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NOTES AND COMMENTS

Dr. James M. Buckley, a prominent Methodist divine, is quoted as saying that a clergyman has no right to make his congregation laugh—that it is irreverence to do so. Perhaps Dr. Buckley did not in reality make so broad a statement as that. Perhaps there were reservations and qualifications which the reporter omitted. Dr. Buckley may not have gone so far as to say that laughter in church is wrong under all circumstances. Assuredly a church is not a "house of mirth," but there may be such a thing as godly laughter. The minister who chows in order to tickle the fancies of his audience certainly sins against the canons of good taste. He does not belong in the pulpit but in the circus tent. There have been preachers who, without any desire to make their hearers laugh, have done so through their quaint and forcible language or because they were themselves so full of mirth that they could not help letting a little bubble out, even in the sanctuary.

It is not recorded that the laughter which was occasionally provoked by the remarks of Peter Cartwright or Henry Ward Beecher did any harm to the cause of religion or to expose either preacher to the charge of irreverence. The only effect was to drive the mirth provoking remarks home by the attention of those who listened under them. If any were tempted to laugh they woke up and remained awake.

Some of the terrifying and depressing sermon has gone by. The preacher who longer describes in agonizing detail the sufferings of lost souls in the bottomless pit, thus lulls his congregation awake. It is an easy matter to gain undivided attention for a long sermon on a summer day. Pews are more comfortable than they were when Puritans went to meeting, and the temptation to doze is somewhat strong. A quaint or pious jest at the moment is like a stone cast into a still pool. A ripple of laughter follows, and there is life and stir instead of silence and stupor.

Dr. Buckley ought to see that there are occasions when a gale of laughter in a church may do good by breaking up spiritual stagnation.

There are preachers who cannot help well springs of mirth even when they make desperate attempts to do so. Inevitably those preachers who are in favor the sunny souls who are full of godly cheerfulness and who cannot resist showing it even in the pulpit. It is not certain that such preachers do the most effective evangelist is the one who can sweep all the chords of feeling and make men laugh and weep.

Dr. Gunsaulus, pastor of a Garden City Association church, whose aims and activities command the sympathy of all good men. The evils of urban life and rural depopulation are generally recognized as grave, and something alone will hardly mitigate them. The task of the association consists in the development of new industrial towns in rural regions and in making homes and residences in these more attractive and healthy and happy. The first garden city is being built on an estate of 3,[illegible] acres and will be ready before the end of the current year. It will contain no saloons, no gambling dens, no tenements, no factories, trees, flowers, birds—all banished from industrial life by the nature of things, however very many such cities can be erected in a country like ours and the movement not unlike his prompted a corollary, the "in town movement." The aim of this movement deal with conditions and believe that improvement and amelioration must be brought about in the cities by intelligent effort and [illegible]church

The original idea was to hold exhibitions at certain intervals in order to illustrate the horticultural possibilities of London and other industrial commercial centers, including the long-established and forbidden [illegible] "Now the scheme is more comprehensive. It is proposed to encourage the growth of fruit, flowers and vegetables and to London, Manchester and other [illegible] slums, alleys, tenement courts, house [illegible] nearer approximate garden cities. Modest [illegible] already made in different [illegible] upon to show that under the most favorable conditions [illegible] can be done by working [illegible] brighten their surroundings [illegible] produce some country feeling [illegible] urban life.

"There was great distress," says a [illegible] describing a drought, "even the cairies being without water." Milk was served out recklessly.

CO-OPERATION OF CHRISTIANS

The Whole Universe Rests in Harmony and Equilibrium.

The servants said unto him, Wilt thou that we go and gather up the tares? But he said, Nay, lest while ye gather up the tares ye root up also the wheat with them. Let them both grow together until the harvest.—Matthew, xiii., 24-30.

