

# HARD PROBLEM TO SOLVE

## Pictures of the Labor Conditions of the Present Day

(Excerpt according to Act of the Parliament of Canada for the year One thousand Nine Hundred and Three, by Wm. Bully, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says:—

Rev. Frank De Witt Tallmage preached from the following text: Psalm cv. 23, "Man goeth forth unto his work and to his labor until the evening."

The ordinary average laboring man works from sun to sun. Now comes the practical and pertinent question, "How is he to spend his evenings?" This is to be our theme. It is to be our subject for two reasons: First, because tomorrow is Labor day. It is a day legalized as a holiday by the state legislatures, during which all thoughtful men and women should discuss or hear speeches upon the great problems which affect the laboring classes. Such a subject as "Labor's Evenings" naturally grows out of a Labor Sunday service.

It is our theme because this imminent moral and spiritual problem can never be rightly solved by the laboring man alone. He needs the help of sympathetic men who have the right things to say and the right conditional appliances that will yield them in return in higher efficiency and grateful loyalty to their interests.

The problem of capital and labor must be solved, if ever solved, by the Christian co-operation both of the rich and the poor; by Christian philanthropists placing in their employees' hands the means by which they can lift themselves up. The Macedonian which once sounded over for Paul to come and help his foreign brethren is now echoing across the black chasm which separates the employer from the employee. It comes from the laborers, who would for no annual dividends, but live from hand to mouth on the pay which they receive in weekly installments.

"These explain yourself more in detail," some one says. Well, I will. In the first place, I find that the social instinct is a God implanted endowment, and just and will find vent out of the human heart. The gregarious tendency is strong in men as it is in animals. Cattle travel in herds. If a farmer turns out his cows upon the mountain sides he only has to place one bell upon one cow, the rest of the herd. Some years ago an inexperienced German came to live in Pike county, Pa., where I was at that time preaching. He set that whole county laughing. Why? In his lack of knowledge of animal instinct he placed a different bell on every cow. Thus his herd of cows would go over those mountain sides, clanging their discordant bells like a big orchestra tuning up its instruments for a concert piece. It only needs one bell for one herd of cattle. Cows always travel together. The same law applies to sheep and horses and buffaloes and mostly to birds and fish. They love to be in each other's society. They live in herds or flocks or schools. The social instinct in the human race, as in all animals, is a God implanted instinct. Man will associate with man, and he will associate with man in the church or else in the saloon or club or secret society. He must and will find perpetual companionship during his evening hours. The church should provide a place for the harmless indulgence of that craving.

HOW TO REACH THE MASSES.

Statement second: I find by study of books and personal investigation that every church which has first been baptized by the Holy Spirit and then gone forth to reach the middle or the laboring classes through the social gate has always been blessed. I have seen marvelous ways. Oh, why will not all of the churches learn the value of doing their work by appealing to the social instincts?

In the most congested parts of our cities the saloons have no difficulty through the social gate. Upon their windows I see these words advertised everywhere: "What does that mean?" Have the saloon keepers suddenly become philanthropists? Are they animated with the gospel desire to feed the poor and care for the starving? Oh, no! The saloon keeper is a man shrewd and keen in business. He says: "If I send a swindish can only entice my victims into my hell hole, then I can keep them here in my social instinct. I will then surround them with my hired hands and hold them in grips of steel." There is an old saying in church circles: "Give the people a free lunch and there is no difficulty in collecting a crowd." If the saloon keepers can afford to give a free lunch every morning, noon and night in the service of the devil I do not believe it a poor policy once in awhile on a week night for the institutional church to give a "free lunch" in the name of Christ.

BYVIL INFLUENCES.

