# THE PULPIT.

## BRILLIANT SUNDAY SERMON BY THE REV. JASON NOSLE PIERCE.

# Subject: The Compassion of Jesus,

Brooklyn, N. Y .--- In Paritan Con gregational Church Sunday the pas-tor, the Rev. Jason Noble Pierce, preached on "The Compassion of tor, the Rev Jason Noble Pietes, preached on "The Compassion of Jesus." The text was from Luke 7.13: "And when the Lord saw her He had compassion on her and said unto her, weep not." Mr. Piercs said: I have taken as my subject this morning one of the most beautiful and conformation the Bible

and comforting themes in the Bible. "The Comparison of Jesus." If there is any one present in this congrega-tion who has been experiencing trial and suffering, or who has been called upon to bear some grievous burden or suffer loss, I ask his attention, especially, to the consideration of this theme. And if there is any one here who would make more sure of God's personal love for His individual children, let him discover that love as it is revealed in the companyion of His Son, our Lord and Saviour.

Briefly but clearly the author of ar Gospel presents the scene: "Bebold, there was a dead man carried out, the only son of his mother, and the was a widow; and much people of the city was with her." From our text we know that she was weeping. text we know that she was weeping, and well she might, for death leaves a smarting sting. This was not the first time she had faced death in the inner circle of her home. She was a widow. But how often does the los-ing of one member of the family make it any easier to part with an-other, especially when it is an only son, a young man, and probably the wais account and sits of his widmain support and stay of his wid-owed mother? Circumstances seemed to consulve to make the occasion full of greatest sorrow for her, and as the ession passas through the city gate and turns toward the burying ound the burning tears course wn her checks and she sees naught. feels naught, knows naught but the

grief that is in her heart. Of all the helpless ones in Israel she, passing out of the gate, was most And that was the very helplets. the mightlent one in all israel draw nigh to the city. Weakness and strength; human need and diving help; these are never far separated. But will the divine grace become op-erative? Will the Saviour act? erative? Will the Saviour act? "When the Lord saw her He had compassion on her and said unto her, Weep not. And He came and touched the hier; and they that hear him stood still. And He said, Young man, I say unto thee, arise. And he that was dead sat up and began to speak He delivered him unto his mother

Halteluiah! What a Saviour! If the issue could be avoided 1 would gladly pass over a discussion of the miracle involved in this lesson. But how can 1? If I assume that you all accept the miracles ascribed to Jesus, I make a false assumption, for I know from personal conversation that some of you have questionings and uncertainties in your minds. If I could separate the question of Jesus compassion from His miracles 1 might do that. But how can 1? Everywhere in the Gospels where Jesus' compassion is referred to it is in connection with some miracle. His was not an inactive compassion. He did not do as so many of us do, allow our sympathy to vent itself in empty nir. His great heart made demands upon a great power, and the sight of sorrow ever made Him exert Himself for its relief. Four times does St. Matthew and four times does St. Mark refer directly to Jesua" compassion, and upon each occasion do we find Him working a miracle. St Luke speaks directly concerning the compassion of our Lord only ones and that is in our text. The subject demands our atiention.

louz. But when He saw people in need or in sorrow of suffering, when did He ever turn them away? How quick was His response! How suffi-cient in power! His maxim was. "They that are whole have no need the physician, but they that are mieht

When the multitude penetrated the When the multitude penetrated the desert whither He had gone for relire-ment and needed rest, when He be-held their desire for Him and knew the hunger and heart sickness that impelled them to seek Him, "He was moved with compassion on them be-

cause they were scattered abroad as sheep having no shepherd." when the blind and the demented cried unto Him, the Lord of Light and Spirit was mighty in deed. When the leper of Galilee knelt before Him saying, "If Thou will Thou canst make ma clean." Will be deal make me clean," His heart was touched. "And Jesus, moved with compassion, put forth His hand and touched him and saith unto him, i

will; be thou clean. Ob, the mighty ! Ob, the mighty love of Jesus! It met that dear mother at the gate of met that dear mother at the gate of Nain and did for her what none in all the city could do, restore to her ber son. Can any of you imagine the wonder and joy unspeakable that came to her when Jesus delivered him to her?

One of the striking characteristica of the compassion of Jesuw is its in-clusiveness. It knows no bounds. It goes out to the multitude and to the individual, to the stranger as freely as to the friend, to the Jew and to the Gentile. His heart went out for the city and He wept over it and His heart went out to the lone woman in need of a Saviour. The one essential was that there exist a grief, a burden a sorrow and immediately His helwas forthcoming. Where the were gathered by their friends, Where the sick were gata the porches by the pool where the impotent lay, there was Jesus to bless. No custom delayed Him, no fear for life nor weariners of the fiesh restrained Him, but freely He ministered unto all who called upon Him. Him.

