

THE CHURCH IN THE HOME.

A little city of fifteen thousand inhabitants suffered an epidemic of scarlet fever, which resulted in the closing of the schools, the clubs, the Sunday schools and the churches. It was a church-going community, and Sunday brought a strange quiet in the absence of church bells and companies of people going to church. Many households wondered how the day would be spent, and rose with little purpose for its observance, save to keep it quietly at home.

But the pastors of the dozen churches had taken counsel with one another, seeking a plan whereby they might save the day to the calendar of the spiritual life of their people by some measure adapted to their situation. So they prepared a little service adapted for use in the home, and a short sermon, and hymns with music, and these they caused to be printed on Saturday in the local papers of the village and scattered Saturday night in all the homes.

The editors were interested in helping the enterprise, and gave largely of their space to setting forth the plan, and even secured from each minister a little sermonette in addition to the general homily, so that each family could have a message from its own pastor as well as the general sermon prepared by them all.

"At the regular hour of the morning service let every man be a priest in his own house," read the little letter which walls to thank God for: and not to be accompanied by the service, "and let no sense of novelty deter the members of the family from gathering for a brief service within the home."

In very many homes the plan was carried out. The parents assembled the children about the piano where they sang "Safely through another week," and then united in the Lord's Prayer. Then followed the Psalm and New Testament lesson, and then the family prayer and the sermon. There were other hymns—"There's a wideness in God's mercy," and "Father, what-ere of earthly bliss," the words and music of which were in the papers. But most homes contained hymn-books, and these helped.

The service was varied in different homes, but most families followed it essentially as prepared. Then came the little sermon on the influence of the home. That also was printed in the paper. It told of the kinds of love that bind the home together, and of the joys of the home life. It asked that on this day each home realize how much it had within its own four too sorry that for this day its members had only God and each other and the home. And it pleaded that the spirit of Christ might come largely into the home, in order that the home spirit might be carried out into the world to make a brotherhood in the spirit of Him Who came into a home of earth to fit men for a heavenly home.

Perhaps a thousand homes used the service. Many of them testified to the good it did. In some homes, where there was sickness and quarantine, the service was an especial blessing. In others it was a reminder of blessings too little appreciated. In not a few it had its influence in changing what might have been a day of restlessness and chafing under restriction into one of glad service.

When it was over, and the testimonials came in of the good that had been done, those who had devised the plan felt that He Who makes even the wrath of man to praise Him had wrought through that sickness a blessing to many lives, and that the silent Sunday had been among the "all things" that work together for good to them that love God.—Youth's Companion.

I will give you three secrets of success—piety, perseverance and probity; a gracious soul, a forceful will and a blameless life.—J. T. Davidson.

The safest way, I am persuaded is to lose and win with Christ, and to hazard fairly for Him. For heaven is but a company of noble ventures for Christ.—Samuel Rutherford.

AN ALL-POWERFUL HELPER.

What a precious word for the weary is this: "Cast your care upon him, for he careth for you." I need hardly inform intelligent readers that this verse literally reads: "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and applied the widow's cruse, and watched over the imprisoned apostle, and numbers every hair of our heads, he has every one of us on his great, almighty heart! What fools we are to tire ourselves out and break ourselves down, while such an all-powerful helper is close by our side. Suppose that a weary traveller who is trudging uphill were overtaken by a wagon, whose owner kindly said to him: "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurting out the churlish reply: "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands of Christians treat God.—Dr. Cuyler.

THE BOND.

The far winds brought me tidings of him—one

Who fought alone, a champion un-afraid,
Hurt in the desperate warring, faint, fordone;

I loved him, and I prayed.

The far winds told the turning of the strife;

Into his deeds there crept a strange new fire,

Unconquerable, the glory of his life
Fulfilled my soul's desire.

God knows what mighty bonds invisible

Gave my dream power, wrought answer to my prayer;

God knows in what far world our souls shall tell

Of triumph that we share.

I war alone; I shall not see his face.

But I shall strive more gladly in the sun,

More bravely in the shadow, for this grace:

"He fought his fight, and won."

