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The Pulpit manzerson SERMON BY THE REV-

Subject: The Church at Home and the Foreigner.

Brooklyn, N. Y.—Preaching on the theme, "The Church at Home and the Foreigner," at the Irving Square Presbyterian Church, Hamburg ave-oue and Weinfeld stredt, the Rev. Ira Wemmell Henderson, pastor, took as his texts PS. 96:3, "Declare His glory among the heathen, His won-ters among all people." and Mark

Ira Wemmell Henderson, pastor, took as his texts P.S. 96:3, "Declare His glory among the heathen, His won-lers among all people," and Mark 16:15, "Preach the gospel to every creature." He said: The foreign duty of the Church of Jesus Christ in America is most in-sistent. The call to the service of those who are not native to the land is mandatory. Whether we look about us or abroad we find the foreigner our mightiest problem and the sat-isfaction of the needs of the allen our greatest care. From many climes the multitudes have herded to our shores. Sheep they are that seek a competent shepherding. They look to the land of their adoption for the best that the world holds dear." To us they come expecting a larger vis-ion and a larger life. Their hepo-ism is magnificent. Their hepo-ism is magnificent. Their hepo-ism is magnificent or un es-sistance. Their faith should be jus-tified by the character of our leader-ship. We have men to make; the destinies of a nation to determine. For the fate of the foreigner is the future of America. The welfare of the allen is the concern of the coun-try. the alien is the concern of the coun

try. The duty of the church of America The duty of the church of America co the foreigners is most insistent, because it is her largest duty. At home they are fast out-numbering the native born in not a few local-itiles. Abroad they are unnumbered. The foreign duty of American Chris-tianity is largest because, there-fore, it is most numerous. The Christians, influential and considerable though they are, com-prise a minority of the religious peo-ple of the world. A massive horde of Mohammedans and Buddhists, Confucianists and followers of a hun-dred sects, have yet to learn the dred sects, have yet to learn t beauty of the unrestricted truth the beauty of the unrestricted truth of God as it is revealed to men, and to us, in Jesus Christ. The Jews, here and abroad, are a burden on our souls. The followers of philosophers and phlests and sages over all the earth are our special field to whom in the providence and under the di-rection of the living Christ we must declare the glory of the one true God and the saving value of His gospel. We shall sub-divide our duty to the foreigners, as Christians and as heathens, at home and abroad. God has sent to our midst a mul-titude of Christian foreigners, men who know Christ, men who yearn to

who know Christ, men who yearn to inderstand Him more. To these and understand Him more. To these and to the Christian brethren of other and sets that minimize the formation of the christian brethren of other lands the church of America has a duty to fulfil. And that duty is both inspirational and educational. The church in America — both Catholic and Protestant — in spite of short-comings and in spite of her apparent sins—is the fairest flower of the universal church of Christ. Nowhere else is there more open-mindedness and less of self-compla-tency. To be sure, we may find nuch of intellectual arrogance, of spiritual narrowness, but taking it by and large the church in America, n all its branches, is the freest and n all its branches, is the freest and most vigorous production of Chrismost vigorous production of Chris-lian experience, endeavor and of Dhristian fervor that the world has seen. The duty of that church, itanding as it does at the zenith of religious progress, is to be an inspir-ition to the Christian churches of the earth. Since the days of Christ the world has not seen the time when to be an inspiration to hu-manity was a more glorious occupa-tion or when the role of prophetic leader was more divine. Seldom has there been an epoch readier to respond to the call of in-spired leadership than is ours. Rare-iy has inspiration been more neces-sary or more certain to enter into

nations and to fashion it into sub-lime temples for the abode of the Spirit of God, is the opportunity and duty of the church at home. Not otherwise is the duty of the church at home to the heathen who are here and in the corners of the earth. The civilization that is most modern is co-terminous with the pro-gress and the influence of Christian-ity.

gress and the influence of Christian-ity. Modern civilization as we under-stand that term is the product of Christian lands and of the genius of Christian peoples. To the heathen both at home and abroad modern civilization and Christianity are syn-onymous. To him the followers of Christ are the exemplification of modern advance. And they are. But they ought to be more. Unfortunate-ly the church is associated in the heathen mind with the vices as well as with the virtues of latter-day civil-ization. We as a church at home, blessed beyond computation by the grace of God, owe it to the heathen over all the world to be such an edu-cational and inspirational force that they shall see God in us and the salvation of the nations in the beauty of our religious self-expression. If we have an obligation laid upon us to inspire, to enthuse, to lead up and on and out the Christian hosts of God, we have at least an equal com-mission to do as much for those be-nighted souls who worship God un-der other than the ensign of the Cross. But how shall we be fit to in-