When I go down the street of a Monday night, past church after church, tomblike and silent and dark on account of their closed doors and find the billiard halls in full illumination and crowded with the young men of our land, I know then that there is something wrong. I know that the young men are not being appealed to in the name of Christ through the social gate. I know that the institutional church is right when, to counteract that evil influence, it throws wide open its church buildings and offers to the young men and women of its neighborhood libraries in which they can read the best books, and gymnasiums in which they can develop their muscles, and places in which they can be brought into the best of Christian association. You who as-

cry the mission of the institutional church, did you ever stop to realize that in the congested districts of your tenement buildings there is hardly a public place for a workingman to go and get warm except to a saloon, there is hardly a place where he can go to meet the most sacred wants of his physical nature in a saloon? Therefore can we dare we decry the mission of the institutional church in furnishing wholesome and elevating amusement for the workingman and a resort in which he can spend a pleasant social evening?

"But," some one says, "how then do you distinguish between the work of the institutional church? They are diametrically different. They are as far apart as the arctic and the antarctic poles. They have entirely different purposes. The institutional church believes that the "social gate" should be the "strait gate" leading directly to the foot of the cross. While the social settlement is in nearly every instance managed by Christians and while it is inspired by Christian principles and motives, it is compelled by the exigencies of its work to keep creed and denominationalism in the background. Its opportunities of getting in touch with men and women of every faith and of no faith would be restricted, if not altogether lost, if it became known as a proselyting institution. The institutional church believes in being all things to all men so that Jesus Christ can be glorified. It is trying to carry out the command of Christ which says, "And I if I be lifted up will draw all men unto me."

SABBATH DAY OBSERVANCE.

Another means of benefiting the workingman is to insist on the observance of the Lord's day. The Sabbath day as a sacred rest day is to be a great factor in teaching the laboring classes how rightly to spend their evenings. It is not only, as William E. Gladstone once expressed it, to be "the great conservator of physical health," but also the golden gate which shall open to let the laboring man into the higher and nobler life of the Spirit. It is to be the foundation stone of the sacred church, the stone of the pure home and of the pure place of evening entertainment.

"But," again says some one to me, "why do you say the future tense? Why do you say, 'The Sabbath day is to be the golden gate which shall open to let the laboring man into the higher and nobler life of the Spirit?' Why do you not use the past tense? Because, my friend, to a great extent, Avarice, with her dusky handmaids, Blasphemy and Wanton Pleasures, have stolen away our blessed Sabbath. When Agassiz first landed upon our shores he was asked what most impressed him about the way of the Americans. He replied, "The quiet Sabbath." But, alas! alas, the American Sabbath is not now a day of rest and worship, but of work and pleasure seeking. In many large cities and in many country villages, the stores are opened, and business, if not running at full blast, is being done at least with driving force. The barber shops and grocery stores and drug stores and dry goods stores and liquor stores and billiard halls and theatres and often foundries and factories are open and Monday or Saturday. "The question 'How shall we keep Sunday?' is fast acquiring a secondary significance," once powerfully spoke Bishop Huntington. "Once the fear was that the Sunday might be broken. Now the anxiety is lest it be wholly lost. In a word, we are threatened with the forfeiture of an available franchise, the annulment of an ancient charter and it is high time that we bestir ourselves." Yes, yes, Bishop Huntington well spoke the truth. The Sabbath day is to be a great factor in the future in teaching the laboring classes how to spend their evenings, because now the Sabbath day as a day of rest has been stolen away. It must be recaptured. It is high time that the labor unions of this land and the church of Jesus Christ join hands to win back that Sabbath treasure which Lord Bunsford, who, like King Solomon, was a Jew, once declared "was the greatest blessing ever given by God to man."

A RESTFUL SUNDAY.

The labor unions may logically base their claims upon physical grounds: "Rest, rest! Give us more rest!" cry the barber unions and the grocery clerk unions and the drug store clerk unions and all other unions. "Our men must have physical rest for the eye, the hand, the brain, the heart; rest, and complete rest, on physical grounds." And, thank God, a beginning has already been made, for the labor unions are everywhere presenting their just claims for a restful Sabbath.