Weeds are the plague of agriculture and gardening. It would be easy to work in the fields if it were not for that invisible enemy that starts up everywhere, with extraordinary persistence, and follows after the sower of good seed. The sower of good seed is a man who does not spare his trouble; he must be clear sighted to insure the quality of his seed, he must be untiring in tilling his field and turning over the soil.

But when he has ended his arduous day's work and has returned home to take a well-earned rest his enemies arise. In the ground over which the plough and harrow have passed, and which he has cleared to the best of his ability, germs are hidden which he cannot reach and which bide their time. On the other hand, the wings of the wind carry seeds that nobody gives any care to and which grow better than those that are carefully cultivated.

And soon the laborer sees that tares are growing in his field among the wheat. Must he not defend himself? Of course, he must clear them away when the invisible bad seeds have become visible weeds. Weeding is part of agriculture. If you do not clear your vine or your field you are lost. The good laborer and good vine dresser who have self-respect are known by the tidy appearance of their plantations. We each have our own vanity.

Nevertheless, it is unwise to weed too much, and especially to weed at the wrong moment, when the corn is in the ear, as it is said here.

It sometimes happens, also, when some awkward worker has been tending your garden or your fields, that the good herbs are mowed down and the tares still stand. There are people, our own children, for instance, who think to do right by weeding in their own fashion, but who cannot distinguish the good from the bad.

CHRIST'S LESSON.

And here it is that Christ's lesson comes in. It is not, as you may well imagine, an ordinary lesson in agriculture, but a transposition of the lessons of nature to the moral domain, to the domain of the ideal. It is a warning to impetuous, pretentious and ignorant weeders. It is a warning to every man, whatever may be his tact and clearsightedness.

In the domain of the mind we are wanting in means to distinguish everywhere and in everything the tares from the wheat. It is well, therefore, to mistrust that weeding process so widely practised, so energetically recommended, and so brutally carries out throughout the history of the world and of the Church. The province wherein the inner feelings and convictions of men are developed is here particularly commended to our respect.

I never read these words, which are yet decisive and positive words, suffering no doubt or exception, without a feeling of sadness, a sadness caused by the impossibility for men to see evidence. A few lines higher up it is said, "Seeing they see not, and hearing they hear not." The words we are about to meditate on are a manifest proof of this.

Here is a parable that contains a direct teaching, a parable that is like the unfurling of a flag, the flag of respect for the opinions of others, even if they are set forth in a shape that may seem to us dangerous or wrong. It is the formula of the liberty of conscience.

Well, then, those who have heard the disciples, the contemporaries of the Master, the witnesses of His teachings, and to whom the lesson was explained privately, with the most circumstantial details, have not understood it. This work of weeding out, from which man should keep his hands off, because he can only do it wrongly, and because he should leave it to God, has been made man's favorite task.

As soon as the Master went away they began by weeding out their own church. Their little beginning of a church

THEY UPROOTED ST. PAUL.

They made life so difficult to him in the bosom of the college of the old apostles that he went out to the pagans to preach to them, a gospel which, to the colleagues, was an offence, and to teach them a liberty that the twelve authentic successors of Christ did not allow.

The successors of the disciples weeded in their turn, and devoted their attention to improving the weeding tools. Yet the lessons of the Cross ought to have stopped them.

Was not Christ Himself torn out of the garden of Israel, like a noxious weed, and withered on the pillory of Calvary? That ought to have been enough to make the most daring weeders pause. But thus it always was,—"Seeing they see not." It was a prevision of these mistakes that Christ wishes to give this lesson to the weeders of tares, who would ransack the field and tear up the wheat. These evil workers have existed in all times. Before Christ in the history of Israel, the weeders, with their [illegible] instruments, had [illegible] with great obstinacy [illegible] they tore them from their native soil! And these were the best.

Ah! when men begin to make a clearance of that kind it is a thorough one—dirt and purity are carefully sorted—then the dirt is retained, and that which is clean is thrown away.

