

# IN THE CAUTCHES

An Exile in Greatness School. The International Sunday School Lesson for August 30 is, "David Spares Saul's Life." I. Sam. 28.

BY WILLIAM T. ELLIS. "The rich man's son does not have a fair chance in these days," recently declared Mr. J. Campbell White, who was pointing out that it takes discipline, hard work, and a denial of self and responsibility to bring a youth to manhood's full measure. Many a great man has pointed to the school of hardship as the secret of his success. Soft times make soft characters. There is no automobile road to greatness. Hard experiences are needed to produce hardy spirits.

The best thing that can befall a person who looks forward to any sort of sovereignty is a bitter succession of hard times. Let him have, as did David, a few active, powerful enemies, and a great trial that will go down to the depths of his soul, and on his own occasion to test the primal virtues; and to have to rely upon his own wisdom and courage and persistence for safety. The only justification for any sort of having is in this true principle, that hardship and oppression have an educational value. For, after all, what is the ultimate use of education except to help a person find his own soul.

Songs Out of Sorrows. Thus David became a king. In the school of exile and persecution he learned how to reign. It was with a confident step and even eye that he eventually came to his coronation; he learned that confident step sealing the obstacles of the wilderness, and that even eye by looking into the ever-present face of danger. The seven years of pursuit by Saul, during which David "ate bitterness," as the Chinese say, were seven years that proved the worth of Jesse's son.

More than that, out of those seven years were born many or most of the immortal Psalms of David, which have meant more to the human race than the rise or fall of a myriad of kings. The world would be but slightly interested in David as a king were it not for his "songs in the night." Out of the depths of his personal sorrows he uttered the sermons of the universal heart. The Psalms are the most contemporaneous of literature, because they express "better than any other form of words, what men and women are feeling today. Comfort and complacency do not need poetry; it is commonly said that the property of this generation is responsible for its lack of great poets, as well as for its multitude of petty rhyesters. The poet must "learn in suffering what he teaches in song." David sounded the depths of loneliness, despair and sin, and he could sound the notes which have vibrated as bugle calls through the nations.

A Young Man's Testing. A fair test of anybody's calibre is whether he takes what is coming to him without whimpering. How does he face hard times? Does he meet undeserved rebuke and punishment in high-souled fortitude? David had deserved only honor from Saul and Israel; instead, he was treated with ignominy and ingratitude. Things did not turn out according to story book fashion—which is one of the shattering discoveries made by most young men who enter upon a wide range of activities. There was danger that David's faith in the virtues, and in the old-fashioned religion of his country mother and father, would be shaken. He was thrown among evil companions who scoffed at the plot, teaching unscrupulous tricks of the trade.

But David kept the faith. He got the best out of his trials and not the worst. Troubles are always charlottes; it is with us to choose whether we shall ride in them or be crushed by them. In the first place, David decided to play fair. He would not match meanness with meanness, disloyalty with disloyalty, ingratitude with ingratitude. Like many a noble business man of today, he determined to do the right thing, or go under in the attempt.

Even for the sake of his own character, he could not afford to do a mean deed. Saul's ingratitude met with magnanimity. Twice he spared the monarch's life, when he had him absolutely in his power; for David held his respect for the Lord's anointed. Shrewd David must also have perceived, in the example of Saul's degeneracy, how great a price one must pay for a mean act. While Saul yielded to mandala and incontinent remorse,

or pleaded piteously that everybody was against him, or wept and reproached himself at the knowledge of David's mercy, or committed unwarranted violence against the man who was learning that it only pays to be big and brave and daring. Another mistake David avoided was the common one of quitting work and taking to complaining, because things were not going well with him. Many a person forsakes the church because some member thereof has hurt his feelings. David has been sorely injured by the nation's highest representatives; yet he remained loyal and patriotic. When Kellah was threatened by the Philistines, he hastened to its rescue, and the great grief of the inhabitants thereof did not turn him sour.

A Fugitive in the Caves. Driven from his home and wife and office, with his father's family also on the run, David fled to the caves and to become a fugitive and an outlaw, a dweller in caves and a hider in mountain fastnesses. Even so he gathered about him six hundred fighting men who, like himself, had severed the ties that bound them to society. These he welded into a compact fighting force, and used them for the protection of life and property. This company of David's during his exile strikingly resembles, in some particulars, Robin Hood's band of merry men, when a selfish and unpatriotic king sat on the throne of England. When the outlaw becomes the patriot is not easily determined; David in the fastnesses seems to have been more of a patriot and a defender of the nation than Saul in the palace. Similarly, the Young Turkish party, just now risen to power, has been more patriotic than Sultan Abdul Hamid. Likewise, the "Young China" party of revolutionists have more zeal for China's welfare than most of the mandarins in Peking. Although for a time beyond the pale of official favor, David held fast to his belief in the justice of his cause, and his friends (as witness the stolen interview with Jonathan in the woods) and to his love for Jehovah, in whom his trust could not be shaken. And so it is with the Young Turkish party. It matters little what storms of circumstance may rage.