Cross

But how shall we be fit to inspire, to educate, in short, to save How may we effect the transformation of the world? How may we make actual the majestic vision o "the salvation of the world in this gen eration? We can accomplish it only by being inspired, educated, saved— ourselves. Till we are these the work by being mighted, endated, shear ourselves. Till we are these the work will remain unfinished. Till we are consecrated after this fashion the la-bor cannot be completed. For how, can an uninspired church enthuse? Can the blind lead the blind? How can an ignorant church educate any-one in the knowledge of the deeper truths of the Kingdom of Almighty God? How can a people who have not experienced the joys of a sure salvation declare the glory of God to the heathen and declare "the gos-pel to every creature?" It can not be done by any save a church that is itself inspired, that is itself versed in the eternal mysteries of the truth be done by any save a church that is itself inspired, that is itself versed in the eternal mysteries of the truth of God, that has had the spirit of life breathed of God into its soul. By such a church it can be done. For the world is ready to receive the truth of the simple gospel of Christ. In spite of many very in-auspicious signs, the times were nev-er readier. We are told that in China, by way of example, Dr. Rob-ert Morrison labored from 1807 to 1834 to secure in the end but two converts to the faith of Jesus Christ. In 1840 there was but one Christian as the result of missionary effort in the midst of a multitude in China. To-day there are 150,000 Chinese Chris-tians. Of these 50,000 have come to Christ since 1900. The great awak-enings in Wales and in India in Ko-rea and in America, in every quarter of the globe, prove that the world is ready to receive the truth. The church in America may move in the van of the effort to lift the world toward God if she will. Her position is exalted. Her call is di-the world? Christ or paganism? Which?

Which

Only Christianity can elevate hu-Only Christianity can elevate hu manity to the level of the best. Only the Church of Christ can transform the heathen. The church of the liv-ing God in America may, if she will, enthuse and regenerate and educate the world. For in Christ alone is found that catholic universal mes-tage that meets the necessities of all the world. Blessed with our vision we shall be cravens if we do not bear the flag of Jesus high aloft and ahead. "Neither head-strong nor heart weary," but, in the words of Dr. Stryker, of Hamilton College, "as mediators and contributors to the only time we shall ever have to do Dr. Stryker, of Hamilton College, at mediators and contributors to the only time we shall ever have to do with." let us "declare His glory among the heathen." let us "preach the gospel to every creature." let ue enthuse, inspire, educate mankind. Let us be alive in Christ.



al.

Do not allow yourself to be wakened

in the morning if you mean to get a beauty sleep, or, if you must be roused,

let is be ever so gently. Do not wake up with a start, with an alarm clock, or in consequence of a bell ringing, for

these harsh sounds will jar the nerves and destroy some of the good the sleep has done you .- New York Journ-

Mrs. Agassiz.

Though she had withdrawn from active life for some years, Cam-bridge and Radcliffe College will feel

deeply the loss of Elizabeth Cabot Agassiz, says an editorial in the New

York Sun. She dies in the year when the scientific world has commemorated the hundredth anniversary of her

husband's birth. While Louis Agissiz

lived she aided him in his work; af-ter his death she took up even more

earnestly the cause of education, which she was enabled to assist bet-

ter than most women on account of the remarkable influence she exerted

In Cambridge and Boston society. For many years Mrs. Agassiz worked in private, but she came unavoidably under the public see from her exer-tions to establish the Harvard Annex,

of which she was the chief founder and to which she gave the peculiar at-

tractive character it possessed before

t became a formal institution. When s was turned into Radeliffe College

she became the first president, under-taking the administration at an age when many men are glad to retire.

Her name is attached permanently

to Radcliffe and to the cause of wo-man's education. It adds lustre to the

long roll of Massachusetts women who

The Girl With a Grievance.

that she is misunderstood and misera-

finds pain in all the places

conditions where pleasure should

reign supreme and joyous. Every par

ty is spolled by the feeling that some of the other girls have prettier frocks,

or get more partners at a dance. It is this sort of thing which makes

many young women need complexion

The girl with a grievance, who feels he has been badly treated by fortune,

their race.

done service to their country and

When

American Pronunciation.