Another characteristic of Jesus' compassion is its attitude toward evil. He does not tell the blind man that It is best for him to remain blind, nor does He point out to the leper that there are compensating blessings that come through his affliction. His action is rather to strike at the evil that is responsible for their condition. I fare say that He could have visited the widow of Nain and through His revelation of the heavenly home and the Father's love He could have light-ened her heart of much of its sorrow. But His way was that of the most incisive action against the cause of he grief. Affliction and surrow and pain are not regarded by Janus as divinely sent nor to be unnecessarily borne He opposed them. He threw the weight of His (eachings and life against everything that tended to pro-duce them. He set a priceless value not only upon human life, but upor the liberty that life was to enjoy, and everything that boond and dwarfed that liberty He fought unto the end Oh, what a judgment upon this coun-try, where human lifs is held so cheaply, where men perish by thoumands upon the railroads and in the mines, where grinding industrial life sweeps pinching poverly into the homes, where selfishness and pleasure allow-disease and suffering to spread far and wide with ravaging hand! Jesus fought this mizery and gava Himself unstintedly to unburden the lives of men.

And now in approaching the final consideration of this theme it is important that we bear in mind the steps thus far taken, for they have an immediate bearing upon what is to follow. We have seen that Jesus was in fullest sympathy with all who car-ried a burden, and that all such found for the sympathy with all such found a way of approach to Him at all times In the second place, we have seen that He was in such accord with His Father in heaven that the mightlest of works were possible unto Him and were accomplished through Him to Aud we have relieve human sorrow. Aud we have seen, too, that His loving compassion knew no bounds, that it embraced emands our attention. There are some men who are not reatly troubled concerning the mire-tes. They sweep them all in or all tt of their theological in or all in or al

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR DECEMBER 6.

Subject: Solomon Chooses Wisdom, .1 Kings 3:4-15-Golden Text, Prov. 9:10-Commit Verses 11,

12-Commentary. TIME. - 1014 B. C. PLACE. -

EXPOSITION. - L Solomon's EXPOSITION. - I. Solomon's Prayer to Jehovah, 4-9. Solomon went to Gibeon because the Taber-nacle, the place where Jehovah pe-cultarly manifested Himself to His people, was there (1 Chron. 21:29; 2 Chron. 1:3, 7, R. V.; Ex. 29:42, 43, R. V.). Until the Temple superseded it, that is where men who longed to it, that is where men who longed to meet God went, the place God Him-self had appointed. The Tabernaele was a type of Christ (Jno. 1:14, R. V.), it is in Him that we meet God (Jno. 14:6). Each one of the thou-sand burnt offerings that Solomon offered also pointed forward to Christ. In Him there is a better ground of approach to God than in conntiess slain beasts (Heb. 10:1-22). The desire with which Solomon went to Gibcon was satisfied, God met countless 22), ma went to Gibeon was satisfied, God met him there. Twice in his life was it granted Solomon to meet God (cf. ch. 9:2; 11:9). To many of us it is granted to meet God far more frequently than that. The appearance was in a dream, but it was a real appearance (cf. Gen. 28:12, 13; Nu. 12:6; Job 33:14, 15; Matt. 1:20; 2:13, 19; Acts 18:9, 10). That God really spoke to Solomon, and that the whole incident was no product of a disordered fancy, is evident from the outcome-Solomon really obtained what God promised at this time. It was a wonderful thing that God said to Solomon, "ask what I shall give thee"-God setting all the infinite resources of His power at the disposal of a man. But He says the same wonderful thing to each humblest child of God to-day (Jno. 14:13, 14: 15:7; Matt. 7:7, 8; Mark 11:24; Jno. 15:16; 16:23, 24; 1 Jno. 3:22; 5:14, 15). Before asking for anything, Solomon acknowledged the wonderful goodness of Jehovah already manifested toward his father and himself (cf. Phil. 4:6; Col. 4:2). God's great "kindness" (R. V.) to his father in the past encouraged Solomon to ask great things for himself in the pres-ent. God's dealing in kindness with David was according to David's sin-cere, righteous and upright walk (cf. zh. 9.4; 15:5; 2 K, 29:3, 4; Ps. 15:1, 2; 18:20-24; 1 Jno. 3:22). A crown-ing manifestation of God's kindness was that He had given him a son to succeed to his position and his work. Solomon speaks of his father by a more honorable title than king. "Thy servant David." Jehovah Himself had conferred this title upon David (2 Sam. 7:5). Solomon recognized that he owed his own present exalted position entirely to God (cf. Dan. 2:21; 4:25, 32; 5:18, 21). He also recognized his own utter insufficiency for the position. He was perhaps twenty-one years of age at this time. In his own eyes he was "but a little child" (cf. 1 Chron. 29:1; Jer. 1:6; Lu. 14:11). He saw the greatness of the responsibility that had been laid upon him. He asked, therefore, for an "understanding heart"—literally, a "hearing heart," I. e., a heart that should hear the voice of God. What he asked is of more value than all honors and all riches (Prov. 3:13-18; 16:16). His father's words to him and prayer for him had suggested to Sol-omon this request (1 Chron. 22:12; 9). Those words had gone deep Solomon's heart. This great 29:19) thing that Solomon asked we may all ask and get (Jas. 1:5-7). It was not for his own sake that Solomon asked for an understanding heart, but for the people's good, and above all be-C3 111 e they were Jehovah's people. In