On the other hand, the church of Jesus Christ must go into the battle for a restful Sabbath, emphasizing the spiritual as well as physical claims. The church of Jesus Christ must have at least one whole day per week to tell the people about God; one whole day per week to teach men how they should be good husbands and good sons and good fathers; one day per week to teach a man his duty to his fellow men and to his state; one day of every seven to teach a man how his life may be spiritual and his death glorious: "Rest! Rest! A Sabbath for sacred rest and worship should be the cry of the church. May this Christianity, pulpit on this Labor Sunday help to be the means of leading the

church and the labor unions to clasp hands in the holy conspiracy of capturing the Sabbath for God, recapturing it for physical and mental and spiritual rest and invigoration.

A consecrated and gossiped ballot box is also to be a great factor in teaching the laboring classes how to spend their evenings. This means that by the election of the proper health officials and district attorneys and municipal representatives the better classes shall be able to go into the city slums and clean out the vile formations and accumulations of filth.

THE UNCROWNED KING.

But some one again interrupts me! "In these charges against the 'city tenements, are you not slandering our laboring classes? You surely do not compare the American army of labor with those wild, desperate crowds of frenzied men who, emerging from the cellars and foul haunts of Paris, started on their famous journey to Versailles, which ended in the death of Louis XVI. and Marie Antoinette, the brightly daughter of the Austrian war with Napoleon?" Do you charge the laboring classes with being the physical and spiritual menace of the world? Oh, no, my brother, I am in no way slandering the laboring classes. I believe that some of the most cleanly and moral and refined homes of the world are found among the laborers as well as among the capitalists. That it is among the uncrowned king of the Christian man is the uncrowned king of the world. How the votes is law. It rests upon his shoulders, to a great extent, how our cities and counties are to be ruled. It rests with him whether the sewers shall be clean, whether the tenements shall be made sanitary and not overcrowded, whether the 1,000,000 immigrants who landed in the country last year, some of whom come as the most degraded and ignorant of European inhabitants, shall be made to observe decency, and shall be made to hide in the darkness. How the laboring man spends his evenings is decided to a great extent by the question whether the laboring man shall license sin and let leering-eyed temptation stalk through our cities and towns, like the Indian juggernaut which crushed its victims at every turn of the fatal wheels.

But, ye laboring men, how are we to win in these three great movements which we have been developing? How are we to get the Holy Spirit inspired institutional church, with its inspired worship, as a day of rest and worship, and a gospel ballot box to care for our depravity? Shall we ultimately or ever triumph in these three great movements for the purification of the laborer's evenings? Not in our own strength, but in the strength of Jesus Christ, we shall, and we can do everything if we will only trust him and work for him.

DO NOT DROOP.

Do not let your mouth droop. A drooping mouth is responsible for many an illness. When you are not feeling well, when you are tired or discouraged, disappointed or depressed, the first indication will be the droop of the mouth. When the mouth droops, then the mental activities about the work, and the physical organism gets out of repair, and you feel droopy, and you look droopy. A droopy individual, like a droopy chicken, is not a very cheering or inspiring sight, and, perhaps, like the droopy barnyard fowl, should be isolated from his companions. There is nothing so deplorable as the company of a person with a drooping mouth. Cheer up! Get the droop out of your mouth. Make the corners of your mouth turn up instead of down. When you are feeling irritated or depressed, or discouraged or tired, watch your mouth. Do not let the corners bend upward, even if you have to use fingering or exercise. Do this when you are feeding your worst, and very soon the sun will shine brighter, the sky will assume a bluer tint, the weariness, the annoyance, the disappointment, and depression will have vanished and life will be all rose-color again.

BETTER LAST YEAR.

"Bishop Whittle," said one of the famous prelate's friends, "sat through a long and atrocious sermon on a hot summer morning. With an immense congregation he listened to metaphors that were mixed, phrases that were bathos, and humor that was sad. The preacher was a youth just out of college—a very conceited youth. He bellowed through his sermon at the top of his lungs. His gestures were violent enough to break his arms. At every climax he fixed the Bishop with his eye, to see if a suitable impression had been made."

"And at the end of the service this young snip swaggered up to Bishop Whittle and said:—

"I fancy I did rather well to-day, sir. Don't you think so?"

"Yes," returned the Bishop; "but you did better last year."

