

CONSIDERATION OF CLASS FOR CLASS.

It seems to us that what both the church and world need today is something like this: A little more consideration of class for class, and therefore of man for man, a little more tolerance of the rich by the poor, and of sympathy for the poor by the rich, a little more effort and a little less pride of life; this would make the country throb with genial feelings and warranted hope. Surely this is the very essence of the spirit of thoughtfulness for others.

"Do unto others as ye would
That they should do to you."
This law of love gave Christ of old
To Gentile and to Jew.

Does it not encourage us to have thought for others? Should it not encourage us to give, not only in money and goods, but in effort, in kind feelings and in cheerful words, and also to take nothing from another that we do not need ourselves, whether it be money or reputation or a chance to get on.

Very often in these days of selfishness this last is greedily snatched by those who do not really need more than they have, are under no necessity of earning money, but follow a restless spirit and desire for gain. Thus many a person, man or woman, is deprived of employment that would earn them mere bread and meat, which the one who gets the work is already provided with. What is that but the too little thought for those who have not. We are exhorted as Christians to provoke one another unto love and good works, not to jealousy—but unto love and good works. We are to consider one another's feelings and if our fellow man is in need like the apostles and early church we are to have all things in common. He who gave us the golden rule of living enforced the words He taught by His daily living and became our great example indeed and word and thought. His loving followers ever found Him,

"A sympathizing friend,
And even though weak and slow of heart,
He loved them to the end."

At least each one of us has one talent entrusted to our care and one blessing to give some poorer life a share.

"We all may give our sympathy
In joy as well as woe,
Some burdens we may help to bear,
Some seeds of comfort sow."
It is this sort of thought for

others that is the only remedy for all the wrongs which are felt in all lands, and which are generally against bad legislation or the imposition of capital against labor.

The strife between labor and capital leads to such dreadful deeds as the assassination of a president, the murder of a ruler, and all the wrong goes on, not because one man is rich and another poor, but because people will not be as considerate for each other as they should be, not even as they could be.

The difference capital and labor is not so much that of money as knowledge. The laborer is dependent upon the capitalist not only for a living, but also for the education of his children. The free school system of our country takes the latter and in a great measure educates the children of the former.

We need more education of both head and heart along this line, for it is this, and this only, that can remove the wrongs and difficulties which seriously threaten us as a people today. If knowledge is virtue, let us by all means have knowledge.

It is not that might makes right, but that right makes might, and if in the footsteps of Him who makes the crooked ways straight we would walk, let us be thoughtful and kind and true by doing unto others as we would have them do unto us.

H. P. Counts.

Haralson, Ga.

God's Will.

A gentleman visited a deaf and dumb asylum, and having looked upon the silent inmates, he was requested to ask some of them a question by writing it upon the blackboard. He did not know what question to ask, but at last he ventured to write the inquiry in chalk upon the board:

"Why did God make you deaf and dumb, and me so that I could hear and speak?"

The eyes of the silent ones were filled with tears; it was a great mystery. Their cleverness made no answer, but their piety made eloquent reply. One of the little fellows went up to the board and, taking the chalk, wrote under the question this answer: "Even so, Father for so it seemed good in thy sight."—The Worker.

When our relationship to God has once been rightly settled, all else that pertains to our welfare here on earth will follow in their order.

PETER GAVE SUCH AS HE HAD.

BY REV. W. SELNER.

There is no lack of opportunity whatever for the exercise of our various gifts. No one needs to beg for an opportunity to exercise the spirit of benevolence. The call for help comes daily to every one. This venerable world has its helpless and needy ones everywhere eloquently appealing to our sympathies and to our better and higher nature for substantial aid. In Apostolic days poverty and destitution had a large following. The country was rife with the blind and crippled who generally subsisted on what they begged. These unfortunate and afflicted people frequented the temple where the good and benevolent were supposed to come. After the fresh and copious baptism on the day of Pentecost, Peter and John still kept up the practice of daily frequenting the temple during the hours for prayer.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that enter the temple." "Who, seeing Peter and John about to go into the temple, asked an alms." Here Peter and John had their opportunity. The lame man certainly expected money. The Apostles, characterized by a benevolent disposition, no doubt felt like giving some coin, but as they were not moneyed men, were poor men, they were unable to comply with the request. While Peter was poor in this world's goods, having nothing to give, he was rich in grace and heavenly gifts. "Silver and gold have I none, but such as I have I give thee; in the name of Jesus Christ of Nazareth, rise up and walk." And he did walk and praised God.

Although Peter had no money to give he had something incomparable to money. He removed this man's sad affliction. Health is worth infinitely more than mines of gold. This man had no money, but he had health. Peter could bring no greater blessing to this unfortunate man: Wealthy people can, if so disposed, make the world happier and better by their benefactions, but men may be great benefactors who have no money. The Apostles were poor men, and yet the good they accomplished

is beyond computation. The Reformers were not moneyed men, and yet who can portray or tell the good they achieved? This cured man was now able to go to work and earn a livelihood which was far more acceptable than money would have been. The greatest ministry that can be rendered to the needy and the unfortunate is to place them in such a position that they can help themselves. It is uplifting, and preserves and develops the principles of true manhood.

Like Peter let all give such things as they possess. Let no one be dismayed because he has very little or no money to give. Thousands of blessings other than money can be bestowed upon needy and distressed humanity.

Luthersburg, Pa.

The Cigarette Habit.

The dangerous practice of cigarette smoking receives no more attention than the gravity of the case demands. No agency can do more to check and stop the growth of such a fearful evil among young boys than the parents. Here is a late phase of the situation:

Cigarette smoking is held responsible by the medical examiners of the school board of Chicago for a startling increase in heart disease and nervous ailments among pupils in the high schools. The condition was revealed by examinations recently held for admission to athletic sports.

Boys and girls were subjected to the same examination. Not one girl was found unable to pass, while a large number of the boys, in almost every case smokers, were found to be in a physical condition which made violent exercise of any kind extremely dangerous.

Twenty-one out of one hundred were found unfit, and all but three suffered from some form of heart trouble.

The Federation of Churches and Christian Organizations in New York City has been incorporated. The objects of the association are to organize and assist churches and Christian organizations in co-operative work in behalf of spiritual, physical, educational, economic and social interests of its family life, and to represent the Christian sentiment of the city in regard to moral issues.