# CHRISTIAN ENDEAVOR NOTES DECEMBER SIXTH. Commending Our Society, VI. By Consistent Living-Jas. 3: 10-13-(Consecration Meeting.)

Single-heartedness. Acts 2: 43-47. Armored Sainis. Eph. 5: 10-18. All in His name. Col. 3: 16-22. Christ's example. 1 Pet. 2: 21-24. Binuere service. Josh. 24: 14-18. 'Consider your calling." 1 Cor. 1: 26-31.

Inconsistent speech neutarlizes itself, and becomes nothing, or worse than nothing (v 10.) The only proof of wisdom is works,

for wisdom is knowledge in action (v. 13.)

(v. 13.) Love sums up the gospel; envy is the opposite of love, and therefore it is the opposite of the gospel (v. 16.) There is a wisdom of this world, which counterfeits the wisdom from above; but it is relifish, war and not peace (v. 17.)

## Suggestions.

Inconsistent living scatters Ite orce, and amounts to little; consisour pledge calls for "whatever He would have us do;" Christ is our consistency.

People do not judge us by our words but by our deeds, which may condemn the words, however fine our speech. One good piece of work done for

Christ is the best advertisement Christian Endeavor society can have. Hustrations.

Gold takes a thousand forms, but is still gold. So let your character take

care of your consistency. Like the red thread that runs through all the ropes of the British navy, so let the one purpose to do God's will run through all our deeds. A fine glove over an unclean hand is the type of much living. A day is coming when all gloves must be taken off

The pledge is the program of our society; but a concert is known by the performance, and not by the program.

# EPWORTH LEAGUE LESSONS

## SUNDAY, DECEMBER 6.

The Gains of Being Sure of Salvation-Rom. 8. 14-17, 38, 39; Eph. 1, 13, 14.

Rom. 8. 14-17. These words reach the high water mark of the Pauline writings. It is something that the discussion of the former chapters has given a groundwork for-the tri umphant fact of the witness of the Spirit. This is here stated, and based on the fundamental fact of life, Spirit, namely, that a man may know whether or not he is a child of God, in the same way that he may know any All may know the lead other fact. ing of the Spirit, and it should be a

professed child of God, that he know. Rom. 8. 38, 39. This is a bold state ment, and Paul card never say, or even think it, without the assurance given to his consciousness by the Spirit. There is no danger outside ourselves, either to body or spirit. that can separate us from Christ, once the Spirit speaks that word "Adoption.

Eph. 1. 13, 14. It is here the clear teaching that the presence of the Holy Spirit in the heart is a touch of the heavenly life. - Indeed, it is the heavenly life. The Christian has a foretaste of what the heavenly joys

the final analysis the chief aim of the

From the Writings of Great Preachers. Alcoholism is Declining - Facts I LOVE TO BE WITH JESUS. Which Show a Gratifying Decrease of Drinking and Drunken-

ness in England. United States Consul Frank W.

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS

STRENGTH EVERY DAY.

