

Sunday School Lesson
Young Peoples' Topic

ANCIENT WISDOM ON A PRESENT PROBLEM.

The International Sunday School Lesson For March 29 is a Temperance Lesson. Prov. 23:29-35.

By WILLIAM T. ELLIS.

Knowledge is the tree of which conduct is the fruit; but the tree does not always bear! The world has known for ages, from the practical aspect, as much about the evils of intoxicating liquors as it knows today; yet only within the past five years has society manifested any serious disposition to act in accordance with its knowledge.

Applying Solomon's Wisdom.

In the long ago of the land of the grape, the contemplative ones had perceived the evils that befell the drunkard. What modern arraignment of strong drink equals that of Solomon, which constitutes today's Sunday school lesson? The familiar words have been arranged as blank verse with chapter headings, and the title, "The Drunkard's Progress," by Prof. J. Wallace Brown, of Missouri:

An Enigma of the Ages. Who hath we? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes?

The Curt Answer of Wisdom. They that tarry long at the wine; They that go to seek out mixed wine.

A Strict Moral Pointed. Look not thou upon the wine When it is red; When it sparkleth in the cup, When it goeth down smoothly.

The Bitter End. At the last it biteth like a serpent, And stingeth like an adder. Thine eyes shall behold strange things, And thy heart shall utter perverse things.

The Drunkard's Last Waking Soliloquy. They have stricken me, And I was not hurt; They have beaten me, And I felt it not; When shall I awake? I will seek it yet again.

"General Welfare" vs. "Personal Liberty."

It would be ridiculous to write a commentary upon this lesson by attempting to make clearer the perfectly obvious meaning of the text. The occasion rather calls for a statement of the present-day application of the principle involved. At last the world seems to have got round to the conviction that the liquor business is everybody's business; that is to say, that the saloon has such important political, social, moral and economic relationship that practically every member of the community is concerned.

"General Welfare" is now seen to be a bigger issue than "Personal Liberty." It is used to be tacitly admitted that if a man wanted to ruin his own moral fiber, make paupers of his family, commit crimes against society, and add to the burden of taxation for the upkeep of jails and almshouses and all-evil wards in hospitals, nobody had a right to object; this was his "personal liberty."

A distinct forward step has now been taken by the widespread adoption of the principle commonly called "local option," that the majority of the citizens of a community are properly the arbiters of what sorts of business shall be carried on in their own neighborhood. No longer is it regarded as a characteristically free and American practice for a few men who are in the business of selling strong drink to be permitted to establish drinking resorts wheresoever they pleased, regardless of how many persons were offended or injured by this extension of a business, which, at its best, has never been considered public spirited. In a word, a new determination seems to be abroad, to the effect that the best and not the worst of shall rule.

Unexpected Aids to Abstinence.

Along with this extraordinary political aspect of the present-day temperance situation goes a new attitude toward it on the part of employers of labor. A few years ago public service corporations felt that they were doing their utmost when they required employees to abstain from liquor during working hours. In the speech of the men themselves it was considered "none of the company's business what a man does out of working hours."

Who Shall Wear the Laurels? So extraordinary has been the contemporaneous success of the temperance movement that many persons are already beginning to try to fix the responsibility and to distribute the laurels. Manifestly, a great variety of forces and agencies have contributed to the present desirable situation. The Anti-Saloon League has probably been

the most potent factor in achieving direct political results. John G. Woolley's years of eloquent appeal to the manhood of the churches to enter into their inheritance of power have doubtless been a contributing force. The sons in the Sunday school have helped prepare the present generation of voters for the existing struggle. Christian Endeavor's good citizenship and temperance committees have not been in vain. The temperance instruction in the public school, and the other educational work of the Women's Christian Temperance Union, have been essential and immeasurable influences. The pledge-singing movements, the various temperance societies, the adoption of this cause as a field for organized activity by some of the great denominations (including, of course, the powerful T. A. B. societies of the Roman Catholic Church), the support of powerful dailies and the general quickening of the social conscience have all helped on the desired consummation.

Those who have done most are least deserving of the credit. They ask no greater reward than the manifest fact that the liquor traffic is today being outlawed, and a new generation of youth is having a chance to grow into sober manhood, free from the seductions of the saloon. Is it too wild a dream to hope that the day may yet come when Solomon's picture of the drunkard's progress will be understood only, like other antiquities, from literary allusions, because there will be no longer any living examples?

PROVIDENCES AND OPPORTUNITIES.

Terse Comments on the Uniform Prayer Meeting Topic of the Young Peoples' Societies: Christian Endeavor, Baptist Young People's Union, Epworth League, etc.—For March 29 is, "Home Missions: Progress in the Philippines," Matt. 13:31-33.

By WILLIAM T. ELLIS.