"Last year?" said the young man. "Why, I didn't preach at all last year."

"That's the reason," said the Bishop, with a pleasant smile.

POINTED PARAGRAPHS.

Some public highways are private buyways.

With a girl in a hammock it's a case of suspended animation.

The hen seldom has a grudge against the farmer; she is laying for it.

It is the man on the fence who feels the first puff of a political breeze.

Lying too much in bed is almost as bad as lying too much out of it.

Do not borrow trouble; give you of your neighbors will gladly give you all you want.

The conversation of some people is so unimportant that when they stop talking you fail to notice it.

# FOR THE HOME

## Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

PIN MONEY IN PRESERVES.

There are so many opportunities open to women who live on farms, through the abundance of fruit and vegetables that many of them are now earning quite a fair revenue from preserves, jellies, jams, pickles, etc., selling them both to dealers and to the public. The number of women who are taking up this kind of work is increasing, writes Sarah Rodway.

On the average farm there is usually more or less fruit wasted. It is not grown in sufficient quantities to be marketed fresh. Yet there is too much for home use. It is right here that the housewife can utilize her culinary art to the best advantage. The fruit is used for preserving purposes, providing the articles are kept in attractive form. But when a person can do something a little different from the common, it has the advantage of being a novelty. One woman of whom I know, makes a specialty of yellow plum tomato preserves, and sells quantities each season. Last year she said that she could not procure enough fruit in the markets to supply her needs, and that she expected to raise her own this year if possible. Her methods in putting up the fruit for market follow.

Pour boiling water over the tomatoes and let stand a few minutes until the skins will peel off easily without breaking the fruit. Then weigh and spread in a large agate preserving kettle, one that is sufficiently large to hold, both the fruit and the sugar. Now weigh the sugar, allowing pound for pound, add it to the tomatoes and let them marinate from 12 to 16 hours before cooking. Then add sliced lemons in the proportion of one lemon to every three pounds of fruit. Green ginger may be used occasionally in place of the lemon to form a variety.

Place the kettle over the fire, and cook the fruit five minutes after it comes to a boil. Then skin out the tomatoes with a long handled wire spoon, being careful not to break them, and fill pint cans. Boil the syrup with the ginger or lemon 25 to 30 minutes longer, and strain over the fruit in the cans. Seal the cans thoroughly, polishing it until it is perfectly clear. Newspapers are excellent for this purpose. Finish with a colored label pasted neatly on jar. The labels can be bought from the canning factories in large quantities for a trifling expense, and they give the touch of professional work, which always increases the value of a production. These labels may bear the maker's name and address if desired, and this frequently brings orders from unexpected places. Yellow plum tomatoes are a very beautiful fruit under any conditions, and when they are put up in this appealing manner they lose none of their attractiveness.

The prices received for this work range from 20 to 40 cents per can, according to the buyers. When sold to retail dealers in large quantities, 20 cents is the average price per can, and this will yield a fair profit. Private customers may be secured at 25 to 40 cents. The latter price will allow for expressage when sent to a distance. When all of the materials used are bought in large quantities, the expenses are lessened and of course the profits increased. If the tomatoes be home grown, it is a gain, both in the money expended for them and in the quality of the fruit, as that which is freshly gathered is always preferred to that which has stood in the markets and grown wilted. A five cent paper of seed will furnish plants for an entire season's needs.

Some private customers return the jars which again increases the profits, but this is not customary unless the dealers collect the cans themselves. But with or without the cans, at the above quoted prices, there remains a neat profit for the work. The average cost is about 12 cents per can. What has been said of these tomatoes applies to other fruits as well. There is always a market for genuine "home-made" preserves and jellies.

DOMESTIC RECIPES.