United States Consul Frank W. Mahin, of Nottingham, in writing on the "Decrease of Drinking and Drunkenness in England," says: The truth of such a statement would probably be doubted by the casual observer of the number of intoxicated people on the streets and of men and women entering public houses. But the evidence is derived from a comparative study of social of men and women entering public houses. But the evidence is derived from a comparative study of social conditions and from the custom re-turns and the reports of beer-brew-ing companies. No doubt another trustworthy guida is the tendency of public sentiment, which is unques-tionably in the direction of sobriety. Temperance societies in this country are growing in numbers and influ-ence. Outside of these, the abuse of intoxicants in its relation to mental and physical health is receiving much attention. A special committee last year made an exhaustive invasiga-tion of the subject and reported to Parliament. The substance of this report was, at the request of temper-ance societies, published by the au-thorities of several London and proance societies, published by the au-thorities of several London and pro-vincial boroughs through placards posted on billboards and distributed in factories and workshops. The Nottingham placard, signed by the chairman of the City Council's health committee, the city's medical officer, committee, the city's mental omer, and the Town Clerk, reads as follows: The report of the committee pre-sented to Parliament by command of His Majesty states that; The abuse of alcoholic stimulants is a most potent and deadly agent of obviced determined

ligion which is devoid of vital godin-ness, has been sounded at Richmond. Va., by the Bishop of London, who was a visitor at the sessions of the triennial session of the Protestant Episcopal Church. The bishop said: "I have no means of knowing the trend of salicious theought in the physical deterioration.

Alcoholic persons are specially ll-able to tuberculosis and all inflamtrend of religious thought in the United States, but from my experimatory disorders. ence of east, north and west London the future lies with no church which sinks to what is called the new the-

Evidence was placed before the committee showing that in abstinance is to be sought the source of muscuvigor and activity.

Inr vigor and activity. The lunacy figures show a large and increasing rumber of admissione of both sexes which are due to drink. The following facts, recognized by most evangelistic, the most catholic, the most orthodex church on earth will produce no effect upon the world if it has not still one further charthe medical profession and placarded all over France by order of the Gov-ernment, are published in order to carry out the recommendation of the acteristic. It must clearly and un-mistakably, and before all the world, be unworldly itself. Bear with me then, when I say, as my last word, that the greatest danger to the church on both sides of the Atlantic is worldliness. committee and to bring home to men and women the fatal effects of alco-hol on physical efficiency: "In one sense, it is impossible for the church to mix too freely with the world. Into the slums of East London, into the business of Wall Street, into the mining camps of

(1) Alcoholism is a chronic pols-oning, resulting from the habitual use of alcohol (whether as spirits, wine or heer) which may never go as far as drunkenness. (2) It is a mistake to say that

those doing hard work require stimu-lants. As a fact no one requires al-cohol as either food or tonic. (3) Alcohol is really a narcotic, dulling the nerves, like laudanum or

no human interest in the world is outside the interest of the church. "But, on the other hand, to run a church as a man runs a successful business, to depend upon cleverness oplum, but is more dangerous than either in that often its first effect is and management rather than the grace of God, to neglect prayer and intercession in favor of influence with the press, to lower the teaching of to weaken a man's self-control, while his passions are excited; hence the number of crimes which occur un-der its influence. (4) Spirits, as these are usually the church on its moral standard. In order to suit a self indulgent age, is to spell ruin and failure and shame

taken, rapidly produce alcoholism, but milder alcoholic drinks, as beer, for the most orthodox church in the world. In a voice which still rings matter of supreme inquiry by every and even cider, drunk repeatedly every day produce, after a time, aldown the centuries, Jogus Himself proclaims, "My kingdom is not of this world." "-Detroit News-Tribune. coholic poisoning with equal certainty.

(5) The babit of drinking leads to the ruin of families, the neglect of social duties, disgust for work, mis-Even the results of a man's fail-ures and sins can be turned to good ery, theft and crime. It leads also to the hospital, for alcohol produces account in the Lord's service when man in God's strength has put those the most various and the most fatal diseases, including paralysis, insan-ity, diseases of the stomach and liver and dropsy. It also paves the way io sins behind him. There is rich en-couragement here for all who are conragement here for all who are tempted to discouragement because of the multitude of failures with which their path is crowded. One who has failed and is striving to live down that failure can sympathize with another who has failed, as one who does not know the medning of failure can payer do consumption, and frequenters of pub-lic houses furnish a large proportion of the victims of this disease. It heavenly life. The Christian has a foretaste of what the heavenly joys will be, when he has received the Holy Spirit. Before my salvation can be of any value to any other it must be certain-ly mine. There is much confusion failure can never do.

Whatever our sins may have been,

HOW OYSTERS AREFATTENED

Peculiar Process That Goes on When Placed in Fresh or BrackishWater-They Lose Some of Nu-

tritive Qualities.

