



Learned to Read at 80.

Mrs. John Young, residing near Overfield, in Barbour county, W. Va., has learned to read and write at the age of eighty. She undertook the task because she desired to write a letter to a daughter, Miss Anna Young, in Washington. Mrs. Young's granddaughter was her tutor. When she began studying Mrs. Young did not know a letter of the alphabet. Now she writes a legible hand.

The Sweet Child.

In a crowded steam bus, which is very popular in the North of England, was seated a middle-aged gentleman who was trying to read. He was subjected to the inquisitorial tongue of a little girl, who also tugged at his gold watch-chain. Turning to the lady who was with the child, the middle-aged gentleman was heard to say: "Madam, what do you call this sweet child?" The mother smiled, and answered "Ethel." "Please call her, then."—Automobile Owner.

Bad Borrowers.

These words from McCall's about the girl who is constantly borrowing from her friends and forgetting to repay will find a response in the mind of more than one who has suffered similarly. A good many of us are apt to become thoughtless about these trifles because it is very easy to get into the habit of borrowing small things; and it is not that our friends' mind lending them to us or that they resent our borrowing them because of their intrinsic value, but it is just the annoyance of never having them at hand when they want them because they have lent them.

The Fair Finlander.

Finland has been so far the only country in the world where woman has got equal rights with man. The fair Finlander has made little or no fuss about the matter; she has simply "up and done" whatsoever her hand found to do. She is the pioneer suffragette; she is the original coeher. She has proved that you can mind your baby, darn your husband's socks, and yet attended with perfectly satisfactory results to public matters; she has not yet been called upon to act as a soldier, but she has proved herself an excellent policeman; she may be seen as a painter and house decorator, she is almost invariably, when married, a joyful mother of many children.—Lady's Pictorial.

Reserve.

A woman, especially to be attractive, must preserve a sense of reserve; she must, so to speak, keep up a certain amount of mystery about herself. There is a folk tale of a woman who, finding her married life unhappy, went to a white witch for a charm against the trouble. She received a flask filled with a colorless liquid, which she was directed to take and hold in her mouth whenever she was disposed to quarrel with her husband. She obeyed directions, and, delighted with the effect of the charm, went back to the witch for a fresh supply when that was exhausted. "The liquid was merely water," said the wise woman. "The virtue of the remedy consists simply in holding your tongue in keeping back angry answers." To adopt the rule, says Woman's Life, once given to a gushing girl by a friend who knew the world, "Never speak of yourself, and never say anything which is uncalled for, would at first seem likely to make Trappists of all the world; yet it is to be questioned whether, after all, the advice was not wise. There always are people who like to talk, whose favor is to be won by interested listening, and good listeners are rare.

Girls Boast of False Hair.

In other days it was a much more painful admission to tell the man you loved that you wore a switch than it was to tell him that you had loved before. Behold, however, all this is changed! In these days a girl is as frank about the fact that she wears a hassock of false hair on her head as she is about the fact that she uses a tooth brush. No longer does she stealthily adjust her hair in a locked room. On the contrary, the removal of her spiral ringlets is a no more surreptitious performance than the removal of her butter-bowl hat.

Public dressing rooms, where women most do congregate, have, consequently become the scene of wholesale haircuts. The young girl of 20 removes her dozen excelsior-like curls of Auburn tint with the same sang froid as does the matron of 50 remove her Frankfurter-like puffs. For when artifice is universal, where is the need of deception.

A young man in this era need not feel sheepish when he sees a girl clutching uneasily at her hair. For just as likely as not she will confide to him in a few minutes that she is awfully afraid her braids are coming off.

It is, indeed, an era (one should perhaps say here) of false hair. So much so, indeed, that the answer to the classical question, "where are you going my pretty maid?" is pretty sure to be "I'm going to match my hair," she said.—Philadelphia Bulletin.

First Experience on Roller Skates.

The blonde girl was stretched out on the sofa when the other girl dropped in for a little visit.

"Excuse me for not getting up," said she, "but I can hardly move as much as a finger without groaning. I am positively covered with bruises."

"What is it? A railway accident?" "No, an evening at a roller-skating rink. Mr. Brown came in last night and enticed my sister and me into accompanying him by representing roller skating as the greatest sport of the day. You didn't have to know how, he declared, especially if you could skate on ice.

