

CHATS WITH YOUNG MEN

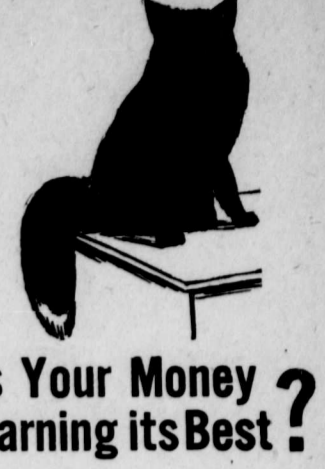
PASS IT ON
Have you had a kindness shown?
Pass it on.
'Twas not given for thee alone,
Pass it on.

world. The great Scottish writer, Robert Louis Stevenson, is another case in point. He perfected his literary style and wrote his wonderful books at a time when on account of a deadly weakness of the lungs he was forced to remain most of his days in bed.

MANY BRANDS OF BAKING POWDER CONTAIN ALUM WHICH IS AN INJURIOUS ACID. THE INGREDIENTS OF ALUM BAKING POWDER ARE SELDOM PRINTED ON THE LABEL. IF THEY ARE, THE ALUM IS USUALLY REFERRED TO AS SULPHATE OF ALUMINA OR SODIC ALUMINIC SULPHATE.

Him God; and if He be God and Almighty He can delegate any function He chooses. He said that He did delegate His own authority of binding and loosing. He must have meant something; is it arrogance, is it impiety, to believe that He meant what He said, and that He could do what He said?—John Ayscough.

that he would marry a spiritual minded woman who has suffered the pangs of poverty, and would be able to sympathize with the poor; but it is not to poverty the average minister turns, but to wealth and position.
The Nazarene Carpenter would not be a success in the Nonconformist ministry to day. He would be driven out of the colleges. He would be turned out of the churches. The Scribes and Pharisees would hound him to the Cross again.



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Church Bells Chimes Peal
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OUR BOYS AND GIRLS

THE PRAYERS OF A BOY
The heat was intense. All day the sun had glared down pitilessly on the little frame church. All afternoon Father Grey, in the fervor of his priestly duties, had waged fierce battle there with sin. Now it was evening and the conflict grew fiercer, hotter, for to-morrow would be Trinity Sunday, the last day for fulfilling the Easter duty.

Suddenly seated there in the confessional, a sick loathing came over Father Grey; horror of the wrong, the shame, the evil of this thing so near him. He staggered out of the confessional, murmuring that he would be back presently, and, passing down the aisle, stood just outside the door of the church.

The night was very still; not a breath stirred the trees, but the air here, he told himself, was at least pure. Pure? Ah! What had he or any man know of purity? He shuddered, and the horror swept over him once more, as though the vile, hideous thing touched him physically—the loathsome thing that he must battle with to-night; and, alas! battle with unavailingly. There lay its power to torment and torture him beyond endurance that the battle should be in vain.

Every heart when sifted well Is a cleft of warmer dust Mixed with cunning sparks of hell.
A small figure that had been crouched on the lower step, out of Father Grey's sight, arose now and stood within the doorway, gazing in to the church. As the child turned away, the light from above shone full upon him, and the tired eyes of the priest looked on the face of the little one. The blue, innocent eyes smiled up at him, and suddenly on his soul's darkness, gleamed all swiftly and all sweetly the white light of Bethlehem and the memory of a Boy of Nazareth.

He was surely very little to be standing there alone, perhaps he was five years old, certainly not more, but he seemed quite at home, and not in the least afraid.
"I'm waiting for dad," he explained affably, as he drew nearer to the priest. "He's in there, with a nod towards the interior church; my mother, she's sick, so she told me to come with him instead, and he says 'Hail Marys' while I waited."

"Please," he entreated gently, "will you say a 'Hail Mary' for me, too, when I go back to the church?"
"Why yes," the boy answered, readily, "it's easy to say 'Hail Marys.' I can say the 'Our Father,' but my mother, sometimes she has to help me with that."

Marys. I can say the 'Our Father,' but my mother, sometimes she has to help me with that.
Something like a smile was on Father Grey's lip when he went back to his work, and sweetly, patiently, strongly, for the sake of a blue eyed innocent, he dealt with every sinner that night; knowing that the loving Christ had been so low to aid him in his hour of weakness, bidding him remember that, though evil lives seem to triumph, innocence and holiness do triumph, and live on forever.—St. Paul's Bulletin.

WHAT EVERY GIRL CAN DO
The Girl's World suggests fifteen things which every girl can learn before she is fifteen. Not every one can learn to play or sing or paint, well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:
Never fuss or fret or fidget.
Never keep anybody waiting.
Shut the door, and shut it softly.
Have an hour for rising, and rise.
Always know where your things are.
Learn to make bread as well as cake.
Keep your own room in tasteful order.
Never come to breakfast without a collar.
Never go about with your shoes unbuttoned.
Never let a button stay off twenty-four hours.
Speak clearly enough for everybody to understand.
Be patient with the little ones, as you wish your mother to be with you.
Never let the day pass without doing something to make somebody comfortable.
The girl who has thoroughly learned all this might be called "a mistress of arts."