RELIGIOUS TRUTHS

I have to be with Jenus He understands me so. And bids me lean upon Illin Wherever I must so. I tell Him freely, fully. The things that trouble mc; For He will help to bear them, Or make them all to flee.

If I have failed to please Him, I come to His dear feet With penifential sorrow The story to repeat. He does not frown upon me, He does not frown upon me, He does not spurn me then, Jut in His great compassion He hids use try again.

love to be with Jeaus. He is so kind and true;
And when things are perplexing. He tells me what to do.
A "present help in trouble," I always can depend
On Him to lead me safely; My tried and trusted Priend

When I am stunned by sorrow. When heart and hand are numb. The only Christ can help me. And so to Him I come. He folds me to His bosom, He blonds His tears with mine. And breathes His blessed confort. His hore, His peace divine. -Mrs. Frank A. Breek, in the Christian Herald.

A Worldly Church,

The present tendency toward a mestionable liberalism in the church

and toward a mere formality in re-ligion which is devoid of vital godii-

"After all is said and done, the

Klondike, the church must go,

It is a common practice of oyster dealers, instead of selling the oysters in the condition in which they are taken from the beds in salt water, to place them for a time, say fortyeight hours, in fresh or brackish water, in order to fatten them, the operation being also called "floating" or "laying out." By this process the oyster hequires plumpness, and its bulk and weight are so increased as materially to increase its selling value. The bellet is common among oystermen that this fattening is due to actual gain of fiesh and fat, and that the nutritive value of the oyster is increased by the process. They find that the oysters fatten much more quickly in fresh than in brackish water. Warmth is so favorable to the process that it is said to be sometimes found profitable to warm artificially the water in which the oysters are floated.

Although oysters are generally floated in the shell, the same effect is commonly obtained by adding fresh water to the oysters after they have been taken out of the shell. Oysters lose much of their salty flavor in floating, and it is a common experience of oystermen that if the fattened oysters are left too long in the floats they become lean again. It does not seem probable that the oysters would secure food enough to appreciable gain in weight in the short time in which they remain in the fresh or brackish water.

it is known that when a solution of salts is separated by a suitable membrane from water containing a lesser quantity of salts in solution, the passage of salts immediately begins from the concentrated to the dilute solution. This is practically the condition that exists when the oyster is transferred from salt to brackish water. The fieshy portions of the body which are inclosed in a membrane contain salts in solution. As long as the oyster stays in salt water, the solution of salts within its body would naturally be in equilibrium with the water outside. When the oyster is brought into fresh or brackish water it might be expected that the salts in the more concentrated solution within the body would pass out and a larger amount of fresh water enter and produce such a distension as actually takes place during floating. Careful experiments have shown that this supposition is entirely correct, and that the oysters actually gain in weight. This is due largely to the fact that they lose min-

eral matter and gain a considerable amount of water.

At the same time there is a slight loss of nutrients. When in their natural condition, oysters contain from one-eighth to one-fifth more nutritive material than when fattened. In the opinion of very many consumers the improvement in appearance and flax or due to the removal of the salts more than compensates for the loss in nutritive value. It seems also to there are sure to be other souls close by who need help and sympathy in by the sure to be other souls close to be sure to be other souls close by the sure to be other souls close by the sure to be other souls close to be sure to be other souls close by the sure to be other souls close to be sure to be sure to be other souls close to be sure be a matter of common opinion that

Jersey stations have shown that

freshened oysters will not remain

creases very rapidly the rate of weak

ening and decay. The life period is

The greenish color frequently seen

in oysters, and which has been attrib-

uted by some to the presence of cop-

per or parasites, is in reality due to

the fact that the oysters have fed on

green plants of simple structure

found in brackish or salt water. Ac-

cording to experts, the green color

out of their theological acceptance with no hard thicking or penetrating vision. Their theological house is one of the portable variety, cheap ly bought, ready made, quickly clapped together over a foundation of sand. It may serve on a fair day but when the test comes now is it? The rain descends and the floods come and the winds blow and heat upon that house; and it fails; and great is the fall of it

One of the safeguards of the church is the number of thinking men and women within it, who concentrate not only their hearts, but their minds unto the Lord, and who mediate upon Him in the night watches. And to all such comes sooner or later the question of the miracles. We wrest the with these miracles, we pray over them, we come to some conclusion concerning them and our conclusions are not always allke.

There are some who discriminate among the miracles. Those they can explain through understood laws they cept; the rest they hold in abey Some of the most consecrated and loyal followers of the Master are among these disciples.