Later on in history we see the collection of bad weeds that the church carefully tore out of its garden; we see the plants which it systematically hunted down, which it never allowed to grow anywhere, against which it strove with fire and steel, and which it vowed to exterminate. They were the most precious and the most wholesome herbs that ever grew in any garden. Among the heretics that were imprisoned, burnt, stoned to death, drowned, strangled and cursed were some of the mildest and hardiest, the most believing and most intelligent of the children of God.

During the fifteenth and sixteenth centuries there sprang up in Europe, on different sides, a plant hitherto unknown in the garden of religion.

The plant answered well to the climate of the new times. It might have rejuvenated the old exhausted flora of holy gardens.

EYES THAT SAW NOT.

Our forefathers weeded among themselves in such a rough fashion that they went so far as to shed blood. The Calvinists mowed down the Lutherans, and the Lutherans the Calvinists. They all translated the Bible, read it, and commented on it, and in the Bible they translated, read and commented on that parable of the Master, "Root them not up; let them both grow together." But on this point they had eyes that saw not and ears that heard not.

And yet there has never been anything more akin to the spirit of Christ and of humanity renewed by Him than this very injunction:—"Let them both grow together until the harvest."

Natural man does not allow contradiction, any more than the wild bird of the woods will allow a fellow songster to live in the same radius as himself. He pursues him, hunts him down, attacks him and ends by destroying him or being destroyed himself. Natural man awards to himself a certain domain of thought and belief, as the beast of prey looks upon a certain portion of the desert as his own property and allows no other animal within its precincts. Go for the competitor, with tooth and nail, until one of the two is vanquished! Natural man, in his blindness, in his combativeness, which is not enlightened by the wisdom from above, has a horror of contradiction and is apt to declare that God Himself is against it. The contradicter is the enemy. The one who asserts what we deny deserves to disappear.

And yet wisdom should teach us that, as we rise higher in the inner domain of life, it is no longer by the fierceness of fight and by exclusion, but by mutual understanding and by the co-operation of counter factors, that progress in life is achieved.

CHARLES WAGNER.

THE S. S. LESSON

INTERNATIONAL LESSON, SEPT. 3.

Lesson. X. The Captivity of Judah. Golden Text, Num. 32 23.

LESSON WORD STUDIES.

Note—These Word Studies are based on the text of the Revised Version.

The End.—In the year 597 Nebuchadnezzar had sent Jehoiachin, together with many of the noblest of the Jews, into exile in Babylonia. In so doing and in exacting from Zedekiah, whom he placed on the throne of Jerusalem, a solemn oath of allegiance he evidently considered the humiliation of the kingdom of Judah sufficient to render it harmless in the future. The Jews, however, had a stubbornness and a power of resistance which he had underestimated, and scarcely had he returned with his army into Babylonia before the remnant of the nation at Jerusalem were again planning the overthrow of foreign supremacy. Zedekiah himself, as we have seen in a former lesson, was above all weak and vacillating, and finally yielded to the persuasions of his chief advisers and of the king of Egypt and breaking his oath, again declared the independence of Judah from Babylonia. In 586 B. C., after a siege of one and a half years, Nebuchadnezzar again took Jerusalem, captured the fleeing king, blinded him, and sent him in chains to Babylon. The temple, the royal palace, and all of the finest buildings in the city were burned. The walls of the city were in a large part torn down, and some seventy or more of the higher officers and nobility were executed. Others of the remaining inhabitants suffered exile, and only a small remnant of the poorer classes were left in the city. Instead of a king a governor was appointed, Gedaliah, a trusted friend of Jeremiah, who made his headquarters not at Jerusalem, but at Mizpah. Finally Gedaliah was murdered by a revengeful prince of the house of David, but the usurpers, fearing the revenge of the Babylonians fled into Egypt. The aged Jeremiah was against his will taken with this party.