Quince Marmalade—Select nice, ripe fruit and rub well with a flannel. Pare and core, reserving the skins and cores for jelly. Cut the quinces into small pieces and place in a granite kettle with just enough water to cover. Boil until very soft, stirring constantly when the quinces begin to grow tender. Add sugar in the proportion of 2 lb. to 1 lb. fruit, and boil again until it jellies. Put up in jelly glasses. By weighing the kettle before adding the fruit, you can weigh your fruit (and sugar also) right in the kettle, just deducting the previous weight. A still more attractive marmalade is made by cutting the quarters into

little squares and allowing a small amount of sugar. Place a granite kettle and water, boil until tender, out the fruit. Add the water in which the quinces were boiled, let it boil a minute until sugar is dissolved and pour the quinces. Boil for 15 minutes, or syrup jellies, then pour glasses.

Pudding—Put 1 cup of 1 cup water in a saucepan to taste. Bring and then stir in a pinch of 4 level tablespoons cornstarch smooth with a little when thick, allow the boil for 10 minutes. At that time add the whites, beaten to a stiff until well mixed, then mold and set on ice. Cold with a custard milk, the yolks of the 3 tablespoons sugar, flavestrawberry juice.

Mutton and Rice Balls—Cold boiled or roast mutton, cut in small cubes, add 1 cup rice, 1 saltspoon salt, pepper, 2 tablespoons and 1 beaten egg. Pour in a fine sifted bread crumbs in boiling fat, or brown Codfish Cakes with 1 cup codfish picked up fine with 1 cup bread crumbs and stir in. The small balls will fry in oil will be found more delicate the ones made with potato. Single Fruit Jelly—One fruit, 1 pt. hot water, sugar, enough flour to thicken, cold, serve from molds and cream.

HOUSEHOLD HINTS.

The best time to drink other liquids in quantity is after a meal, or before dinner, and an hour before bedtime.

A good wrinkle for an umbrella is to firmly black coat plaster the umbrella. This is seen as a durn.

A wet silk handkerchief, the face is a complete against suffocation from the heat of the breath in the lungs.

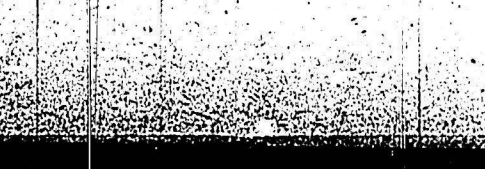
Toast and water is a good way to eat a slice of so that it is crisp and brown color. Put it in a jug, and fill up with cold water, and stand for an hour then strain it off.

For softening, water purposes nothing is better than a small quantity of cheese cloth or muslin in the water for a minute, then squeeze and remove must be renewed.

Never wet a greasy cloth with a piece of dry cloth when brushed off it look quite clean.

BIRTHDAYS IN JAPAN.

Japan is the land of and so, perhaps, it is expected that individual birthdays are not celebrated with the exception of the Emperor, or but a sort of general everybody's altogether with great rejoicing. Each sex. The male birthday is known as the "celebration of the boys," and the third month, and the girls' "celebration of the girls" take place on the fifth day of the fifth month. All studies and all are put aside, and the girls respectively according to their station in the Emperor, or more properly, a general holiday for everywhere. The houses are decorated with flags, and the streets are gay with innumerable colored lanterns, the highest go to the palace to congratulate in person or degrees offer their congratulations. All would, somehow or another, pay their respects to the monarch on another year to his age.



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Lesson I.—Israel asking for a king, Sam. viii, 1-10. Golden Text, Sam. viii, 1. "Prepare your hearts to the Lord and serve Him only." That which God had foreseen had to pass, and the law was truly our judge, their lawyer and their ruler was rejected because they wanted a king like other nations. They determined to walk by sight and not by faith (Heb. xii, 15; 1 Cor. xiii, 22). Despaired and rejected is the story of man's "great-out of God from the beginning, yet he loves us and longs to bless us. Lesson II.—Saul chosen king (I Sam. x, 17-27). Golden Text, Isa. xliii, 22. "The Lord is our king; he will save us." Notwithstanding the cutting words of Samuel, we have this day rejected your God, who has justly saved you (verse 19). He proceeded to elect a king from among themselves, and God gave from a man after their own hearts, the fittest looking man among them (verses 23, 24; chapter ix, 2), for man judges by outward appearance. Lesson III.—Samuel's farewell address (I Sam. xii, 13-25). Golden Text, I Sam. xii, 24. "On your hearts, O Lord, your hearts." With a clear conscience before God and man Samuel gave them his parting message and, like Joshua, urged them above all things to follow the Lord and serve Him sincerely, considering the great things He had done for them.