No aspect of Christian missions is more interesting than the plainly providential events which mark the progress of the missionary enterprise. Doors that have been unexpectedly opened have led into unimagined successes. Nobody was planning a missionary propaganda in the Philippines when the conflict between Spain and the United States over Cuba produced a sensational development in this remote eastern colony of Spain. By the strange providence of God, America was thus compelled to take her station at the gateway of the Orient. There she has assumed responsibility for the maintenance of the great ideals of Christian civilization. Like Great Britain, she has become a world power and a missionary agency.

All the Christian people, whatever their nationality, and irrespective of whether or not their own denomination maintains missionary work in the Philippines, must be interested in the extraordinary growth of missions in the islands since the American occupation. This is so general that today the Philippines, along with Korea, are considered by missionary experts as one of the very few places where the missionary is eagerly welcomed and actively sought. The Filipinos, thanks, doubtless, to their training by the friars, show an eager desire for a fuller knowledge of the Gospel, and an extraordinary capacity for self-support. All the missions at work in the archipelago report more work than they have the force to handle.

Political problems are at base religions. The question of who shall dominate the Far East is primarily a question of what kind of principles shall rule there. If equity, tolerance and brotherliness prevail, it matters little in the long run, whose flag flies. When we begin to consider the political of international relations we at once perceive the importance of a Christian spirit on the part of the peoples who dwell in pivotal places, such as the Philippines. Let an aggressive Christianity characterize the Filipinos, and their influence will be a factor in the life of the entire eastern world.

There are not lacking signs that a new infusion of religious zeal may come to the older Christian nations by way of their own converts! The devotion of the Filipinos and Koreans, who practice their faith more diligently than those of us who have possessed by Christian longer, is at once a rebuke and an inspiration to the lands that have sent them missionaries. On this side of the world many church members have been deeply stirred by the news from these mission fields, and an eagerness to partake of the same spiritual blessings is widespread.

Wherever men have need there the Church has obligation.

It was the possession of the Philippines which prompted Kipling's great poem—which may be read with a missionary significance: "Take up the white man's burden." Send forth the best ye breed—Go bind your sons to exile To serve your captives' need; To wait in heavy harness, On fluttered folk and wild—Your new-caught, sullen peoples, Half-devil and half-child.

Take up the White Man's burden—In patience to abide, To veil the threat of terror; And check the show of pride; By open speech and simple, An hundred times made plain, To seek another's profit, And work another's gain.

Take up the White Man's burden—The savage wars of peace—Fill full the mouths of famine And bid the sickness cease, And when your goal is nearest The end for others sought,

Watch Sloth and heathen Folly Bring all your hope to naught.

Take up the White Man's burden—No tawdry rule of kings, But toll of serf and sweeper—The tale of common things. The ports ye shall not enter, The roads ye shall not tread, Go make them with your living, And mark them with your dead.

Take up the White Man's burden—And reap his old reward; The blame of those ye better, The hate of those ye guard—The cry of hosts ye humour (Ah, slowly!) toward the light:—"Why brought ye us night? Our loved Egyptian night?"

Take up the White Man's burden—Ye dare not stoop to less—Nor call too loud on Freedom To cloak your weariness; By all ye cry or whisper, By all ye leave or do, The silent, sullen peoples Shall weigh your Gods and you.

Take up the White Man's burden—Have done with childish days The lightly proffered laurel, The easy, ungrudged praise. Come now, to search your manhood Through all the thankless years, Cold-edged with dear-bought wisdom, The judgment of your peers!

The undeveloped resources of human nature in the Philippines are infinitely greater than the much lauded undeveloped resources of mine and field and forest.

Ordinary prevision would seem to indicate that in the not distant future momentous events will be in progress in China and Japan; and in these events the islands which have lately come under the control of the western world will play a part. It is now reasonably sure that this part will be played in the interests of justice, liberty and world-brotherhood. It may be that the agencies which are now sowing the seeds of the full gospel in the islands will reap an unexpected harvest to their own advantage.

It is as important to keep the white men in the Orient true to the faith of civilization as it is to introduce to that faith the pagan natives.

In Manila, as throughout the islands, there are a company of broad-gauge, up-to-date all-round missionaries. They stand high as men, and as active members of the community. The Protestant Episcopal Church has established a place of social resort for American men, the Columbia Club, which ranks above any similar organization I have ever seen. It is in reality the Catholic parish house, although men of all denominations belong to it. The Columbia Club is really a first-class club for gentlemen; differing from others in that category principally by the fact that liquors are not sold in the club, and gambling is not permitted there. A more praiseworthy enterprise for white men in mission lands I have not been able to discover in a journey around the world.

SEVEN SENTENCE SERMONS.

The man who lives simply and justly and honorably, whether rich or poor, is a good citizen.—President Roosevelt.