Verse 11. Zedekiah—Compare Lesson Word Studies on preceding lesson.

Eleven years—From B. C. 597 to 586.

12. Humbled not himself before Jeremiah—The prophet had steadily and consistently advised Zedekiah to submit and surrender to the Babylonians (comp. Jer. 21. 1-7; 34. 8-22; 37. 1-10; 17; 38. 17-23. But the vacillating king though frequently asking the advice of the prophet, partly through fear of his princes and partly through elusive hopes of ultimate relief from Egypt, could never bring himself to surrender.

13. King Nebuchadnezzar—The more correct spelling substitutes an r for an n in this name. This was Nebuchadrezzar II, son and successor of Nabopolassar. He was king of Babylon from 604 to 562 B. C.

Had made him swear—Ezekiel also mentions this oath of fidelity: "And he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land" (Ezek. 17. 13).

Stiffened his neck—Was stubborn and proud.

Hardened his heart—Literally, strengthened his heart. That is, became altogether fixed in his purpose and determination not to humble himself before God nor to follow the advice of his prophet Jeremiah, to surrender to Nebuchadrezzar.

14. Polluted the house of Jehovah—To what awful extent and in what manner is indicated in the following passage: "For both prophet and priest; yea, in my house have I found their wickedness, saith Jehovah. In the prophets of Jerusalem also I have seen a horrible thing; they commit adultery, and walk in lies; and they strengthen the hands of evildoers, so that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah" (Jer. 23. 11, 14; comp. also Jer. 7. 9-11; Ezek. 8. 5-16).

15. His messengers—Jeremiah, Ezekiel, Urijah, Habakkuk, and other prophets.

Rising up early and sending—Implying the urgency and importance of the message and the earnest solicitude of Jehovah who did not fail to warn and instruct his people by means of the messengers he sent to them both early and late.

16. Mocked the messengers—How Jeremiah was imprisoned, beaten, and threatened with death we have seen in a previous lesson. Urijah is reported in Jer. 26. 20-23 to have been put to death, and of the fate of Habakkuk, who also lived during the Chaldean period, nothing is known (comp. Hab. 1. 6).

17. Chaldeans—The land of Kaldu, from which the name Chaldean is derived, lay southeast of Babylonia on the seacoast. It became a part of the Babylonian empire, and the Chaldeans not only furnished the early dynasty of Babylon, but also migrated in large numbers into Babylonia. The founder of the new Babylonian kingdom, Nabopolassar, was a Chaldean, and from his time the term Chaldea was used to designate the whole of Babylonia.

Slew—had no compassion—The reason for this dire punishment is stated by Ezekiel as follows: "The iniquity of the house of Israel and of Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not" (Ezek. 9. 9). The punishment itself is described more in detail in verses 1-8, 10, 11 of Ezek. 9.

18. All the vessels—The spoliation of the temple and city is thus made complete by the carrying away of all the things of value which remained. An earlier spoliation had already robbed the temple of the greater part of its more valuable vessels (comp. verse 10).

20. The him and his sons until the reign of the Kingdom of Persia—Three kings succeeded Nebuchadrezzar on the throne of Babylonia before the establishment of the Persian rule by Cyrus. Of these three kings the first, Evil-merodach, was the son of Nebuchadrezzar. The second, Nerigissar, seems to have been his son-in-law, though a usurper. Whether the third, Nabonidus, was a lineal descendant of the royal house is not definitely known.

21. Word of Jehovah by the mouth of Jeremiah—"And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jer. 25. 11). A promise of future restoration was also definitely given. "After seventy years are accomplished for Babylon I will visit you and perform my good word toward you in causing you to return to this place" (Jer. 29. 10). The seventy years must be counted not from the final destruction of Jerusalem in 586 B. C., but from the time of the leading into captivity of Jehoiachin and the principal men of Judah with him in 597, from the time of which even onward the condition of Judah was one of absolute servitude to Babylonia.