THE BISHOP AND THE KITTEN
The following shows how kind a truly great man can be, even to a wretched little kitten. The man was a Bishop, and while walking along the street, one cold, sleety day, he crept cautiously across the slippery pavement to a barrel near the curb. The passengers in a car, curiously, but he was quite unconscious of their gaze. Reaching into the icy water in the barrel, he drew out a half-starved, pitiful looking kitten. The Bishop rubbed its back, smoothed its fur, and setting it on its feet, clapped his hands, and bade it: "Run now, run for your life, lest some naughty boy again play the same trick on you."

EMPTY PEWS AND THE CAUSE

The Presbyterians of New York City have been taking the bearings of their Church in the Metropolis of America. In other words, they have been trying to ascertain whether the Presbyterian Church in this city has been declining in a numerical sense. The net result of the inquiry is set forth in figures which show that in ten years the decrease in attendance at Presbyterian churches has been 1,500. During the time covered by the inquiry the population of New York has grown greatly. This renders the reported decrease more significant. The count by which this falling off was discovered was taken in the various Presbyterian churches recently and reported at the weekly business meeting of the churches.
The report brought out the fact that it costs \$4.50 for every person who occupies a pew in a Presbyterian Church for one hour each Sunday. Just imagine what would be the financial condition of the Catholic churches of this city, if they had to face a similar cost in connection with administering to the spiritual needs of the throngs that crowd the churches at the various Masses every Sunday during the year.
In the report laid before the business committee there was one statement that is very ominous. The children at the morning services recently in the Presbyterian churches numbered 856; ten years ago 2,029 children were present in these churches during the same hours. Whilst the attendance of children had fallen off to less than one-half of what it was in 1904, there was a decrease of 10 per cent. in the number of men attending Presbyterian Sunday services as compared with the Presbyterian Church statistics of ten years ago.
These figures have brought home to the Presbyterians of New York City the need of doing something to arrest a shrinking membership,

which is so rapidly depleting the ranks of Presbyterianism. At the business meeting to which we have referred a diagnosis of the causes that have produced such disastrous consequences was made. A leading member of the Presbyterian Church gave it as his opinion that the methods employed by up-to-date business houses must be adopted. Here is the way he puts it: "Our churches must be changed in shape and equipment, as are business houses. We need young hustlers in the ministry. The figures prove that it is a mistake to cling to old ways."
Evidently the person who used this language is convinced that religion can be boomed in exactly the same manner as an article of merchandise that has been placed upon the market for sale. It all depends upon hustling. If ministers be only young, active hustlers, all will go well. They may be graduates of Theological Seminaries in which they have been inoculated with the doctrines of the higher criticism. No matter. Hustling is the thing that will save Presbyterianism and other Protestant sects, even after they have parted company with the Bible as the divinely inspired word of God.
It is this belief that is responsible for what is known as "the scientific management" of churches. The Continent, a Presbyterian organ published in Chicago, gives a description of one of these scientifically managed churches, the First Presbyterian Church of Oklahoma. We are told that the pastor dictates his sermon into a phonograph. The Church consists of an auditorium and of fifty-five rooms ranging in use "from a kitchen and nursery to departments for Bible study." On Sundays two men are stationed at the door to welcome all comers, whether they be members of the congregation or strangers. The pastor has a secretary instead of an assistant. We are told that "few business houses have their correspondence better organized than this church." The pastor has his congregation divided into groups, each group with its captain. The style of the church architecture is subordinated to the all-important question of "efficiency." We are informed that the First Presbyterian Church of Oklahoma City is a splendid modern structure of modified Greek type, a style that is very popular in the West. Gothic traditions do not count for much in these newer communities. They want efficiency in a church as well as beauty and religious atmosphere.
We have here an unconscious confession of the essential defect of this "scientific" church management, which has more regard for the kitchen and the nursery in churches than for "beauty and religious atmosphere."

In other words, the physical well-being of man is of more importance than the nurturing and yearning of his spiritual instincts and yearnings. The grandfathers and grandmothers of the Presbyterians of today did not require kitchens and nurseries in the churches in which they assembled to worship their God. They had an unquestioning faith in the eternal verities proclaimed by the Bible. The ministers who preached to them may not have been "young hustlers" but, unlike many of their successors in the Presbyterian ministry, they were firm believers in the divine inspiration of the book that has been the rule of faith for the Protestant churches since Protestantism first came into existence. With that rule of faith discredited to the extent it has been in recent years, is it any wonder that the Presbyterian churches of this city are beginning to have empty pews and that according to a daily paper, \$12,000,000 worth of Protestant church property is in the market in New York City to day?—Freeman's Journal.

WHO CAN FORGIVE SIN

But the priest absolves, and he is a man; how dare he? Because he is himself sinless, or pretends to be? No, but because God has given him authority to do what only could be done by God's delegation. Jesus Christ said that He gave the power, and delegated the authority; do those who deny the power not believe that He is God? Or do they deny the authenticity of the words? There are no plainer in Scripture; Christ did not in any Scripture more plainly declared His own Godhead than He declared His delegation of the power of binding and loosing. To believe Him and His words in their plain sense is not to despise Scripture; to admit that He could Himself forgive sins is to admit that He was God, to refuse Him the power is to refuse to confess

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