"It did look easy. Besides, I was persuaded against my better judgment, being made rash by my ability to skate on ice. So a pair of roller skates was attached to my feet. I was ready before Julia and Mr. Brown, so I started out alone.

"It is the queerest sensation at first. Your feet keep pointed straight ahead—at least mine did—and you get to going faster and faster, and there isn't any earthly way to stop yourself.

"Well, I never before had such an awful sensation as I did when I got to the end of the room. I couldn't turn. I couldn't stop. I couldn't even slow up. Nothing could have checked my progress but a wall, and it was the hardest wall I ever encountered. You can see the bump on my forehead. And my left wrist is useless.

"When I recovered my senses a little I started off again. The others, I observed, crossed the outer foot gracefully over the other as a means of turning at the ends of the hall. I found I could do that safely if I went slow enough. That was the awful difficulty—to go slow enough. I simply couldn't keep myself at a reasonable pace. I took short strokes and would get to going faster and faster, until the people would become positively blurred to my vision. The third time round I was going at such a speed that I knew I could never manage the cross-foot effect at the turn, and I saw Julia and Brown standing right in line with me.

"Look out! I can't stop and I can't turn!" I shouted.

"But the incessant thundering of the skaters and the screech of the steam calliope must have drowned my voice. They never budged till I crashed into them and we all went down in a heap. My right elbow is bruised and I broke my backbone. In addition to these troubles Julia got mad at me and took off her skates.

"Even then I wasn't satisfied. I knew there must be a knack about it, so I determined to try taking long strokes and see if I couldn't do as well as the others. But my effort was a dismal failure. I tried getting a good start, hoping to glide into a graceful, swinging motion. But at the first long glide I lost my balance and would have fallen if I had not reached out and grabbed madly.

"It happened to be a man. I put one hand on his arm that was nearest me and one on his arm that was farthest away, so that I had my own arm practically around him. Wasn't that awful? He was going pretty fast, but he was so surprised that he stopped skating and just rolled ahead, while I clung to him.

"I couldn't have let go if my life had depended on it. He stared straight into my eyes and I into his, and he wore the most astonished expression I ever beheld.

"Excuse me," I managed to gasp out, "but I can't let go."

"Just then we encountered the wall, which had grown no softer since my first onslaught. As I stood rubbing my shoulder and renewing my apologies, Julia arrived and commanded me wrathfully to come away.

"I came home, but I have hardly moved since," concluded the blonde girl.—Pittsburg Press.

Fashion Notes.

It is most difficult in sporting headgear to combine becomingness with comfort.

The newest taffeta bathing suits are embroidered—generally in the color of the suit.

Bathing caps are the jantiest ever. Many are made of rubber of bright tartan plaid.

Certain of the dark "burnt" straws are unusually pretty and stylish trimmed with rich dark brown.

High bathing shoes are the newest thing. They are most popular in white with laces of contrasting color.

Bright-stockings are worn with suits of a solid color. Polka dotted ones are particularly popular for this use.

Of the materials for lingerie gowns of handkerchief linen, the mulls, batistes and dotted embroidered Swisses are the most used.

In deference to prevailing styles, the model with pleated skirt and shirt waist bodice is the correct thing for an ocean dip.

Lace-edged ruffles applied festoon-like and caught with clusters of artificial flowers have still many admirers among fashionable women.

Among the fashionable hoes most insisted upon are skirt borders and those varying from narrow hems to skirt facings that extend up over one-third the distance from hem to belt, are having an immense vogue.

The Pulpit
A SERMON BY THE REV. IRA W. HENDERSON

Subject: Receiving the Spirit.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the pastor, Rev. I. W. Henderson, took as his text, No. 20:22, "Receive ye the Holy Spirit."