SUMMER STORY.

Willie skipped
Away from school—
Hustled to
The swimming pool.

Got his shirt
On wrong side out;
Toddled home—
Maw found it out.

Story's old—
You understand;
When he eats
He has to stand.

To succeed be devoted, but not dependent.

Once acquitted of a crime, says a legal writer, a man cannot be tried again, however guilty. But someone who looks like him can be convicted, and justice thus done.

The Home

DOMESTIC RECIPES.

Picnic Pancakes.—The blueberry or its cousin german the huckleberry is now in season and to be had for the picking. Make a batter, using one quart of flour, a teaspoonful of salt, two eggs if you have them—if not, leave them out; one large tablespoonful of condensed milk, if you have it—if not, never mind—and water enough to make a smooth batter, add two heaping teaspoonfuls of baking powder and two cups of berries dredged with flour. Add a little more flour if the batter seems thin and bake on a well greased hot griddle or in the camp frying pan.

Brown Biscuits.—One pint of Graham flour, nearly a quart of boiling water or milk, one teaspoonful of salt. Scald the flour when you have salted it into as soft dough as you can handle. Roll it nearly an inch thick, cut in round cakes, lay upon a hot-buttered tin or pan, and bake them in the hottest oven you can get ready. Everything depends upon heat in the manufacture of these. Some cooks spread them upon a hot tin, and set this upon a red-hot stove. Properly scalded and cooked, they are light as puffs and very good; otherwise they are flat and tough. Split and butter while hot.

Graham Biscuits.—Stir together in a chopping bowl a pint of Graham flour and a half pint of white flour. To this add a teaspoonful of salt, one of sugar, and two rounded teaspoonfuls of baking powder. Mix thoroughly and chop into the mixture two tablespoonfuls of lard or other fat. Add a pint of milk, and if the mixture is then too stiff to handle, add enough water to make into a soft dough. Turn upon a floured board, roll out, and cut into biscuits, handling as lightly as possible. Bake in a steady oven.

Sour Milk Biscuits.—One pint of sour or buttermilk, one teaspoonful of soda, two teaspoonfuls of melted butter. Flour to make soft dough—just stiff enough to handle. Mix, roll, cut out rapidly, with as little handling as may be, and bake in a quick oven.

Tea Cakes.—Sift a quart of flour three times with two teaspoonfuls of baking powder and one of salt. Chop into this a tablespoonful of butter and one of lard or other fat. Mix in a bowl with a wooden spoon, adding about three cupfuls of milk, or enough to make a soft dough. Turn out upon your board and roll with swift, light strokes into a sheet half an inch in thickness. Reverse a jelly cake tin upon the sheet and cut with a sharp knife just the size of the tin. With a spatula transfer to a floured baking pan and bake in a quick oven. Split while hot, butter, and cut into triangular pieces, six to each cake. Do not divide them until the triangles are drawn from the plate by those who are to eat them.

Maryland Beaten Biscuit.—One pint of flour, one cup of water, one teaspoonful of salt. Mix into a stiff dough, transfer to a floured block of wood and beat with a rolling pin steadily for ten minutes, shifting the dough often, and turning it over several times. Cut into round cakes, prick with a straw, and bake in a brisk oven. Some housewives add a tablespoonful of butter.

Graham Gems.—Into a quart of warm milk stir four eggs that have been beaten only a little, add a tablespoonful each, of melted butter and sugar. Add now gradually three cupfuls of Graham flour that has been sifted with a heaping teaspoonful of caking powder. Beat very hard for seven or eight minutes, and bake in greased and heated gem pans.

Nonpareil Quick Biscuits.—One quart of flour, two heaping tablespoonfuls of lard, two cups of sweet—if you can get it—new milk, one teaspoonful of soda, two teaspoonfuls of cream tartar, one saltspoonful of salt. Rub the soda and cream tartar into the flour and sift all together before they are wet, then put in the salt, next the lard, rubbed into the prepared flour quickly and lightly; lastly, pour in the milk. Work the dough rapidly, kneading with as few strokes as possible.