And there are those also who believe that through Jeaus were done many mighty works. I am of this mind. This does not mean that we give unqualified approval to all that Jesus was said to have done. His is the only instance on record, if it is so, that all that was said of Him is with no claim upon Him, rue. But it does mean that through Him deeds were done that the human | bound. mind does not yet understand. does not mean that Jesus did they mighty works in His own strength and of His own knowledge. "I can of mine own self do nothing," He said, "but the Father that dwelleth in Me, He doeth the works.

And the number of thinking rien who hold this belief is fast increasing, not through an increase of faith by itself, but through an increase of experience. The metaphysical world is yielding up her secrets one by one. and we are discovering that there is a relationship between the seen and the unseen of which our fathers only dreamed. Miracles are daily taking place through human agency co-oper And le ting with the laws of God. is because we are coming to better understand the inter-relation of forces and the amazing consequence of certain causes, that we turn to the Gospels and read with deeper insight

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and larger faith of the mighty works of Jesus

But I call your attention this morn-ing not to the miracles themselves, but to their cause; not to an analysis of their accomplishment, but to the discernment of that which culled

discernment of that which called them forth, the compassion of Jesus. Often the crowd gathered about Jesus and demanded some marvelous work, a sign from heaven. He re-fused them. Men came to Him seek-ing to enlist His power for their sel-fink gain, but they always departed sadder and wiser men. Nothing could tempt Him to make a show or win the growd through the marvel-

fection. And lastly, we have consid-ered the fact that Jesus opposed Him-10-15. self to evil in whatever form it was found, and regarded pain and affliction as enemies to be trodden under

Dear friends, while we have been talking about Jesus we have in reality been talking about our heavenly Father. While we have been considering the compassion of Jesus we have been discussing the loving compassion of God. The former is the perfect manifestation of the latter. All that has been said of Jesus compassion of God. passion 1 now assert to be true of God's love. If there is any one here with a burden, a heavy sorrow, a hid-den grief, let me tell you that you do not bear it alone. It may have seemed oftimes that the Father had forgotten you or had overlooked you in the multitude, but the very moment that the hour has been dark-est is the time He has been most test is the time inc has been measured in the second measure in the has always kept the way of appreach open, which is more than we can say for ourselves, and often when our ear heard not and our heart inclined not His voice has he calling "Come unto Me, all ye that labor and are heavy laden, and I will give you rest No

Nor has He overlooked one. one is beyond the reach of His love. It may have been long ago that you turned aside from Him and you may it is feel that you are indeed a stranger But not so. His compassion is without

An Impossibility.

You cannot expect men to reverince a religion when they cannot raspect its followers.

#### How Tinfoil is Made.

Tiefoil, which is used extensively for wrapping tobacco, certain food products and other articles of commerce, is a combination of lead with a thin coating of tin on each side. It is made in the following manner: First, a thin pipe is made of a thickness proportionate to its diameter. The pipe is then filled with molten lead and rolled or beaten to the extremo thickness required. In this process the tin coating sprends simultaneously with the spreading of the lead core, and continuously maintains a thin, even coating of tin on even though it may be reduced to a thinness of 0.001 inch or less .- Chicago Journal.

THE FUTURE.

Tommy-"Say, papa, I wish you would tell me something." Papa-"Well, what is it?" Tommy-"When you were a little boy who was my papa?"-Chicago

prayer was Jehovah's glory. That is the chief aim of all true prayer. here. II. Jehovah's Answer to Solomon, 0-15. God was pleased with Solomon's prayer. He is always pleased with an intelligent prayer (Prov. 15:8). He mentions some of the things that Solomon might have have asked, things that many would have know'? asked had they had Solomon's oppor-

tunity. But Solomon's choice was much wiser. A wonderful thing God says to him, "I have done according to thy words." Think of it, the in finite God doing according to the words of a finite man. But He often does that (Jno. 15:7). Solomon got what he had asked, but he got it in a Solomon got more abundant measure than he had asked. His wisdom became noted throughout the earth, and throughout all ages (v. 28; ch. 4:29-34; 5:12; 10:3-8, 23, 24). God also gave him exceeding abundantly above what he asked (cf. Eph. 3:20). If we seek the best thing, God will give us with it the minor things (Matt. 6:33; Pa. 84:11, 12; Ro. 8:32). His riches were enormous (ch. 10:23-29). Wisdom which he sought came bringing riches and honor in her hand (of Prov. 3:16). God made Solomon stil another promise, but this was conditional upon his future conduct (v. 14). The promise was lone life; the condition, obedience. Obedience to God's laws is the great secret of longevity (Den. 5:16; 25:15; Prov. 3:1, 2, 16; 1 Tim. 4:8). All God's richest blessings are conditioned upon All God's obidence (Acts 5:32; Jno. 14:15-23), Solomon did not fulfill the condition and missed the promised blessing, he died comparatively young (1 K. 11:42). He showed his appreciation of Jehovah's goodness in the only way known to him. The sacrifices that we

offer are different (He. 13:15, 16, R. V.) but have the same purpose.