"Yes," murmured Miss Marlowe, during an interview in London. "and what delighted most of all was that several persons told me that my voice, accent, intonation and pronunciation were exactly like those of an Englishwoman.

"Oh, and did I tell you that the edi tor of the Chronicle said that the Eng-lish we spoke was the kind of English that went over in the Mayflower, and has stayed here?

As Japanese See It.

It is said the Japanese think our grown women most alarmingly over grown, very shocking in their costume and quite dreadful as regards their teeth and their feet—in a word, outra geous. They consider the kimono pref geous. erable to western habiliments because it so completely obliterates the lines of the figure. They teach girls to talk with their lips almost closed, conceal ing the teeth, and to walk with the feet parallel in tiny steps or even toeing in .- Kansas City Journal.

Have Pictures of Their Eyes.

Miniatures are the fashion again and the latest is the miniature eye The fad comes from London, where within the last six months many sociaty women have had their orbs done in miniature at least once. The eye fad started with an imaginative young woman destrous of an original gift for her flance. It took the form of a ring that to all outward appearance was a plain gold band. But concealed in the side was a tiny spring, which, when released, uncovered a tiny well, from which the eye of the young wo man looked out .- New York Press

Woman's Varied Occupations.

That the four million women work ers in the United States are engaged in no less than 292 distinct occupations will be surprising news to some No women, naturally, are reported as United States soldiers, sailors, or marines; nor were any reported as mem-bers of the fire department, or as street car drivers (though two were reported as motormen). But the read-er may note with interest, and perhaps with some astonishment, that 5 women are employed as pilots; that on steam railroads 10 were employed as bag-gagemen, 31 as brakemen, 7 as conductors, 45 as engineers and firemen and 26 as switchmen, yardmen and flag men; that 43 were carriage and hack drivers; that 6 were reported as 'ship carpenters, and 2 as roofers and slaters .--- Harper's Weekly.

Where to Catch a Skirt.

There is no set rule as to just where one should seize the skirt. The present idea is to manage it grace-fully without too much of a display of ankles and contour. A well-bred wo-man never holds her skirt in such a way that her entire figure is outlined

The duty of the American Church affording for the time. Conscience is fallen and the three multitudes and or beaming three is unalleling contractive three and the character and the three three time. Conscience is fallen and the three multitudes three scales are reguided. Sometimes we hear may and so that the enduring three times the sould of the stall invincible, this route three three times the sould of the stall invincible, the route times the sould of the stall invincible, the route three times the sould of the stall invincible, the route three times the sould of the stall invincible, the route three times the sould of the stall invincible, the route three times the sould of the stall invincible, the route three times. The duty of the church affording three times the sould of the stall invincible, the route three times. The duty of the church affording three times and the route conscience is fallen and the three times. The duty of the church affording three times are reguided. Sometimes we hear may and the times the sould of the stall invincible, the route three times and the transgreas of the time for the stall invincible, the route the first with the stall the stall invincible, the route the stall invincible, the route the first with the stall the stall invincible, the route the first with the stall invincible, the route the first with the stall the stall invincible, the route the stall in

SABBATH SCHOOL LESSONS | EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COM-

MENTS FOR AUG. 25 BY THE

REV. I. W. HENDERSON.

Subject: Israel Journeying Toward

ory Verses, 35, 36.

Canaan, Num. 10:11-13, 29-36-

Golden Text, Ex. 13:21-Mem-

hat was wise. Another noticeable feature is that

so soon as Israel had made ready ac-cording to the commands of Jehovah

fit to receive them. Moses' invitation to Hobab and the

Dr. Robert Watson well says that

to nossess

They

SUNDAY, AUGUST 25.

Bearing False Reproach-Matt. 5: 11, 12.