A New Life for Turkey. These Comments on the Uniform Prayer Meeting Topic of the Young People's Societies—Christian Endeavor, Baptist Young People's Union, Epworth League, Etc.—for August 30, "Cyrus Hamlin and Missions to Turkey." I Cor. 9: 13-23.

BY WILLIAM T. ELLIS. Turkey is holding an important place in the day's news. Among the events of world-wide significance being recorded by the cables few are more interesting or portentous than what has taken place within the past month in the realm of Abdul Hamid. That ruler, whose heaped-up atrocities have cried aloud in the ears of civilization for vengeance, has suddenly been forced into the role of reformer. With his whole vast empire in revolt, he has been compelled to yield to the demands of the young Turkish party and closing a constitutional government. This is the first time that a few weeks ago electrified civilization. In all the recent awakenings of the backward and somnolent nations there has been no more dramatic pronouncement than this. What the reform of Turkey means it is difficult for persons in this land of freedom to realize. The simple statement that there are thousands of "Turkish reformers" in the country who have been freed from the sultan's tyranny, is a window through which unspeakable oppression may be dimly seen. As these reforms have been proclaimed by a proclamation of amnesty issued this month.

A reform in Turkish government means the lifting of the yoke of incredible oppression from the necks of millions of people. It means that the Macedonian atrocities are to end, and the Armenian massacres to be no more. Many persons who today are reading, without especial interest or intelligence, of the reforms in Turkey, will be glad to tell their children, at a suitable time, that they were witnesses of these epochal changes. Years will be needed to reveal the full import of these events. Assuming that the means of the genuine and continuing the means of the cessation of unmeasured oppression and injustice, and an opportunity for millions to live normal and happy lives. With the reform of Turkey the last important citadel of national intolerance falls.

the schools, of the missionary, have been potential factors in creating members of the young Turkish party.

Religion and politics have been one with the Turk. The unspeakable Abdul Hamid has been at the head of the Moslem faith. Some of his blackest deeds have been done in the name of the prophet. The massacre of the Armenian Christians will live in history as one of the blots on the nineteenth century. Now, under the new flag of the Young Turk, the Greek and Protestant Christians will no longer go about in constant terror of their lives. In the new ministry which has been formed to carry into effect the promises of a constitutional government there are two Christians. Thus is religious liberty triumphing throughout the world.

Christendom remembers, as it reads of Turkey's reform, that the land made sacred by the Savior's life among men is in the possession of the Sultan. What the crusades of the middle ages failed to do, its winning that sacred soil for Christianity, may now, perchance, be accomplished by the silent forces of reason and truth.

One of the great lives associated with Turkey's ultimate betterment (and we wonder how he regards recent history from the battlements of the other world) was Cyrus Hamlin, the wise and well-beloved. His is a great name on the roster of missionaries of the ages. A brief summary of his life is thus given by Amos B. Wells, his son: Cyrus Hamlin was born near Waterford, Me., January 5, 1811.

His father died when Cyrus was an infant, and his mother was very poor. While the boy was learning to be a jeweler, he discovered a liking for books, and decided to go through college and become a minister. With wonderful energy and resourcefulness, he carried out his purpose without any money except what he earned, graduating from Bowdoin college and Bangor Theological seminary. In December, 1838, he sailed for Turkey as a missionary. Constantinople was the scene of his labors till his return in 1873. He promptly learned Armenian, Turkish and modern Greek, and was set at the task of forming and conducting a theological seminary for the training of native preachers and teachers. This task he accomplished in spite of almost insuperable obstacles which his way by native bigotry and intolerance.

Hamlin was a man of great mechanical ability, and a thorough believer in the virtue of hard work. As a training school for the church, he established a stove factory and a last factory, which were successful in teaching the natives to work, and providing employment for the converts who had been excommunicated for their faith. During the Crimean war Dr. Hamlin perceived the awful neglect of the suffering English soldiers, and with wonderful energy established a great flour mill, bakery and laundry. The \$25,000 profit from these industries he turned over to the mission treasury. Christopher Robert, of New York, established Robert college at Constantinople, which has become the equivalent of the Christian college of Turkey in Europe. Dr. Hamlin was its builder and its first president. The college was opened in 1863. Into the founding of this institution Dr. Hamlin threw all his vast energy and boundless versatility. It remains as his enduring monument.

After returning to the United States, Dr. Hamlin became professor in Bangor seminary and then president of Middlebury college, and passed his closing years in Lexington, Mass., where he died on August 8, 1906. His autobiography, "My Life and Work," is one of the brightest and most inspiring books ever written.

