

THE SIZE OF THE WORLD

By Rev. William Spiegel of the Old First Church, Cincinnati.

Just as the moon appears to different people to be of various sizes, from that of a dime to that of a washbowl, even physical qualities and quantities of this world and the other material worlds of the universe vary in their apparent dimensions with the varying capacities of physical, mental and imaginative eyesight.

A given individual's world and all therein is will always vary in accordance with that individual's subjective proportions.

In a very real and deep sense every one builds his own world. Some build it exceedingly small and others, with a better grasp of the meaning of life, build it big. And I would that we might all have that broad conception which not only means a big world for us, but the doing of big things in it by ourselves.

We all delight in the master minds that are doing the big things in the material world, and they are truly great; but greater than these wonderful feats of engineering skill which can tunnel the Hudson or dam the Ohio are those other deeds by master minds which by this world is made the better—the more nearly perfect.

It is this aspect of increasing the size of our world, the moral and spiritual, to which I would draw attention. Obviously, then, our world varies in size according to our knowledge. Anything that lies outside of our knowledge is evidently no part of our conscious world. We have widened the boundaries of the little world of the ancients and have accurately measured and weighed it.

We have found something of the magnitude of the other worlds of the universe and compute distances in interstellar space in years of light velocity. And this inconceivably big world of ours has a vast influence upon our thoughts and life.

The greater our knowledge the bigger our world; and the Christian especially should keep his mind alert and alive to this growing world and ever strive to build it on a larger scale and fill it with greater meaning.

Then, too our world grows with our interests. This is even a closer relation than knowledge, implying care, concern, participation. There are necessarily large areas of knowledge which lie outside of our interest, but as interest lays hold of us and controls thought, motive and conduct our world is large or small according to the area of our interest. In this respect people differ tremendously.

The interest of a great many people in the material things is so great that it absorbs their whole thought, ambition and action; and a world whose absorbing interests are in material things, however great its business and however immense its wealth, is essentially small and insignificant.

The man in the big world is the one who is thoroughly interested in his business or profession, but whose interests also reach out into the worlds of science, literature, art, politics, social progress, education and religion.

Then again our world enlarges with our sympathies. Sympathy is closer still than interest, as it involves our hearts. People who lack sympathy live in a small barren world, but those who have wide and warm sympathies melt easily into the lives of others and thus enlarge and enrich their own world. And in our sympathies we ought to be bigger than the mere circle of our own friends, our church or our country.

Whoever cuts another human being out of his sympathy by so much narrowness and impoverishes his own world, and by as much as we make our sympathies broad and tender we enlarge our world and make it rich.

Finally let us ever remember with the psalmist, "The earth is the Lord's and the fullness thereof." This lifts it into divine relations and worth. From this point of view we see the world falling fresh from the creative hand of God, developing under his providence, redeemed by his grace and being rebuilt even in our day, into a universal kingdom of brotherhood and love. We are co-workers with him and are now building this new and better world, however insignificant or dark, in the light of his plan and presence, and this lifts our world with divine purposes and grace.

Our world thus widens out until it is lost in the full splendor of God and is great with his greatness. Thus our world is little or big, according to our knowledge, interest, sympathy and faith, and by increasing these we enlarge and enrich our world. A big soul will build a big world. One of large vision and wide interests, or tender sympathies and a masterful faith cannot be shut up within the narrow confines of personal selfishness and littleness of spirit, but will ever build a large and richer world. Then, too, a big world helps tremendously to make a big soul. Our environment calls us out, as it were, so that we stretch our powers to match its appeals. Soul and world thus work together to widen each other out into larger relations. We should work at both ends of the problem, striving to build a bigger world and grow a larger soul.

The Life Beautiful.

What is your life? It is even a vapor, James IV: 14.

If our life is to be beautiful and blessed, we must place it on a right basis. Look at the vapor when it trails along the earth—see it glowing in the colored brightness of gold and beryl, topaz, chrysolite and sapphire, and you might think it the holy city that John saw, having the glory of God, and whose light was like a Jasper stone, clear as crystal. Human life is nothing until you lift it into the sky. Our great fault is that we live too near the ground, and therefore in our life full of perplexity and sadness. Let us mount nearer heaven, and the rich and strange shall become familiar; our souls shall be pure, our path luminous, our hope sublime, our joy full.—W. L. Watkinson, D. D.

HITCHCOCK CARRIES MAIL THROUGH THE AIR



NOT SECOND-CLASS MAIL

POSTMASTER GENERAL HITCHCOCK recently showed his interest in the idea of transporting mails by aeroplane by making a flight from the aviation field on Long Island in an aeroplane driven by Captain Beck, U. S. A., and delivering a sack of mail to the postmaster at Mineola. Just before the postmaster general started, Attorney General Wickersham walked out on the field to bid his associate cabinet member farewell. "Have you made your peace with the publishers?" asked Mr. Wickersham. "No, I haven't," Mr. Hitchcock replied, "and what is more, there is no second-class mail on this aeroplane. It costs too much to carry it this way. The expense of maintaining an aeroplane service is an obstacle, but that will diminish."