He said: The reception of the Holy Spirit in the inner sanctuary of the human heart is the condition of entrance into the kingdom of God. The possibility of the immediate and present incoming and welcoming of the Spirit is reason enough for us to believe that the kingdom begins in this life and at once, if you will. The fact that the coming of the Spirit into the heart is contemporaneous with the entrance of the individual into the privileges of divine citizenship is sufficient demonstration that spirituality is the key to, and the essence of, and the first requirement of admission to the kingdom. The one and only way to participate in the joys and blessings of the Spirit filled life is to cast from the heart all hardness of heart, and from intellectual self-glorification and self-trust, and to become as little children in humility and receptivity to truth. Spirituality and divine citizenship are one and the same thing. Growth in spirituality is the test of efficient citizenship. The man who has stopped depending upon his own strength, his own wisdom, and has opened his heart and eyes and ears, and mind to the influences and manifestations of the Spirit in his life is ready to receive, and in all conscience will get, the papers and rights of a citizen of the kingdom of the God of Jesus Christ. And that soul only is being sanctified unto Godlikeness and fashioned into the image of Jesus Christ who is growing daily, hourly, momentarily, in the gifts and graces of the Spirit-filled life.

To be spiritual is to become childlike. To attain spiritual development is the aim and the calling of those who are Christians. The Holy Spirit, the personal, purifying, propelling presence of God in the life of man, is the means unto the spiritualizing of human natures according to the divine decrees. The entrance of the Spirit spells death to the yielding of self to the ministrations of the Holy Ghost is the first step toward individual transformation. The communion of the spirit of man with the Spirit of God brings peace, contentment, rest and wisdom and energy which are more than sufficient to meet the demands and the opposition of the world. No mere impersonal, unreal, unattainable something in the Spirit-filled life. Christ bade His disciples receive, and of which at a later time they received a fuller measure. It is the real, helpful, personal presence of God in the life. The spirit of man is a prey to all sin save the Spirit of God as a constructive, controlling force comes in. The transfusion of the soul with the vitality of the Spirit fills the dying heart of man with life.

There are three characteristics of the Holy Spirit to which I wish to direct your thought. The Holy Spirit is a constant presence in the life of the world, a controlling energy, a soul satisfying comforter.

The Holy Spirit is a constant presence and factor in the life of the world. The entire list of graces and gifts and blessings which are ours at the hands of our heavenly Father are constant. The gift of the Spirit is no exception to the rule. When God promises to men the presence and uplift of the Holy Spirit upon the fulfillment of certain conditions upon their part He means just what He says. Our Father is not fickle or changeable or inconsistent. He is the same to-day, yesterday and forever. And His Spirit which is His own real, personal presence in the hearts of men, is as constant as is all else with which He has anything to do. When we were far away from duty and were serving sin the Spirit of the living God was knocking ever at our hearts. And though we hated ourselves and the depth of our own iniquity, though the world may have despised and forsaken us, though everything in life may have held us as "unclean" with the leprosy of sin, still the Spirit of the living, loving Father of us all stood waiting to reveal to us the wealth and beauty of the love of God and to revive our dying souls with the fullness of power unto eternal life.

The constancy of the Spirit as a factor in life is nowhere better illustrated than in the experience of Christian men who have given themselves up, in less or greater measure, to His dominion. What a joy, what a comfort, what a stay it is to know that whenever and wheresoever we may turn to the Spirit for the position of refreshment that our souls so sorely need we shall always find Him ready to supply our wants.

There is no sense and no reason in that man who has the experience of God to inflame us with His Spirit. The influences of types of thought and of prayer are hardly escapable. We have grown so accustomed to ask God to fill us with His Spirit of power. But I submit, would we not pray better and more to the point if we thanked our Father for the favors of His love and acknowledge to Him in person, what He already knows, our shortcomings and our lack of appropriation of the gift of His Spirit. The showers of spiritual blessings are forever falling free, full and sufficient upon human souls everywhere. Our prayers should be not of petition that God may give us showers, but rather of thanksgiving for past, present and future blessings and of dedication of self, through the riches of His grace and powers to a finer and more fruitful life for Him. The presence and influence of the Holy Spirit in the life of the world is a constant gratuity. If you are not the deeply grounded spiritual man that you should be the fault lies not with the Spirit, of whom there is abundance unto all men's necessity, but with you who have refused that