## Who Can Foretell?

By LOUISE CASS EVANS.

And who can foretell what fashlons for women are yet to come? At present the tendency is toward as few garments as possible (although this does not in any way diminish the cost of women's clothes). The lingerie waist has become a mere cobweb; skirts grow more abbreviated every day. There is said to be a new slik underskirt which will admit of being drawn through a finger ring. Hoseach side of the centre sheet of lead, | lery is thinnest lace, and ladles' shoes are pumps of such narrow margin as to scarce conceal their rosy toes. The oldest inhabitants do say the climate is changing, and that we never have such cold winters as we used to -- fifty years ago, Are these things to be taken in conjunction, and are women gradually evolving towerde that form of dress which obtained in pristine Eden?—From "Do Women Dress to Piease the Men?" in The Bohemian Magazine.

The old song, "Am I His, or Am I Not?" is echoed at times in almost every heart. And yet, perhaps, there is nothing that is so assured to the follower of Christ as that he may know that he is a child of God. "These things are written that ye may

#### Absent Minded Agent.

An absent minded agent is responsible for the fact that a tenant in an apartment is having all her rooms repapered this season. By the terms of the lease certain repairs were to be made, but papering, it seemed, was not included. Not knowing this the woman telephoned the agent and asked where she could go to select papers. He, having much else on his mind and taking it for granted that she would not ask for anything not allowed, told her the dealer's name and sent her on an order. The paper was selected and paid for and the woman supposed it had been hung, until, going into the apartment last weak to see, she found it still on the floor. Investigation proved that no orders for putting it up had been given and the agent's telephone wire became hot. Why wasn't the apart ment in order, the tenant demanded, and the agent went scurrying to his books to find out. Then it was he discovered that no agreement had been made as to paper, and that was why no orders to hang it had been given.

But, as the woman said, as long as they had bought it, was it worth while to let it stay on the floor? Wouldn't it be more economical to put it on the walls and not repaper next autumn? The argument was so logical that the agent was obliged to succamb, and seven rooms are being done now that, except through error, would have remained unfreshened

#### Ranic Writings.

In the Scandinavian lands-Swe den, Denmark and Norway - thousands of inscriptions have been found in the ancient character of the heathen Northmen, and it is these that are known as the "Runes," or "Runic writings." Similar records are scat-tered over other parts of Europe, but it is largely in Scandinavia that they are found. Learned opinton is still in doubt as to the origin of these writings. For a long time supposed to be of Phoanician origin, it is now quite extensively agreed that the Rune must have been derived, about the sixth century B. C., from an early form of the Greek, which was em-played by the Greek traders around the Black Sea.

with idiocy or epilepsy, and many are carried away by tuberculosis, are carried away meningitis, or phthisis (consumption)

(7) in short, alcoholism is the - ost terrible enemy to personal health, to family happiness and to national prosperity.

national prosperity. This action of city governments, chosen without reference to the tem-perance question, is the strongest possible indication of the trend of public sentiment, and, though in it-self an effect, is likely to be a prime cause in furthering the temperance property in the computer movement in this country.

#### Known by Its Fruits.

Alcohol is known by its fruits. \* et us not judge it by the unopened bud, nor by the unfolding blossoms, but by the ripered fruit. We must go to the ripered fruit. We mu prisons and insane asylums prisons and insame asylums to will y the completed product. We find it in the hosp tais, where doctors fight a hopeless ontile against incurable dis-eases. Ye see it in the sanitariums, where v recks of men struggle to re-vive takausted will power. In wretched homes, in the faces of chlidreu who shrink from father's home

dreu who shrink from father's house, coming, in almost every form of vice, in every phase of suffering, we find its ripened fruit. Known by its fruits' Who will praise the fragrance of the blossom which matures in misery and death? to man. At the same time, it was equally necessary that man should be justified before God in order to be saved to all eternity, and the New Testament term "rightcousness" in-

#### Causes Paralysis

Dr. W. H. Riley testifies that he has seen scores of cases of paralysis caused by alcohol in those who never became intoxicated. Man does not justifying righteousness as provided through the Cross. Calvary is at once the justification of God to man, and the justification of man before need to be so intoxicated as to de-throne his reason in order to have God. in London Christian. the drug do him harm.