FORGOTTEN IN JAIL

Ignorant Hungarian Serves Two Years Before Discovered.

Divorced by Wife While Abroad on Visit Unfortunate Foreigner Failed to Pay Alimony and Was Sentenced for Contempt.

Chicago.—Forgotten alike by family, friends and lawyers, Pavel Macca, a Hungarian, spent two years in the Cook county jail on a simple charge of contempt of court. Attorney John A. Mahoney, who obtained Macca's release on a writ of habeas corpus, declared the case of Macca to be one of the most remarkable in the history of this or any other country. "Here is a poor, uneducated foreigner," he said, "who has been made to serve over two years for contempt and kept in jail without means or friends to go to his aid. Four years ago Macca and his wife lived on the west side, where they owned some property. They had \$550 in bank. He had \$500 in his name and she had the remaining \$55 in her name. The account was arranged so that one could draw from the other. One day while Macca was at work he says his wife went to the bank and drew out all the money. Macca says his wife made good the amount later by signing over her share of the property on the west side, and he in turn signed it over to a friend, who sold it for \$3,700. There was a mortgage for \$1,800, and with the remainder of the money Macca said he journeyed to his home in Hungary to visit relatives. Then Mrs. Macca obtained a divorce, charging desertion. Mrs. Macca represented before Judge Arthur H. Chetlain, then on the bench, that her husband was well to do and the court ordered that Macca pay her \$1,200 alimony. Macca said he spent all of his money while abroad and that he was penniless when he returned to Chicago. On September 22, 1909, he was cited for contempt of court. He said he had no money, but his former wife insisted that he had either given it to relatives or deposited it in Hungary. He was sentenced to serve three months in the county jail. In January, 1910, he was again cited and sentenced to serve another six months. On July 12, 1910, he was sent back to the jail and has been there ever since, working in the laundry. "I didn't have a penny," Macca said, "and there was no way in which I could give my wife \$1,200. They must have thought I had hidden it. My attorney was Joseph Sabath. All I know is that one day he came to me and said I was a single man—that my wife had taken a divorce. "I have no idea of the whereabouts of my former wife and our two children." "He worked hard every day, and there never was a complaint from him," said Mr. Jacobus.

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Millionaire to Be Farmer

George Westinghouse, Jr., Buys Small Place Not Far From Father's Estate in Berkshire.

Lenox, Mass.—Heir to \$50,000,000 and an estate in the Berkshires scarcely rivaled by any country home in the land, George Westinghouse, Jr., son of the air-brake inventor, is now preparing to move, with his bride, to a small farm, to enjoy the pleasures of the simple life as embodied in "scientific farming."

Already he has bought an estate that overlooks the golf links of the Golf club of Lenox, just north of Lenox, where his father's country home is located, and with the departure of the present occupant, the date of whose moving is expected to be the first of next month, it is believed that he and his English bride, who was Miss Violet Evelyn Brocklebank, daughter of Sir Thomas and Lady Brocklebank, will move from the estate of 500 to 600 acres, named Eskine Park, to the far humbler place some few miles away in the Berkshires, and take up what will mean for him a simple life. Already he is supposed, however, to have laid plans to emulate on the few acres of his new estate the gorgeous gardens, the elaborate fruit and vegetable growths that have featured the parental estate, but on a smaller scale, and without the wonderful fountains, the great palace of a house, and the other evidences of luxury of which he has been accustomed.

The farm which Mr. Westinghouse has purchased is a small one and has been occupied this summer by residents of New York. It is a typical "summer resident" farm, beautifully laid out, far enough from town to be a real farm, and yet relying on the "summer visitor" income more than on its crops. It stands some 50 yards back from the highway, shaded by elm and maple trees, and is more a bungalow than either a farmhouse or a mansion. A shady orchard screens most of the house from view, while the orchards and fields that comprise the rest of the estate are scarcely discernible.

He urged all high motives for renewing the work, and enforced them by their own experiences. They had tried to gain prosperity, while religion was neglected. They had sought the fruits of obedience to God, while they neglected the tree that alone could bear the fruit. They wanted rich crops in their fields, while they stopped up the springs that alone could make them fertile. Haggal said to them, look at the results of your bad policy. Consider your ways. Change your plan. Put God, and religion first. Seek first the kingdom of God and His righteousness. Then you will succeed in giving the nation true prosperity, and His place of usefulness in the world.

Christ. One reason why you should put your belief in Jesus Christ is that all through the Bible axioms are scattered which reflect on the wonderfulness of this man.—Rev. E. H. Jenks, Presbyterian, Omaha, Neb.

War and Christ. The heart of Christianity and the noble side of war are identical.—Rev. E. T. Root, Congregationalist, Providence, R. I.

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Second Temple's Foundation Laid

Sunday School Lesson for Oct. 22, 1911 Specially Arranged for This Paper.

