COTTON THAT RESISTS FIRE

Matter Should Interest Every Mother, Considering Danger to Little Ones.

A cheap method of making cotton permanently as resistant to fire as is wool is being sought by inventors and makers of cotton garments. Cotton clothing can be made fireproof by being dipped in a solution of ammonium phosphate, and dried. The treatment has to be repeated after every washing, but it is estimated that this would add only 15 cents a week to the laundry expenses of the average family.

But apart from the fact that there are thousands of families which cannot afford to spend even an additional 15 cents a week, the bother is too great and the risk from fire too remote to make the system practicable. Efforts are being made in some quarters to induce mothers to apply the treatment to the clothing of young children, but even the most ardent "safety-first" advocates see the impossibility of making the system universal in the interests of fire and burn prevention.

Time Wasted.

"So Edith is to be married next month."

"Yes, isn't it a shame! She graduated from cooking school only a few weeks ago, and now she'll have to forget all they taught her and learn how to cook real food."

It's easy for a young man to paddle his own canoe—if his father will provide the canoe and paddle.

Perfection—The False and the True

By REV. L. W. GOSNELL
Superintendent of Men, Moody Bible Institute of Chicago

TEXT—Not as though I had already attained, either were already perfect. Let us therefore as many as be perfect be thus minded.—Phil. 3:12, 15.

This text makes it clear that there is a sense in which Christians can not be perfect and another sense in which they may be perfect.

The apostle states clearly that he has not already attained, neither is already perfect, or as the Revised Version reads, "made perfect." The verse preceding speaks of the resurrection of the dead, so that his disavowal evidently has to do with the perfection which will come in the future. It may seem to some unnecessary that a man should disavow this final perfection since he is evidently not yet raised from the dead; but the human mind is capable of very strange things, and this same apostle Paul speaks of some in his day who taught that the resurrection is past already. On some such basis, it seems, that teachers arose who declared that even now we may reach the perfection which belongs to the resurrection state. The apostle is clearly against such a doctrine.

Bishop Moule, one of the most saintly men the modern church has produced, in commenting upon this passage says: "As far as my own observation goes, such views (i. e. of perfection) are not uncommonly attended, in those who hold them, by a certain oblivion to personal shortcomings and inconsistencies; by an obscuration of consciousness, and of conscience, more or less marked, towards the sinfulness of ordinary, everyday violations of the law of holiness in respect of meekness, humbleness of mind, long suffering, sympathy, and other quiet graces."

Indeed, the saints of all the ages unite with Paul in declaring that they are not already perfect. The apostle, after suffering many things for Christ's sake so that he bore in his body the marks of the Lord Jesus, writes of himself as "chief of sinners." John Bunyan, though he spent twelve years in jail for his Lord, calls his [illegible] "Grace Abou[illegible] [illegible] sixty years, but upon which to hang tion; he could only [illegible] ent of the hymn,

I the chief of sinners am,
But Jesus died for me.

The same spirit was manifested by Charles Spurgeon, who said during the serious illness, that if he got well he would have many things to preach, but just at that time four words were enough for him, "Jesus died for me." Dr. A. J. Gordon was a man of such saintly character that his very face gave evidence of the indwelling light. A servant girl who met him at the door one day told her mistress that she did not know his name, but he had the face of an angel. Yet when he came to his last hours, his expressions of unworthiness and of absolute dependance upon the mercy and grace of God were so affecting, that his family could not bear to remain in the room. These men all agree in saying, "Not as though I had already attained, either were already perfect."

But the other portion of our text speaks of a sense in which we may be perfect. The context shows that the apostle is using the figure of a runner in a race. He has not yet attained the prize, but forgetting the things which are behind and reaching forth unto those which are before, he presses toward the mark. It is this attitude to which the word "perfect" is applied. The man has laid aside the weights and the easily besetting sin; he is not content with what he has attained, but forgetting that which is behind, he presses with neck stretched forth and every muscle strained, to the goal. It will be seen at once that this sort of perfection is very imperfect and is in no sense a finality. It only secures us to be made perfect in the day of Christ's coming. Nevertheless we are bound by the grace of Christ to fulfill this ideal and not to put him to shame.

