100 a month, could deliver two lectures each a day for five days in the week, instruct twenty mothers' clubs, having one lecture a week alternating with the nurse and kindergartner. If there were thirty women in each club, and the tuition charged were \$10 a year for each member, exclusive of the cost of the room in which such clubs were held, this would bring in \$6000 a year, or, after the teachers' salaries were paid, \$3900 a year profit. Were there three nurses and three kindergart ners, that sum would be trebled and would, after paying \$2000 a year to the secretary; \$2000 a year apiece fees to the baby specialist and child psychologist, asked to give some of their time to the direction of the school; \$650 to stenographer, and \$1500 for office rent and running exases, leave \$3500 profit yearly. which should be used in scholarships to poor women (\$500); in conference expenses (\$1000); advertising and exhibits (\$1000), and \$1000 to

a specialist for preparation or re-modeling of proper text-books. Ten thousand dollars a year for five years to establish the school then, when it has proved itself, an endowment fund of \$100,000, yields ing \$5000 s year for reserve fund and for establishing schools in other can tres, would make the systematic in-struction of mothers possible through-out the United States.

"Let joy be unconfined," said the Twenty years ago a German taughi the Japanese how to make shall but tons. Now Japan is exporting shall buttons to Germany, France and other "I'm pulling the cork now," answered the keeper of the goods.— Birmingham Age-Herald.