wealth of spiritual power which, under God, might be yours if you would. Everywhere and continually the Spirit of the Lord is active. He knocks ever at the door of the sinner's heart. He is forever pouring out the inexhaustible waters of His Spirit upon the parched souls of men. But neither God nor His Spirit can fill an inverted cup. The showers of blessing can not flood a closed heart. Then, too, the Holy Spirit is a controlling energy in the life of the man who is susceptible to His influence. Christ tells us that His Spirit shall lead us into all truth; that He shall be our Guide, our Teacher and our Helper. The catalog of the activities of the Spirit in the life of man is strengthening and sustaining. By Him we are led into the entirety of divine self-revelation and of eternal truth. Under the guidance of the Spirit of the living God we may progress from truth to truth as the waters of God's universe are revealed to us and the application of everlasting verities brought home to our hearts. May no man flinch to follow the Spirit wheresoever He may direct. As Dante went through hell and heaven and the intermediate regions of the world beyond, and told in allegory and song the wonders that he witnessed and the sights he saw, so may we, with the Spirit as our guide, be given grace to look truth squarely in the face and portray it faithfully to the world. And if we as Dante, or beyond him Christ, shall be hounded by those who fear the light of truth we shall yet be certain that the truth, the truth alone, is worth men's fealty and shall make them free.

The Spirit as the Comforter appeals to the heart of every Christian. Who of us does not joy in the fact that above us and within us is this comforting Spirit of the Lord our God? The human heart cries out for comfort when distress and danger and destruction come upon it. When our hearts are bowed in anguish and our souls are crushed with grief, when every human tie is severed and the heart may avail itself to dispel our utter darkness, then the spirit of the living God strengthens, sustains, sanctifies the soul. "Save me, O God, for the waters are come into my soul," we cry out with the Psalmist. In the Judah wilderness of the world our souls thirst for Him, our flesh longs for Him as in a dry and thirsty land, where no water is. Then the Spirit comes, and with His entrance the live springs of refreshment minister to our souls' deep need. The Spirit as the Comforter is God in His presence ministering to the humanest of mortal needs. No man can live happily without Him. No man can weather the trials of tribulation and the temptations of prosperity without Him. Lending the sorrowing heart He keeps the successful level headed.

The sense of the constant presence of the Spirit of God in the individual and world life is the certain indication of a true religious experience. No man who lives near to God is without it. It is elemental in Christian experience. And this consciousness of God's abiding and guiding is the mainstay of the soul. Without it progress is impossible in the truest sense. With it we may fight with fearlessness, with hope unquenchable, against principalities and powers, against the wickedness of high places and the sins of mighty men. For the abiding Spirit of the living God is the controlling energy in the life of humanity. Bad men may defeat Him temporarily; evil policies may frustrate His purposes and hurl themselves against His plans; but the Spirit of God is unconquerable. It is the controlling, the overruling, the guiding energy in the world. In this Spirit we should find our strength. From Him we should derive the comfort of our souls.

Let not your heart be troubled. Come what may, be the storms of life that they will, God will not leave us comfortless. He will not leave us orphaned. He is with us. He will abide with every soul who bids Him enter. He will constantly refresh us all. He will give us courage and be our strength. He will suffice us. He will comfort us. And He does.

The Great Lesson of Life. What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their favor, and all for want of faith in Him who provides for the tiniest sunbeam.

Oh, when shall we learn the sweet trust in God that our little children show us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He who is so watchful, so pitiful, so loving, so forgiving? Why can not we, slipping our hand into His every day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

Events Are God's God hath a thousand keys to open a thousand doors for the deliverance of His own, when it has come to the extremity, once said Samuel Rutherford. Let us be faithful and care for our part, which is to do and suffer with Him, and lay God's part on Himself and leave it there; duties are ours, events are the Lord's.

When our faith goes to meddle with events, and to hold a court (if so to speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground. We have nothing to offer. It is our part to let the Almighty exercise His own office and steer His own helm.

The Cross. In our days there are many who would leave the cross out of Christianity. They want an un suffering Christ, a teacher, an example, a friend, yet not an atoning Saviour. But the cross is at the heart of the gospel. We can be saved only by the One who suffered for us. Without shedding of blood there is no remission. Then in our lives, too, we must accept the law of the cross. We must die if we wish to live. We must lose if we would gain. We must suffer if we would reign. We can help others only through self-denial and cost.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR AUG. 18 BY THE REV. T. W. HENDERSON.

Subject: The Day of Atonement, Lev. 16:5-22—Golden Text, Heb. 7:25—Memory Verse, 2—Commentary.

The day of atonement and the ceremonies thereto attendant impress upon our minds facts that are inseparable in our religious experience. First, the fact of sin. Secondly, the necessity for confession of sin. Thirdly, the forgiveness of sin. Fourthly, the forgetting of sin.