AN EGG SHAMPOO.

In spite of the complaints one reads from time to time of the unpleasant "stickiness" of an egg shampoo, if properly used it is one of the best cleansers of the hair and head that can be found, and is quite as easily made use of by the amateur as by the professional. To succeed with it try the following plan: Break the egg and beat it thoroughly. Put a little warm water into a basin, loan the head over it, and damp the hair and head all over. Next dip the fingers in the beaten egg and rub the hair and head thoroughly with it. Quite a lather will be formed, which will bring out the dirt as efficaciously as soap, and be vastly better for the hair. Proceed until all the egg is used and every portion of the head has been thoroughly rubbed with it. The hair must now be thoroughly and carefully rinsed, using plenty of water, and renewing it until it ceases to look cloudy.

A second person is required to perform the rinsing, as the water should be poured over the head. When all the egg has been thoroughly rinsed off and the hair and head are clean, rub the head vigorously to dry it, being careful not to knot or tangle the hair any more than possible, and then dry the long hair as one can. Let it hang loose for an hour or so, allowing the air to play through it, and if by any means possible sit out in the sun while it is drying. It is always better not to dress the hair too soon after washing it, and for this reason many women make a practice of shampooing just before retiring at night. This is by no means wise, as too often, before the hair is thoroughly dry, sleep or fatigue drives one to rest, and not only is many a bad cold contracted in this way, but the hair itself is injured by remaining damp and unexposed to the air all night. The better way is to take a couple of hours during the middle of the day, and allow the sunshine and fresh air to finish the delightfully invigorating process begun with the egg shampoo. Hair thus treated will be very soft and silky and have a pleasingly "alive" look impossible to hair which is not kept clean and in good condition.

TO TAKE OUT FRUIT STAINS.

Every laundress finds it more or less difficult to keep the table linen and children's clothes during the fruit season free from stains. The more quickly the stains are taken out, the better. The reason why fruit stains and many other stains become fixed in an article is because the stain is not taken out before the article is put into soapsuds. Soap sets the stains and renders them difficult to remove.

Berry stains will usually succumb to an application of boiling water. Spread the stained parts over a bowl and pour boiling water over it from the teakettle. Peach, pear and plum stains are more obstinate to remove. Unless the stains are fresh, boiling water will have no effect on them. A good way to treat these stains is to soak the stained portions in sour milk a day or two, then spread them out smoothly on a board in the sun, dampen a little salt with sour milk and spread it on the spots. This will remove various stubborn stains.

Javelle water will often remove stains that nothing else will affect. The mixture may be bought at the drug store, but is less expensive when prepared at home. It is made thus: Place 1 lbs. bicarbonate of soda (better known as salsoda) in a granite iron kettle and pour over it 1 gal. hot water; place over the fire and stir with a stick until the soda has all dissolved, which will take about 10 minutes; then add 1 lb. chloride of lime by dusting it into the boiling liquid. Stir gently until it is also dissolved and then set aside to cool. When cold strain off the clear part through a thin cloth into a jug and cork tightly for use. When needed add one part of the Javelle water to four parts of soft water. Soak the strained article in this solution for several hours, then thoroughly wash and rinse it and it will come out entirely free from stains. Javelle water will not injure white goods, but it is liable to fade colors.

IN MERMANVILLE.

"Did you put out the catfish?" asked Mrs. Merman.

"Yes," replied Mr. Merman; "but if that dogfish doesn't quit baying at the moonfish I'll never get my sleep."

"I don't like the way every man we meet stares at you, Ethel." "Well, you don't expect them to stare at you, surely, ma!"

EASTERN MONROE DOCTRINE.

AFTER ITS LONG SLEEP

CHINA IS STRETCHING AND YAWNING.