LESSON TEXT—Ezra 3:1-4.5. MEMORY VERSES—3:11. GOLDEN TEXT—"Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4. TIME—The arrival at Jerusalem, B. C. 521. Foundation of the Temple, B. C. 520. Delays, B. C. 520-518. Building of Temple begun, B. C. 520. Temple completed, B. C. 516. Period of the lesson, 20 years. PLACE—Jerusalem and vicinity. PROPHETS.—Haggai, B. C. 520; Zechariah, B. C. 520-518; Daniel the aged (Dan. 10:1). RULERS.—Cyrus king till B. C. 522. Cambyses king B. C. 522-522. Darius king B. C. 521-486. Zerubbabel governor of Judea.

The exiles found Jerusalem in ruins, together with the surrounding cities of residence and their orchards and farms, much as they had been left by Nebuchadnezzar's armies fifty years before. Trees were growing wild on the Mountain of the House, and the Jackals prowled among heaps of shattered masonry. Crumbling stone-work and charred timbers marked the site of palaces and towers, and choked the streets. The city walls and gates were leveled with the ground. The first business of the returned exiles was, of course, to provide some kind of dwellings for themselves and their families. They accordingly settled in the small cities surrounding Jerusalem, perhaps repairing the houses and walls that had been ruined by the besieging armies years before, or contenting themselves with huts or tents. The territory they controlled was of course small, and hemmed in on all sides, "including only Bethlehem on the south, while on the north their territory measured no more than twenty-five miles in length by twenty in breadth," and even upon this encroached the heathen or mongrel population.

As soon as the returned exiles had become settled in their homes, and had planned for the necessities of life, within three or four months of their arrival, they wisely arranged for the religious life which was the very heart of the nation's existence, and the central motive and inspiration of the return. It would require years to build the temple. It was not wise to wait for that. It was essential that all helpful helps to devotion and religion and righteousness should be provided immediately, to sustain them in the work to be done amid opposition and temptations which were to try their souls as gold is tried in the fire.

When the builders laid the foundation of the temple, there was a great celebration. The chant of praise was responded to with a great burst of chorus, vocal and instrumental, the substance of which was some well-known sacred refrain. There is a wonderful power in music and every atom of it should be used in God's service. The church has scarcely begun to use this power in its usefulness. Some object to responsive singing; some have opposed putting an orchestra in the Sunday school, as if these were modern novelties, instead of 3,000 years old. These old saints used every kind of instrument, every method of singing—solos, responses, choruses, marching songs, refrains, everything that would give wings and inspiration to the service of song.

Those who had just by the exile conditions sang Hallelujahs, because it was an unspeakable joy to have a temple at all. It meant the saving of the nation; it meant the returning favor of God. It was no limit to the religious life and the blessings which could grow out of it. It made possible the greater glory, which fifteen years later the prophet Haggal foretold, when it should be fulfilled in the Messiah.

We learn from Haggal that the people were busy with building beautiful houses, and cultivating their farms. They planted vineyards and orchards, figs, pomegranates and olives. But all their efforts were failures. They "looked for much, and lo it came to little." For they cared more for their own houses and farms than for the house of God.

Then arose the wise, aged prophet-preacher Haggal, who had been watching the course of affairs, and in the name of God, urged the people to arise and build the temple, for the time had come. He made four addresses in the autumn of 520, the summaries of which are recorded in his book. He began at the religious festival of the new moon when crowds of people were assembled, probably in the temple area itself, where the altar was smoking with sacrifices, and the unfinished foundations and the desolation of the city were in full view, while in the distance were the homes and fields of the leaders.

While aged Haggal was urging the people to rise up and build, a younger prophet-preacher was inspired to encourage the people, and to remove their difficulties and doubts, by a series of emblematical visions, or object lessons. He urged all high motives for renewing the work, and enforced them by their own experiences. They had tried to gain prosperity, while religion was neglected. They had sought the fruits of obedience to God, while they neglected the tree that alone could bear the fruit. They wanted rich crops in their fields, while they stopped up the springs that alone could make them fertile. Haggal said to them, look at the results of your bad policy. Consider your ways. Change your plan. Put God, and religion first. Seek first the kingdom of God and His righteousness. Then you will succeed in giving the nation true prosperity, and His place of usefulness in the world.

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OF BLIMM'S TRAINED SEALS

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ARE YOUR KIDNEYS WEAK?

There are two ways to tell if you have weak kidneys. The first is through pain in the back. The second by examining the kidney secretions. If you suspect your kidneys, begin using Doan's Kidney Pills at once.

C. J. Shumaker, Church St., Tupelo, Miss., says: "My back was so sore and painful I could not work. I slept poorly, was nervous and easily startled. After doctoring without benefit, I began using Doan's Kidney Pills and was soon a well man. I cannot recommend Doan's Kidney Pills too highly."

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No other medicine for woman's ills has received such wide-spread and unqualified endorsement. No other medicine we know of has such a record of cures as has Lydia E. Pinkham's Vegetable Compound.

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