Every triumph of life leads back by various paths to earlier preparation.—Anon.

Tomorrow is with God alone, And men hath but today. —Whittier.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—Melancthon.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—Dean Stanley.

Where anxiety begins, faith ends; and where faith begins, anxiety ends.—George Muller.

A Morning Prayer. Now I get up to work, I pray thee, Lord, I may not shrink; If I should die before the night, I pray thee, Lord, my work's all right. —Anon.

NEWS AND NOTES.

The oldest existing church building on the North American continent is said to be the mission at Santa Fe, New Mexico, the foundation of which was laid in 1541.

An Alaska missionary who only hears from his children once a month, receives instead letters, phonograph cylinders into which they have talked. Thus he hears their very voices.

The theological students in the German Presbyterian Seminary at DuBouque, Ia., maintain among themselves a large class band.

A new catechism is being prepared for Northern Presbyterians by their Board of Publication, since the historic Shorter Catechism seems to be passing out of favor.

A walking race around the top of the Peking wall, a distance of fourteen miles was recently held by the Peking Y. M. C. A. for the men of the legion guards. There were twenty-one entries of four nationalities, and a French soldier won the first prize and an American the second.

In connection with the Licensing Bill now before the British Parliament the London Congregational Union's temperance committee has been looking up some figures. According to The Missionary Review of the World it has found as follows: Illustrative of the ramification of the trade, that shares in three brewing companies are held by 3 dukes, 17 earls, 5 viscounts, 18 barons, 48 baronets, 21 knights, 100 honorables, 87 other reverend gentlemen, 23 doc-

tors, 156 army officers and 3 judges of the High Court.

Perceiving that the advent of the white man meant the ultimate destruction of the Eskimos' means of livelihood, Dr. Sheldon Jackson, the famous Presbyterian Home Missionary leader, imported a small herd of reindeer. This animal is wonderfully prolific, its flesh and milk are good for food, its hide for clothing, and it is adapted to carrying or drawing large loads in a cold climate. Fifteen years ago there were only sixteen reindeer in all Alaska; today there are fifteen thousand, and reindeer stations are being established all over Alaska, under Dr. Jackson's direction, by the United States government.

A young athlete and student, David R. Porter, whose distinction includes the longest run ever made on Harvard's football oval, the securing of a Rhodes scholarship while yet a Sophomore at Bowdoin College, the winning of several athletic championships at Oxford, including a place on the "varsity" football and cricket teams, the successful passing of his final history examination at Oxford, for which English students prepare three years, after only six months' preparation, has taken up as his life work a Y. M. C. A. secretaryship among the students of American high schools and preparatory schools.

The National Convention of the American Federation of Labor, in cooperation with Charles Stelzle, Director of the Presbyterian Church of labor and labor, has changed "Labor Sunday," which was observed the first Sunday in September, to the second Sunday in May. It will henceforth be known as Labor Memorial Sunday.

S. C. College Press Association Meets

Special to The News. Spartanburg, S. C., March 27.—The South Carolina College Press Association is holding its first annual convention in this city, having convened yesterday morning at Wofford College. The convention will be in session until Saturday afternoon. The sessions are being presided over by Archie Willis, of Wofford College, president of the association. About 35 delegates are present, representing magazines published at Wofford College, Furman University, South Carolina University, Winthrop College, Greenville Female College, Converse College, Erskine, Newberry College, South Carolina Military Academy and others.

Tonight a reception will be given the delegates by the young ladies of Converse College and tomorrow night an elaborate banquet will be given at the Spartan Inn, at which a number of toasts will be responded to. The convention promises to be a great success from every standpoint.

State S. S. Association To Meet in Union

Special to The News. Spartanburg, S. C., March 27.—The State Sunday school Association will meet in convention in Union April 3rd, 4th and 5th and will be attended by several hundred delegates of the state, representing the Sunday schools of various denominations. The people of Union, who are famous for generous hospitality, will open their homes to the delegates and will make them have a good time during their stay in that city.

We may not see how the right side looks, we can only weave and wait.—A. G. Chester.

IT DOES THE BUSINESS.

Mr. E. E. Chamberlain, of Clinton, Maine, says of Bucklen's Arnica Salve. "It does the business: I have used it for piles and it cured them. Used it for chapped hands and it cured them. Applied it to an old sore and it healed it without leaving a scar behind." 25c at Woodall & Sheppard's drug store.

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MORE WATER "And the name is to be"—asked the suave minister as he approached the font with the precious armful of fat and loaves. "Augustus Phillip Ferdinand Codrington Chesterfield Livingston Snooks." "Dear me." Turning to the sexton: "A little more water, Mr. Hawkins, if you please." MORE WATER is needed in Dilworth and then the citizens will get better rates which will be good news at "Insurance Headquarters."

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