Two matters are involved in the exhortation to be "thus minded." First of all if we feel like the apostle, we will have the lowly estimate of ourselves of which we have spoken, the feeling that we have not attained. Very far from Christian perfection is pride; on the contrary, humility is its very essence. Again, if we are perfect in the sense of which the apostle speaks, we will emulate him in pressing forward for the prize of final glory. This is the very opposite of complacency as to our attainment. It is said that Thorwaldsen once wept because he was satisfied with a statue he had made. "Alas," he said, "I shall never improve now, for I have reached my ideal." How ought they to be aroused who, because they have come to Christ and are living with some consistency, are satisfied! Life manifests itself by growth and he who is not growing may well examine himself to see whether he be in the faith. How good it is that the apostle goes on to assure us that "if in anything ye be otherwise minded, God will reveal even this unto you." May he give us grace to walk in this light!

Prayer is not overcoming God's reluctance, it is laying hold of his highest willingness.—Archbishop Trench

TAUGHT LOVE ONLY

Iesus Was Ever a Stranger to Hate, as Should Be His Followers.

Can religion subsist upon the husks of hate after the grain of love has been threshed out upon the floor of class and racial prejudice? This is the great, looming question that is showing its full proportions in these days of rancor and of rage. The litany of love runs through the New Testament and finds its compelling objectification in the cross-burdened Stranger to hate, as he travels the way of devotion and of sacrifice. In the supreme fact of the Christian religion, the fact of Calvary, stands out the answer to the great question of today. It is not an optimistic answer, for it sets forth as the principal fact of human history that hate unceasingly challenges love. It parts the garments of purity and of hope and of holiness and of faith, and reduces them to the tattered spoil of a gambler's throw of the dice. Hate is the hellish thing that sits at the loom of the worker, that dribbles its malice at the wheels and spindles of enterprise. It is the devilish device by which the wheels of society are run. For love is ever under the crushing heels of hate. It is never killed. It ever arises anew. But the strength of love as a motive force in society is its startling revival in forms that compel the admiration and that secure the devotion of great bodies of mankind, and that even transform the face of society itself.

Christ's Teaching Plain.

Love is now in the Gethsemane garden. Even many of its disciples, those who stand in the pulpits, are preaching the doctrine of class hatred. They picture the woes of the worker until they forget the One who bore the burden of privation until he was deprived of the holes of the fox and the nests of the birds, and had nowhere to lay his head. They forgot that he entered upon the arena of human living through a cattle stall. They overlook the fact that he never entertained a social grievance. They neglect the great positive of his life, never to pass by an opportunity to do service. In the world ye shall have tribulations, says he, and adds, Be of good cheer, for I have overcome the world. He has no patent of supremacy over the ills of life. He displayed the source of the rejuvenating waters of love that flow hard by the throne of God. He pictured the state of brotherhood that should not be secured by striving and by crying aloud. He pictured the ideals of life in the light of a love-wrought soul. He depicted the only way of true peace, and even as he pictured it there fell athwart that way the shadow of his own cross, leading him to exclaim: And if I be lifted up I shall draw all men unto myself.

One Only to Be Looked To.

There may be some other personality more potent than that of Jesus Christ, some other teachings more satisfying, some other life more inwrought with the persuasives of love. But until such has been revealed the one supreme exponent of the teachings of love must be looked to as the security of the toilers from those who would exploit them in terms of exaggerated suffering and discontent.