The day and the lesson of that day, which we shall study, impress other thoughts upon us but we shall confine ourselves to these.

The day of atonement is a recognition of and an emphasis upon the fact of sin. The offering is for sin. The confession is a confession of sin. The scapegoat stones for sin, is an earnest of the forgiveness of sin, is the example of God's forgetfulness of forgiven sin. And all this rests upon the basic consciousness of human sinfulness. For whatever may be our opinion as to how and when and why sin enters into the life of individual and of humanity we must all agree that sin is a fact, that the consciousness of sin is the first step toward the affirmation of proper relationships with God after we have fallen away from Him. Whatever the ideal life may be we are to-day sinning against God. However useless and fruitless and wicked and unnecessary sin may be from any point of view, the fact of humanity's present and prevalent sinfulness remains. The fact of sin is inescapable.

Equally conscious are we that the only hope of escape from sin lies in the confession of our unworthiness to the living God. However philosophical we may be, and however learned we may be; whatever may be the peculiar twists of our statements of the problem of sin and salvation, we must all come, and all of us do come, to this common ground that without confession of and repentance for sin there can be no forgiveness, no salvation.

Also we know that forgiveness follows in hot haste upon confession. Perhaps we had better say that forgiveness meets confession—and more than half the way. Even if God met the high priest on the earth as the commissioner of the people so He stands just beside the confession soul and holds forth pardon for confessed sin.

The scapegoat never carried a sin so far into the desert of forgetfulness as God can and does. And He expects in the proper sense to do the same and if experience counts for anything He aids in this process of proper forgetfulness of sin. Forgetfulness that is not correlated with forgiveness is no forgiveness at all. We would not want even God to bound us with the memory of forgiven sins.

All these lessons are linked with the story of the day of atonement. It is no wonder that the day of atonement is even to-day the mighty day in the Jewish calendar. The modern Jew may not go to synagogue for fifty weeks a year, but he is no Jew who forgets the day of atonement. Why? Because the day of atonement touches the universal note in the Jewish heart. It taps the spring of his deepest experience and of his direst need.

The fact of sin is one that we ought not to overlook. It ought not to be over-emphasized, but it had rather be over-emphasized than forgotten. Man is made in the image of God. He is created a little lower than Jehovah. He has inalienable birthrights as a son of God. But man is also a sinner. And his sin is worse as we understand his relation to divinity and his ancestry. We must not let men forget the fact of their sin. We must not withhold condemnation of their evil. We must portray the exceeding viciousness of sin. For if we do not convict men of sin they will not confess it. And no man without a comprehension of the real nature of the consequences of his willfulness will confess his sin. We must make men understand the enormity of sin or they will not confess it. And conscious unconfessed sin is the worst hell that God or man can devise. "Confession is good for the soul" is more than a phrase.

Forgiveness follows confession. And forgetfulness completes the work. God pardons and He erases the record. His forgetting enhances His forgiving. And He not only forgets, but He enables us to forget. And it is right we should. The memory of sin is one of the most spiritually debilitating things that we can imagine. To be sure, we should profit by our mistakes. But we should not be unnerved by our remembrance of them. What you were you were. Forgiven of God in Christ you are no longer what you were. Behold, all things are passed away. You are a new creature. You are what you are. There are few, if any, greater joys in life than the sense of forgiven and forgotten sin. A sin unconfessed is a scar unhealed. A sin confessed is a sin healed.

The day of atonement is a profitable subject of study because it is linked with facts. And it is linked with facts that we can well discount if we are as a church to do our work for the regeneration and salvation of the world to God through Christ. Christ recognized the fact of sin and we shall be imbeciles if we shut our eyes to it. The solution of its problem in the world is our work. God grant we shall face it with courage.

Stars' Silent Voices. Stars, like Christians, utter their silent voices to all lands, and their speechless words to the ends of the world. Christians are called to be like stars, luminous, steadfast, majestic, attentive.—Christina G. Rossetti.

As a money crop, the chickens and eggs alone in the United States amount to more than the entire cotton crop of the South.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 18.

God's Care for the Young—Psa. 78: 1-8. Sunday School Interests.

Passages for reference: Deut. 11: 19-21; Psa. 103: 17, 18; Prov. 3: 1-10; Isa. 54: 13; Matt. 18: 5, 6; Acts. 2: 39.