Lesson IV.—Saul rejected as king (I Sam. xv, 13-23). Golden Text, I Sam. xv, 22. "To obey is better than sacrifice." It was never above our things to please people we cannot serve the Lord (Gal. i, 10; Luke xii, 13), and Saul confessed that he feared the people and obeyed their voice (verse 21). Samuel said that in so doing he rejected the word of the Lord, and therefore the Lord rejected him (verse 26).

Lesson V.—Samuel anoints David (I Sam. xvi, 1-13). Golden Text, I Sam. xvi, 7. "Man looketh on the outward appearance, but the Lord outward appearance." Having looked on a man after their own hearts, and being a failure God will now give them a man after His own heart who will fulfill all His will (chapter xiii, 14; Acts xiii, 22). Lesson VI.—David and Goliath (I Sam. xvii, 38-49). Golden Text, Rom. viii, 31. "If God be for us, who can be against us?" David, having been anointed, awaits God's time and to reach his throne, doing no man's will, but what his hands found to do. A great opportunity being granted him to glorify God in the eyes of His people as well as His enemies and having a great desire that all the earth may know that there is a God in Israel, he goes forth in His name and is victorious.

Lesson VII.—Saul tries to kill David (I Sam. xvi, 1-13). Golden Text, I Sam. xvi, 1. "God is not a respecter of persons, and a very present help in trouble." Saul, having turned his back upon God, is possessed by an evil spirit, and filled with hatred, he persecutes himself a relative of Goliath, a child of the devil, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson VIII.—David and Jonathan (I Sam. xviii, 1-23). Golden Text, Prov. xxvii, 21. "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii, the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His coming. This is the only child and clothing us with his own clothing and in seeking for our welfare. The hatred of Saul is like the evil one, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson IX.—David's escape (I Sam. xix, 1-13). Golden Text, I Sam. xix, 1. "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii, the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His coming. This is the only child and clothing us with his own clothing and in seeking for our welfare. The hatred of Saul is like the evil one, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

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Lesson XI.—David becomes king (I Sam. xxi, 1-10). Golden Text, Ps. exxxiii, 1. "Behold how good and how pleasant it is for brethren to dwell together in unity." Every purpose of the Lord shall be performed (Jer. ii, 29). In His time, and as truly as Joseph's dream were fulfilled and David became king, first of Judah and later of all Israel (I Sam. vi, 1-5); so the words of Gabriel to Mary shall have a literal fulfillment in due time (Luke i, 32, 33).

Lesson XII.—Abstinence from evil, a temperance lesson (I Pet. iv, 1-11). Golden Text, Eph. v, 18. "Be not drunk with wine, wherein is excess." The evils of drunkenness, as set forth in Scripture and seen in daily life need no comment beyond that of I Cor. vi, 10. But there are many who never were drunkards who are as sure of being shut out of the kingdom as they, for though a man be as moral and religious as Nicodemus, he must be born again (John iii, 3, 5, 7). The evilness (John and the most moral must be born from above.

CHILDREN AND BLUE RIBBON TEA.

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# THE S. S. LESSON.

## INTERNATIONAL LESSON, SEPT. 27.

Text of the Lesson, a Comprehensive Quarterly Review.