Pasages for reference: Acts 5: 41; 7: 52; 1 Thess. 2: 13-15; Heb. 10: 34-36; 1 Pet. 3: 14-18. The term "Christian" was first ap-plled to Christ's followers in Antioch. It was used as a term of derision. An old Roman picture shows a man with a 'donkey's head hanging on a cross. ory Verses, 35, 36. After a season of preparation in the wilderness at Sinai the Lord led Israel along the way to the promised land as far as Paran. The period of preparation that God required before He led them farther along the way is worthy of attention. God promised to deliver the children of Israel out of the hands of Pharaoh and out of the land and bondage of Egypt. But He did not deliver them into the possession of the full prom-ise that He made to them until He had prepared them to receive it. And that was wise. Another noticeable feature is that This represented thanging of a cross. This represented the common estim-ate of Christ. Galatians (3: 13) re-peats the common charge of the Jews, "Cursed is every one that hangeth on a tree," to show the false suspicion

"Cursed is every one that hangeh on a tree," to show the false suspicion Jesus was willing to bear. Paul admits to the Corinthians (1 Cor. 1: 26) that "not many wise men after the flesh, not many mighty, not many noble, are called." Even the term "Methodist" was a spurning, sluring nickname given by fellow college stu-dents to John Wesley's Oxford "Holy Club." George Eliot's writings reveal the low estimate which the higher classes had for the poor, servile, illi-erate Methodist's Those days looked on Methodists much as others did on the Salvation Army 20 years ago. It was not always so popular to be a Christian. Persecutors stoop to lowest plans and company. The self-righteous Pharisees hired Judas to become a traitor. The royalists bonght over a Benedict Arnold with dollars. An early circuit rider had his sadlebags filled with property stolen by his ene-mies, so that they might throw him into jail as a thief and so discounte-mance him. Never use any method that makes you stoop as a man. It you, it will never be necessary to ad-vance righteousness, and this is all you are interested in. A low enemy will eventually reveal bis animus and character. Don't worry. He will eventually hang hingself. When the so soon as Israel had made ready ac-cording to the commands of Jehovah He led them on. God never lets us stand still if we do His will. The man who moves ahead for God always finds God ready to lead him into a larger life and into a fuller realiza-tion of His promises and Himself. If Israel hed not obeyed at Sinai Israel would never-have gotten as far as Paran. And the reason why so many people do not get any further along in life, spiritually, mentally and ma-terially, than the Sinai period is be-cause they do not use Sinai to pre-pare themselves for the journey through Paran and for entrance into the promised land. It is not God's fault that so many people fail to ex-perience the fulness of realized prom-ise in the Christian life. The fault is theirs. If they are content, as so many are content, with the lesser and the smaller things that are relative to Christian experience and do not use their earlier relationships with God and His truth to prepare them for a larger knowledge of His truth and of Himself they cannot blame God if they do not move on. For God is ready to reveal larger mes-sages to those who prove themselves fit to receive them. character. Don't worry. He will eventually hang himself. When the sun shines on a rat-hole the rats for-sake it. Sun human rats with truth and they will come into the open or run away. We need to think closely if we are

meeting no opposition or criticism. Either we do not count for much or else we are going down hill. "Wog unto you when all men shall speak well of yoz"

Moses' invitation to Hobab and the circumstances surrounding it afford much suggestive material for study. The tribe to which Hobab belonged was a wandering people. They had no such promise or expectation of fixed territory as God had promised and prepared for Israel. Moses loved Hobab and his people and was there-fore desirous to have him and them enter into the same joys that he was to possess. CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY FIFTH.

Foreign missions: Christ in Mexico

and South America. Ex 20: 1.6. A promise to givers. Prov. 11: 25-31. A promise to givers. Prov. 11: 25-31. A good example. 2 Cor. 8: 1-5. Willing offerings. Ex. 35: 24-29. Lay missionaries. Rom. 16: 3-9. Prayer for missions. Col. 4: 1-4. Mission schools. Ps. 34: 11-22. The requirement to worship God alone implies also a command that we enay know this God whom we are to worship (y. 3). worship (v. 3).

worship (v. 3). A graven image is not merely a carved statue; a man breaks the Com-mandment when he worships a ple-ture, or a relic of a saint (v. 4). Those that "bow down unto" grav-en images are breaking the Command-ment, though they do regard them as merely symbols of deity, as they pretend (v. 5). In Latin America.

In Latin America.

Missions have existed in Mexico for a liftle more than a generation, already there are nearly 25,000 have been gathered into Protestnly ant churches.

More than 200 missnoaries are at work in Mexico, with about 600 Mexi-

work in Mexico, with about 500 Mexi-can assistants. After the Bible distribution of the American Bible Society, the first mis-sionary to Mexico was a woman, Me-linda Rankin, who for more than 20 years raised money for the noble work.

"BE YE HOLY."