If parents taught God's truth to the children they would "set their hope" in him, and his would be followed by a remembrance of "the works of God"—and an effort "to keep his commandments" so that his favor might remain upon them. If children are thus started early, truth will so deeply root that there will be no old "roots of stubbornness," but glad obedience as they work toward their "hope." Home religion must be cultivated by teaching and precept (Deut. 11: 19-21). Blessings follow the whole family when it steadily obeys God (Psa. 103: 17, 18). Finest health and prosperity are insured to children who love good and depart from evil (Prov. 3: 1-10). Peace, not worry, comes from religiously taught children (Isa. 54: 13). Little ones are precious to and protected by the Master (Matt. 18: 5, 6), so that if they appropriate the offered blessings God's good promises become theirs (Acts 2: 38, 39).

All religious systems that endure begin with the children. It is constantly enforced in the Bible. Methuselah was a teacher of the Mishna (a collection of traditions and interpretations of Scripture) before the flood. Shem and Eber opened a "house of instruction" for the study of the Halacha after the deluge. Abraham was a student of the Torah at three and years of age. Jacob, a good boy, went to Bible school, while Esau, a bad one, did not. Dinah got into trouble by remaining away from Bible school, while her brothers were there. Samuel started Bible schools which continued until the days of Elisha. Joshua was made Moses' successor because zealous and apt in Moses' training school. Ahaz closed the Bible schools in order to exterminate the religion. The chief purpose of the synagogue was to instruct in and discuss the law. There was no surprise at the boy Jesus talking with the religious doctors. Plato said, "He who would be good in anything must practice that thing from his youth up." The Scriptures say, "Train up a child in the way he should go, and when he is old he will not depart from it." Saint Francis Xavier (a Roman Catholic) said, "Give me a child until he is seven years old and you can have him the rest of the time."

CHRISTIAN ENDEAVOR NOTES

AUGUST EIGHTEENTH.

The value of decision. Eph. 4: 14, 15; Jas. 1: 1-8.

Israel's decision. Josh. 24: 15-22. Sincere decision. 2 Chron. 15: 8-15. An oath-bound decision. Neh. 10: 28, 29.

Decision demanded. 1 Kings 18: 19-21.

Decision rewarded. Josh. 1: 7, 8. Firm decision. Acts 21: 11-14.

It is the beauty of teachable childhood that it believes everything; it is the glory of taught manhood that it proves all things, holding fast that only which is good.

Firmness of character is a slow growth. No reed but outgrows an oak tree.

Doubt, harbored in any part of the life, renders it all unstable.

Nothing so contributory to firmness of character as simplicity of aim.

Suggestions.

One of the best ways to train the mind to decision is to do hard and disagreeable things.

Obstinacy is decision, plus selfishness and egotism.

Indecision is a terrible waste of strength and time, doing with each of a series of acts what need be done only with the first.

Indecision is a habit which grows upon one, as a river, until it begins to bend, winds ever more meanderingly.

Illustrations.

Obstinacy is the firmness of a frozen post; decision, the firmness of iron set in stone.

Even delicate frames become decisive through earnestness, as a candle may be fired through a board.

However sharp its point, an arrow is valueless without its feather, as firmness is useless without good judgment.

All the life of an undecided man is like a legal deed that lacks the signature.

Dawn at Dusk.

I will give him the morning star.—Revelation 2: 28.

To whom is this promise given? Is it to youth? Nobody would wonder at that; youth is the time of promise. But this is a promise to the old. It is made to those who have finished their labor, as we see from verse 26, "he that overcometh and keepeth My works unto the end," It is the man at the end of the day who is promised the morning star.

And that is a very strange thing. We often speak of a promising boy or a promising young man. But how incongruous would it sound to hear one speak of a promising old man! It would seem like viewing the sunset and saying, "What a beautiful dawn!" Yet it is this and nothing less than this that is imaged here, less than this that is imaged here.

The veteran who has reached the goal is promised a dawn. We could have understood how he should have been promised a golden sunset. We could have understood how there should have been accorded to him the joy of looking back upon his work and seeing that it was all very good, but to get the morning star at the end of the day, to hear the lark in the place where the nightingale should be, to listen in December to the voices of the spring—It is the boon of perfect glory.—The Rev. Geo. Matheson, D. D., in the Baptist Argus.