Material panaceas for the ills of life there are many. There is but one spiritual corollary to the conditions of human distress, and this is God. Jesus Christ has the function of illustrating by life and teachings the possibilities of human reconstruction and blessedness when the individual is brought into conformity with the spiritual life of the Almighty. Unfortunately, the war abroad is sowing myriad harvests of hate, and at its close the workers of those devastated countries will be readily ranged in the class of those who pour contempt upon religion. Love is passing through the valley of the shadow of death, but the rod and staff of the Almighty will sustain it. There can be no religion to which love is lost, and those pulpits that placard the catchwords of schism and hate, of classes and crusades, are perverters of the pure doctrines of humanity and enemies of the law of love. If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen? This is a motto for the so-styled capitalistic classes and as positively for the so-styled working classes.

Relief in the Lord.

Many a time we unburden our heart by telling its trouble to some sympathetic friend. There is no more sympathetic ear than our Lord's into which to speak our woe. But he does more than simply hear. He puts strength in us to bear the burden until its unloading comes. He leads us by his promised spirit to the course that will bring relief.—Selected.

Giving Thanks.

To "give thanks to him for all things" is, indeed, a very difficult duty; for it includes giving thanks for trials of all kinds; for suffering and pain; for languor and weariness; for the crossing of our wills; for contradiction; for reproaches; for loneliness; for privations. Yet they who have learned submission will not find it a hard duty; for they will so entirely love all that God wills and appoints that they will see it is the very best thing for them. Hereafter they will see all the links of the chain, and how wonderfully even those have fitted, which at the time seemed to have no adaptation or agreement. This belief enables them to praise him, and give thanks now for each thing, assured that as it has been so it will be—that the God of love will do all things well.—Priscilla Maurice.

The tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the father."—Alexander Maclaren.

LADY, BLINDE BUT C

Said She Would Tu Fall When Nervou on, Yet Remaine

Odessa, Fla.—"Abou writes Mrs. J. D. Pow "I took several bottle tonic, for I was run In fact I could hardly all, could only dra couldn't do my work. able to me and I kn some relief, as I was would suffer with ach right side, back an would have such spells, which would I'd fall down wherev ing. I would turn bl had fainted yet kept m My friends would ru tion was extremely po hands and limbs woul "My friends... rec try Cardui. ... I b soon both saw an provement. ... My good. I ate so my hu about it. I could re and got so I could do in a short time. to all my friends."

If you suffer from a anly weakness or Cardui, the woman's by all druggists.

Watchin

Visitors at the of watching the thing that plea is to see the s when they go to of the pool for th low tables, their the water, on w out to sleep or times one or anoth climb out of the w tables and lie there along the edge of haps with its head of its body hanging the table in front, an time imminent da the side off into th And seal lie that, sleeping or doz around the pool wate for the seal to fall off himself when he does ply fall off into the w young men, women a stand there with kee ly watching and wait to fall. And if they s as they are pretty sur rewarded.—New Yor

A Boer Do

Christ's, whi an honorary exceptional willian tripos, is no the on lege which has pai compliment to a pro rican statesman. Downing conferred lowship on the Hon who was also graduat est distinction in the was formerly a fe Christ's college has p life of bards than been the Alma mater such diverse types a S. Calverley.—Westm

Keeping it

"I don't want to si this letter. I think I'l co'."

"If you don't want think I'd sign it 'Incog

Treasure for A

In a recent issue Times announcement discovery at Caervoran wall, three miles east Northumberland, of bronze measure of th Such officially certifie very rare. On the p the name of Emperor whose consulate in A ure was tested, has b owing to the hatred after his death. Th tains 17½ sectarii, abo of wine, or rather mo lons, and eight pound lowed as the weight Professor Haverfield whether it was really the order of the em it is a private ven as official. In an question of the da is of considerable

C

"German honey."

"Maybe that accou time they're having

One Ministe

Deacon Grabhar says he doesn't b money by church f certs and lotteries

Deacon Pinchpenn together too conscie ister.—New York W

To Her

Jess—Why did M He's a perfect block

Bess—Well, you liked hardwood trim —Judge.

In the Beau

"Can you make m

"I expect I could

"I guess if I'll pa can find the time."

"I guess not. I a I won't live a thous

News Ap

"What phase of terests you?"

"Well, as it near believe I am m in anything els coming partit