Alternate Topic for August 25: The holiness that God requires. Ps. 24: 3-5: Eph. 4: 20-24.

3.5; Eph. 4: 20-24. Men that require are seldom men that give, but God freely furnishes everything that he requires. Holtness is not an unpractical qual-ity; holiness.is purity in action. God does not require perfection: He offers it: His requirement is that nt is that

It journeying steadily towards a bet-ter country, that is, a heavenly. Its earnestness would then command him, faith would compel faith. But social aims and temporal aims are not subordinated by the members of the church, nor even by its leaders. And whatever is done in the way of pro-viding attractions for the pleasure loving, and schemes of a social kind, these, so far from gaining the undethese, so far from gaining the unde-cided, rather make them less dis-posed to believe. More exciting en-joyments can be found elsewhere.

spoilt their happiness, their skins good temper and good looks by fret-ting, mopping and discontent. The finest complexion cure and preventive of wrinkles is to keep your face turned to the brightest, sunniest side of life. Lines of worry, sallow skins and dull eyes are never seen in

cures and anti-wrinkle washes

'sunshiny woman." A schoolgirl who was very fond of grievances went once to the headmis-tress and complained that another girl in her class was a great "enemy" hers, and was always trying to vex and annoy her.

"Go straight to the looking glass, and you will see reflected there a much greater enemy to your happiness than any other girl in the school could be," was the wise schoolmistress' answer And the girl from that moment beto cure herself of the grievance

enter into the same joys that he was to possess. Dr. Robert Watson well says that Hobab and his followers "may be taken as representing a class in the present day to a certain extent at-tracted, even fascinated, by the church, who standing are appealed to in terms like those addressed by Moses to Hobab. They feel a certan charm, for in the wide organization and the vast activity of the Christian church, quite apart from the creed on which it is based, there are signs of vigor and of purpose which con-trast favorably with endeavors di-rected to mere material gain. In idea and in much of its effort the church is spiendidly humane, and it provides interests, enjoyments, both of an in-tellectual and artistic kind, in which all can share. Not so much its nulver-sality nor its mission of converting the world, nor its spiritual worship, but rather the social advantages and the culture it offers draw towards it those minds and lives. And to them it extends, too often without avail, the invitation to join its march. It attracts, but is unable to command, because with all its culture of art it does not appear beautiful, with all its claims of spirituality it is not un-worldy; because, professing to exist for the redemption of society, its methods and standards are too often human rather than divine. It is not that the outsider shrinks from the religiousness of the church as over-done; rather does he detect a lack of that very quality. He could be-lieve in the divine calling and join the enterprise of the church if he saw it journeying steadily towards a bet-ter courty, that is, a heavenly. Its carnestness would then command bize faith mend enterprise of the church if he saw habit. A girl who suffers from a grievanc and a perpetual feeling of being ill-used needs some medicine for her mind. and The best cure is action.

Fill up the day with interests and obbies. Through yourself heart and soul into everything. Try to make everybody you meet happy. For the great part Byron was right when he wrote "All who joy would win must share

it-happiness was born a twin."-Philadelphia Bulletin.

Fashion Notes. Chamois gloves are for day wear

On a slim woman of graceful ensem-

ble the long jacket is very smart. A sensible and very smart finish for the leghorn hat is an immense bow of

white taileta ribbon Solid colors are indorsed in half

ing of sill

their strength without a doubt, won-dering or complaining when by chance one of them trembles or sweryes. a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depths of the two eternities?—Phillips Brooks. And nowhere is undirected or mis-directed enthusiasm and fervor more

And nowhere is undirected or mis-directed enthusiasm and fervor more dangerous than in matters religious. The pages of authentic history reek with the record of the crimes of re-ligious arrogancy and of ill-directed spiritual exaltation. Many a ghastly deed has been done in the name of the Prince of Peace. Many an in-tellectual and spiritual Stillness has been propounded and propagated by mbridled zeal. The church in Amer-ica, fragrant with the sanity and vis-tica fragrant with the sanity and vis-direction and education to the aims and efforts of the church abroad. As with the church abroad. As with the church abroad. As with the church abroad, so with the Christian foreigners who are our neighbors. To eradicate false notions and to supply new ideals; to purge the foreign mind of all that is less than noblest and to suffuse ti with vializing and superb wisdom; to take the raw material of other

sleep a woman gets after she has slept seven hours and before she has slept

A woman needs seven hours' sleep for the building up of the for the building up of her system. Then she needs two hours more for the recuperation of her body and the extra two hours will restore her complexion, make her eyes bright, take the wrinkles out of her face, and keep her form elastic.