Sending Commissioners Through the World to Investigate Constitutional Government.

Although many conflicting reports are current in Pekin concerning the reforms for the awakening of China, there are undoubtedly signs that at the close of the war the right men will be chosen for taking decisive sweeping measures. Officials are to be sent to all parts of the world to investigate the systems of constitutional government, after the manner of the mission of Prince Iwakura some time to the restoration in Japan.

FOLLOW JAPAN'S PLAN.

Officials are to be sent to Japan itself. The deputations also include the Minister of War, who in that capacity leaves China for the first time. The officials are also to be engaged in some secret mission regarding Manchuria. All will start a few weeks hence.

The following is a copy of a reform edict drawn up by the powerful Viceroy Yuen Shi-Kai, which finds considerable favor with the throne, as follows:

SCHEME OF FREEDOM.

To give special privileges to local authorities.

To thoroughly reorganize the Government Administration, and appoint new officials throughout the empire.

To withdraw all distinctions between Manchuria and China and bring the great province within the empire.

Not to place trust in all persons made to the Government, and to allow time for the adequate trial of reformed administration.

Abolition of the old system of appointment of officials.

A scheme for helping the poor.

To establish schools throughout the empire.

CONSCRIPTION PART OF IT.

To adopt conscription.

To allow a certain amount of independent action on the part of local authorities.

To strengthen the finances by gradually gathering in funds from the provinces.

The officials of the province of Anhui have held a great meeting at which they decided to construct roads throughout the whole territory of their jurisdiction.

Four high Chinese officials have been ordered to proceed to Japan, Europe and America to investigate systems of constitutional government. One other object of this mission is believed to be an endeavor to induce the powers to call an international conference on Far Eastern affairs.

SENTENCE SERMONS.

Duty is a door to delight.

Golden sans cannot be healed.

Worship is but the voices of love.

Disinterested men get the greatest great.

Nothing proves culture better than kindness.

You never find a beautiful life with wistful lips.

This world needs new impulses more than new ideas.

Some men would be lost in heaven without their miseries.

He who would do divine work must be afraid of dirt.

You cannot advertise men into salvation for the Almighty.

The Lord have mercy on the boy with a faithless father.

A good deal of puggedness goes under the name of principle.

He who loves men needs to pray for power to love God.

It takes more milk and eggs to make the mechanics of a dude.

Worldly friendships are not fitted to be fused in heated arguments.

Most men imagine that their business furnishes a fitting text for the misery.

Life is but our name for that which is great. Master may call the lesson.

No man is fitted to overlook any great work who cannot overlook some small things.

The world always will clothe in a custom made suit of philosophies and petrified and then polite the judgement is more liberal to it.

"How many shoes did you wear out in works of love?" than "How many prayers did you utter?"

AGGRAVATING.

"Garson," she exclaimed, "there is a fly in my soup!"

"So I hab," replied the sable waiter with the handkerchief, "it's enough to make everybody hot to hab a fly in his id rubber."

LACK OF CONFIDENCE.

Gunner—You don't seem to have much faith in Dr Lance as an operating expert.

Gayer—Faith? Why, I wouldn't let him cut the appendix out of my grandmamma.

COMMENDABLE CAUTION.

"Will you," thundered the orator, "strain at a gnat and swallow a camel?" The chairman on the front seat turned his head curiously. "Are they too large?" he asked.

Ethyl—"Did Annette get any thing out of her breach of promise?" Lucette—"Nothing at all, the man decided to marry her."

"Yes, the walls of our flat are so thin that my husband and I can hardly be heard quite distinctly." "What for?" "So we can't keep our quarrelling without being heard."

"Serves him right!" exclaimed Mrs. Henpeck, looking up from the paper in which she had been reading of the arrest of a man. "Served him right? Why, what has he done?" "Oh, he's a man who has too many." "My! I wonder what he'll be after the next."