Lesson I.—Israel asking for a king, Sam. viii, 1-10. Golden Text, Sam. viii, 1. "Prepare your hearts to the Lord and serve Him only." That which God had foreseen had to pass, and the law was truly our judge, their lawyer and their ruler was rejected because they wanted a king like other nations. They determined to walk by sight and not by faith (Heb. xii, 15; 1 Cor. xiii, 22). Despaired and rejected is the story of man's "great-out of God from the beginning, yet he loves us and longs to bless us. Lesson II.—Saul chosen king (I Sam. x, 17-27). Golden Text, Isa. xliii, 22. "The Lord is our king; he will save us." Notwithstanding the cutting words of Samuel, we have this day rejected your God, who has justly saved you (verse 19). He proceeded to elect a king from among themselves, and God gave from a man after their own hearts, the fittest looking man among them (verses 23, 24; chapter ix, 2), for man judges by outward appearance. Lesson III.—Samuel's farewell address (I Sam. xii, 13-25). Golden Text, I Sam. xii, 24. "On your hearts, O Lord, your hearts." With a clear conscience before God and man Samuel gave them his parting message and, like Joshua, urged them above all things to follow the Lord and serve Him sincerely, considering the great things He had done for them.

Lesson IV.—Saul rejected as king (I Sam. xv, 13-23). Golden Text, I Sam. xv, 22. "To obey is better than sacrifice." It was never above our things to please people we cannot serve the Lord (Gal. i, 10; Luke xii, 13), and Saul confessed that he feared the people and obeyed their voice (verse 21). Samuel said that in so doing he rejected the word of the Lord, and therefore the Lord rejected him (verse 26).

Lesson V.—Samuel anoints David (I Sam. xvi, 1-13). Golden Text, I Sam. xvi, 7. "Man looketh on the outward appearance, but the Lord outward appearance." Having looked on a man after their own hearts, and being a failure God will now give them a man after His own heart who will fulfill all His will (chapter xiii, 14; Acts xiii, 22). Lesson VI.—David and Goliath (I Sam. xvii, 38-49). Golden Text, Rom. viii, 31. "If God be for us, who can be against us?" David, having been anointed, awaits God's time and to reach his throne, doing no man's will, but what his hands found to do. A great opportunity being granted him to glorify God in the eyes of His people as well as His enemies and having a great desire that all the earth may know that there is a God in Israel, he goes forth in His name and is victorious.

Lesson VII.—Saul tries to kill David (I Sam. xvi, 1-13). Golden Text, I Sam. xvi, 1. "God is not a respecter of persons, and a very present help in trouble." Saul, having turned his back upon God, is possessed by an evil spirit, and filled with hatred, he persecutes himself a relative of Goliath, a child of the devil, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson VIII.—David and Jonathan (I Sam. xviii, 1-23). Golden Text, Prov. xxvii, 21. "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii, the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His coming. This is the only child and clothing us with his own clothing and in seeking for our welfare. The hatred of Saul is like the evil one, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson IX.—David's escape (I Sam. xix, 1-13). Golden Text, I Sam. xix, 1. "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii, the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His coming. This is the only child and clothing us with his own clothing and in seeking for our welfare. The hatred of Saul is like the evil one, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson X.—David's escape (I Sam. xix, 1-13). Golden Text, I Sam. xix, 1. "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii, the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His coming. This is the only child and clothing us with his own clothing and in seeking for our welfare. The hatred of Saul is like the evil one, who from the day that he was told that his seed of the woman would bruise his head, persistently seeks to kill that seed.

Lesson XI.—David becomes king (I Sam. xxi, 1-10). Golden Text, Ps. exxxiii, 1. "Behold how good and how pleasant it is for brethren to dwell together in unity." Every purpose of the Lord shall be performed (Jer. ii, 29). In His time, and as truly as Joseph's dream were fulfilled and David became king, first of Judah and later of all Israel (I Sam. vi, 1-5); so the words of Gabriel to Mary shall have a literal fulfillment in due time (Luke i, 32, 33).

Lesson XII.—Abstinence from evil, a temperance lesson (I Pet. iv, 1-11). Golden Text, Eph. v, 18. "Be not drunk with wine, wherein is excess." The evils of drunkenness, as set forth in Scripture and seen in daily life need no comment beyond that of I Cor. vi, 10. But there are many who never were drunkards who are as sure of being shut out of the kingdom as they, for though a man be as moral and religious as Nicodemus, he must be born again (John iii, 3, 5, 7). The evilness (John and the most moral must be born from above.

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