The woman who wants to derive the fullest benefit from her beauty sleep will compose her mind before sinking off into slumber. She will think pleas ant thoughts. Worrying thoughts make ant thoughts. Worrying thoughts make furrows in the brow and set lines round the mouth. A little light in a bedroom is a good thing for some people, for it will act cheerfully upon the neares and line error sight the nerves and drive away nightmare. | match the coat in color.

lassy pi with lisle feet and self-clocked.

Colored girdles with scarfs to match them in tone are the newest fancies for white or black evening gowns

The costume most a la mode at resent is that of the long jacket efpresent fect-a kind of short-waisted redingote

The stocking of plain weave seems to have almost entirely ousted the laces, but it must be very, very she Tulle veils powdered with velvet dots threaten to oust all the lace veils

and lead off with a big vogue of their

One woman tests the fineness of stockings by drawing them through her ring. If they go, they are the proper sheerness

One sees hand embroidery even on the motor coats, a haudsome garment having its canvas vest embroidered in Oriental colors.

The sailor hat is suitable for more occasions than the panama because it can be elaborately trimmed if neces-sary, but the soft panama is more comfortable to wear.

A novelty which can be appropriate ly worn with the simple lingerle waist is a dog collar of white coral beads, with barettes of filagree Roman gold studded with baroque pearls.

Thin lawn skirts trimmed with lace are worn with short coats of thin col-ored linen. Khaki is a popular tone The wide, short sleeves of such suits are bell shaped. The hat and paraso

posed to believe. More exciting en-ioyments can be found elsewhere. The church offering pleasures and so-cial reconstruction is attempting to catch those outside by what, from their point of view, must appear to be chaff."

Bar-Rooms Cause Crime.

Bar-Rooms Cause Crime. Mr. Theodore W. Alvord, of Park-ersburg, W. Va., furnishes the fol-lowing instructive facts, showing how closely related are bar-rooms and crime: "There are fifty-five counties in , West Virginia. "Thirty-two counties grant no liouor licenses

liquor licenses. "Twelve counties grant licenses in

"Twelve counties grant licenses in one town each. "Eleven grant licenses wherever an application is made. "There were 748 prisoners in the penitentiary on the first day of Ocober las

'Of this pumber 106 came from

"Of this rumber 106 came from the thirty-two no-license counties; 184 came from twelve one-town ll-cense countics; 458 came from the eleven license counties have one "The license counties have one for the population; the twelve one-town license counties have one for every 1371; while-the thirty-two no-license counties have one for every 4022.

"Several no-license counties have no one in the penitentiary, several have one each, and the highest num-er from any no-license county is

nine. "The criminal expenses of the no-license counties averaged seventy-two mills for each inhabitant; the one-town license counties averaged nine-ty-three mills, and the license coun-ties averaged 267 mills."—Pioncer.

He offers it; His require we reach out after it. Men speak of holiness as negation; rather, it is the white light in which all other qualities are best seen. Christianity is the reception of the University; holiness, therefore, is a the Snirit; holiness, therefore, is a Holy Spirit; holiness, therefore, necessary result of Christianity.

Triffes.

Small things, little inc.dents, trifles, go to make up our lives. Care-lessness as to trifles leads to grievous falls; attention to trifles makes us de-

falls; attention to trifles makes us de-veloped men and women.' It is the little things, the minor duties that are constantly occurring, that form our characters and aug-ment our powers. If we despise the small, we shall fall by the small, but if we are faithful in little we shall be faithful in much. A word fitly spoken may seem a trifle, but it is full of joy and blessing; a trifling handshake may be a benediction; a cup of cold water shall not lose its reward. reward.

Accomplish the little things well. Accomplish the little things well. Do your best; simily, sweetly, quiet-ly, and quickly; do it not for self, but to the Lord. Strive not after great things; not after that which is harmful nor helpful; not after that which is of self-love and desire of applause, and is not pleasing to God,---Stephen Merritt,

The Beginning of Salvation.

The Beginning of Salvation. The law stops every man's mouth. God will have a man humble him-self down on his face before Him, with not a word to say for himself. Then God will speak to him, when he owns that he is a sinner, and gets rid of all his own rightcousness. --D L. Moody