—British Weekly.

SIN'S GREEDINESS.

There is no form of sin that does not affect in every department of one's life the one who commits it. A man who was making a special effort to succeed in an entirely secular matter which was nevertheless of great importance to his well-being, was at the same time having a fight to keep his spiritual life at its highest and best. Then he realized that he had no right to expect to succeed in the first detail, which called for the most watchful care, unless he won the victory also in the other seemingly remote effort. Failure in the one would surely tend toward failure in the other. Victory in the one would give added strength for the other. We are not, like ocean steamers, built in separate water-tight compartments. Our lives are intercommunicating between head, heart, hands and spirit. There is no such thing as a "one sin" man. Sin's love of company is beyond the control of one who gives any sort of sin a welcome.—S. S. Times.

EARLY TRIALS.

The earthly trials that come to us are God's means of securing our heavenly joy. They lie upon the road we have to travel, and they help us forward. As means of sanctification they make us "meet for the inheritance," if Christ prepares mansions for his people, it is by preparing them for the mansions. The affliction is not merely light compared with the weight of glory, but it actually worketh that very glory, and secures it. It holds a chief place among the "all things" that work together for good.—Sunday-at-Home.

TEMPERANCE IN ALL THINGS.*

By Robert E. Speers.

The glory of life is self-development. The glory of life is self-suppression. The glory of life is indulgence. The glory of life is abstinence. How can these contradictory statements be true? Because there are two selves—a higher and a lower. To the higher Jesus says, "I am come that ye may have life abundantly." To the lower the word of God is, "Put to death therefore your members which are upon the earth." It is precisely by dying in the lower sphere that we live in the higher. We close up all the low ranges of baser possibility and find ourselves free to the endless joy and experience of the life eternal.

But people are constantly talking to us as though there were no death or abstinence or self-repression necessary. We know better. Throughout the whole of life we see achievement and attainment associated with sacrifice and self-denial.

There are things to be given up because they are bad, bad for us and bad for others. The doctors may dispute over the harmfulness of alcohol, for example. There is little dispute left, but even if there were much the common man sees enough of the devilish effects of liquor drinking so that he needs no doctor's certificate to warn him that this is one thing where he need not hesitate for a moment to exercise a temperance that means abstinence. The use of liquor is evil for the user and it deprives him of an efficiency as a man which society has a right to demand he shall not sacrifice to an appetite. Many railroads now enforce on their employees the principle of total abstinence. The New York Times recently advocated the requirement of total abstinence as a qualification of automobile drivers before they could obtain licenses.

And in all things allowable in the physical life there should be temperance. People have no right to be gluttons in food, sleep or play. For all indulgence of mere physical appetite, for all sensual excess, even in things not sinful, we shall have to pay some penalty, in the letting down of the love, in the relaxation of the will, in the slackening of the sovereignty of the highest.

The only way many people can save for future need or to help others, or indeed the only way many can get along at all, is to exercise close self-control in all expenditures and to avoid all possible waste. There were two families living at Andover side by side on the same income. One always managed it and the other was always in difficulty. One day the mother of the second family said to the other, "I don't see why we have such a hard time. We never buy anything that we don't need." "Oh," said the other, "we never buy anything we can do without." There are some who have to live by this principle. If others introduced only a little of it into their lives they would be much happier and much better able to help others who are in real need.

The call of Christ's cross to us in the innermost law of life is the call of life by way of surrender.

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead;
And from the ground there blossoms red
Life that shall endless be."

DAILY BIBLE READINGS.

Mon.—Self-repression (Rom. 13: 11-14).

Tues.—Denial of lawful things (Matt.

5: 29, 30).

Wed.—Excess is slavery (I Cor. 6: 9-20).

Thurs.—Dangers of excess (Jude 10-16).

Fri.—Sober advice (Tit. 2: 3-12).

Sat.—Using not abusing (I Cor. 7: 22-24,

29-31).

Y. P. Topic, Sunday, September 12,

1909—Temperance in all things (I Cor. 9: 23-27).