#### Temperance Notes.

Louisiana allows saloons in only one-third of the State. In Virginia and West Virginia considerably more than half the territory

tate it; and your faults will drop off like dead leaves when their time Pittsburg coke company.

Thomas Guthrie once said: "If you would keep a dead man, put him into whisky: if you would kill a liv-ing man, put whisky into him."

A prohibition wave is rolling through Illinois, where the Anti-Sa-loon League is making a torrific fight against liquor selling. Eight coun-ties have already gone "dry."

When urged to take a little wine, Dr. Samuel Johnson replied: "I can-hot take a little, and therefore I never touch it. Abstinence is as casy for me as moderation would be difficult."

The Rev. John W. Kirton, of Eng-land, at a meeting of the National Temperance Society in 1875, defined temperance as the moderate use of all good things, and total abstinence from all bad things.

salts has been removed by floating. the struggle with those same sins; and God in His love permits us to minister to them, if we will with pe-culiar power because of the very scars that we bear. Did yesterday However, the experiments of the New alive as long as those taken directly witness your worst failures of all? There are others you can help now. from salt water. Freshening in-There are others you can help now, whom you could not help before. We need not try to understand this nor to say that it is not so because good can never come from evil. It is one of the mystories of the unde-served blessing of God's love; to which such wrecked and regenerated saints as S. H. Hadloy and John B. Gough—types of us all—bear blessed witness. And let us show our graft-tude by telling those who sorely need to know, how great things He has done for us will do for them.—Sun-day School Times.

Good Out of Evil.

### A Two-sided Justification

- Rev. W. H. Griffith Thomas,

what

Ignore Faults.

who comes near you, look for wha is good and strong; honor that; re

folce in it; and as you can, try to imi

You Must Answer.

Origin of Geography.

ple to communicate to other nations

The Phoenicians were the first peo-

cean, and it was by their sailors

comes.-Ruskin,

bout B. C. 484.

A careful study of Romans 3:23, 26, R. V., clearly shows justification has a twofold aspect. The character Keeping Out Intruders. "At one time I had trouble with trespassers," said McJones with a of God had been questioned through the ages during which stil had been "They used to break things a smile. bit, and once or twice I missed some apparently allowed to go on un-checked, and it was therefore essen-tial that His character should be vinof my stuff, but an ingenious little idea of my own put into open tion dicated to the world. This is what is meant by the justification of God soon caused a cessation.

is harmless.

reduced one-half.

"And what was this ingenious idea?" asked McSmith.

"Come with me and I'll show you." anid McJones, and he led his visitor to the rear of the place where over cludes God's personal righteousness as vindicated by the Cross and God's the gate was a sign with this inscription

"Please do not irritate the rattlesunkes."-San Francisco Call.

#### A Canny Scot.

A Scotsman went to an English race meeting and boldly staked a sovereign. 'The horse he backed proved a winner, and he went to the "bookle" Do not think of your faults, still less of others' faults; in overy person to claim his winnings. The sporting man begrudgingly handed him seven sovereigns. The Scot looked at each one very carefully before placing it in

his pocket. "Well," said the bookie, with a snarl, "are you afraid they're bad?"

"Oh, no," said the Scotsman, "but I war just lookin' to mak' sure the What you were, others may answer for; what you tried to be, you must answer for yourself.-John Ruskin, bad 'un 1 gie'd yo wisan amang them."-Pittsburg Dispatch.

#### What He Missed.

Once at a luncheon given by the Lord Mayor of Manchester, dean of Manchester sat next the. a knowledge of distant lands. It is to Beerbohm Tres. "Well, Mr. Tree, what have you been doing to-day?" he asked. "I went for a long now known that before the time of Homer that enterprising people had passed beyond the limits of the Medmotor ride this morning, and lost a bet," replied the famous actor. "In-deed," said the dean, "and may I ask what the bet was?" "I made a bet iterranean into the great Western that the first rough charts of the world as then known were made that we would pass through 450 dif-farant odors, and we only encoun-tured 399." "Ah." replied Dr. Well-don promptly. "you missed the odor of sonartity."--M. A. P. But geography as a science originated among the Greeks, its real father being Herodotus of Halicarnauses,

is "dry." "This company will not employ any one who is known to be a drinker." Such is the recent ruling of a great