SEVEN SENTENCE SERMONS. All days come that are to be.—Dickens. Our deeds determine us, as well as we determine our deeds.—George Eliot. Sometimes an hour of Fate's serene strikes through our changeful sky its coming beams; Somewhere above us, in elusive ether, Waits the fulfillment of our dearest dreams.—Taylor.

The pleasantest things in the world are pleasant thoughts, and the great art of life is to have as many of them as possible.—Bovee. Call not that man wretched who, whatever ill he suffers, has a friend.—Dickens. She doeth little kindnesses, Which most leave undone, or despise.—Lowell. Life is a caquet, not precious in itself, but valuable in proportion to what fortune or industry or virtue has placed within it.—Lander.

RELIGIOUS THOUGHT. Gems Gleaned From the Teachings of All Denominations. Without faith man cannot be what he ought to be in this world, and the one that is to come.—Rev. F. W. Hinck, Presbyterian, Danville, Ky. HONESTY IN WORSHIP. It is better to worship in a barn among social outcasts with an inferior minister if the ideals of worship represent your honest convictions.—Rev. Harry E. Gehring, Unitarian, New Orleans.

OUR CROSSSES. If we cast our little crosses at the foot of his great cross he will lift them up until they become transfigured into crowns of glory forevermore.—Rev. Edwin Whittier Caswell, Methodist, Episcopal, Brooklyn. KNOWLEDGE OF LOVED ONES AFTER DEATH. The best evidence of future recognition is that the disciples knew Christ after his resurrection. In the words of the text, "They knew him." So, while

there is no absolute promise of future recognition, the testimony of the Bible assures us that we shall know our loved ones after death.—Rev. E. Herz Severn, Baptist, Washington.

EFFECT OF GOODNESS. Good deeds, good thoughts, good hearts, here would be good deeds, good thoughts, good hearts, in any niche of the unbounded handiwork of the divine.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburgh. EVER NEW AND FRESH. Religion is being renewed in the hearts of the faithful day by day. Religion, with all its power to comfort and inspire, is new every morning and fresh every evening.—Rev. J. G. B. Pierce, Unitarian, Washington.

SUCCESS AND HAPPINESS. Success and happiness, which all desire, come to us by ordinary rather than extraordinary means. The greatest is an aggregate of little things, and he who neglects or despises the little will never attain to the great.—Rev. Dr. St. Clair Hester, Episcopalian, Boston. VICTORY OUT OF WEAKNESS. Consciousness of weakness means preparation, discipline, progress and development, and these mean victory. Necessity is the mother of invention; therefore if the young man of wealth feels no necessity he will fall of the greatest achievement.—Rev. Dr. J. H. Caswell, Methodist, Episcopal, Brooklyn.

GREATNESS. Seek the true hidings of greatness as they are found in God. No other greatness take the place of that which comes from God, as men are great with God will their greatness be lasting. God never forgets those who are truly great, and for all that he has a place on his throne in glory above the clouds of heaven.—Rev. Dr. M. C. Zimmerman, Lutheran, Baltimore. AN ENCOURAGEMENT THOUGHT. What encouragement in the endeavor of everyday life if we would rest assured that our life is a preparation, the malignity of man, the unfaithfulness of friends, the bitter animosity of our enemies, tribulation, disease and even death are but the dark chambers that lead to light.—Rev. P. O'Hare, Roman Catholic, Brooklyn.

A BEACON TO THE WORLD. The preacher, who is a representative of the church, is a watchman on the wall, and his duty is to cry aloud and warn the people when he sees danger of any kind approaching. This is the attitude which the church ought to have in the world. She is the mouthpiece through which God speaks his message to this world. Therefore the church ought to be interested in every question affecting the moral life of the people. She ought to be interested in everything which concerns humanity.—Rev. J. Benjamin Lawrence, Baptist, New Orleans.

GLORIOUS HARVEST FOR TRUE MEN. Let us grow earnest about best things, and worst things will either pass or yield as the sand for pearls. The world waits for reality. Its whole soul is truth. The true man will reap a glorious harvest on earth's bare field. The world does not want as its helpers those who only beat the cup of life until the foam rises to its surface and gleams with fitful light, but rather those who by keener and juster analysis show what strength and hope are in the cup itself—that it is an elixir of grace to live, a benediction to live on living and a triumph to have lived.—Dr. Charles Hastings Dodd, Baptist, Baltimore.

GOPEL FOR THE AGE. The gospel for the age must be a gospel of instruction. People read to be taught the true ray of life. I have more faith in the God of intelligence as he is manifested in the intelligence of the human race than anything else. I believe that in the end the right will prevail because it is the sensible thing. Things which appeal to the human reason as right and just will prevail in the end. The greatest institution on earth today is the schoolroom of the home, and so on through all the institutions of learning, the public school, and the rest. Give us a people true to their intellects and the country is safe. Off with the blinders. Up with the windows. Teach people to think and they will win in life.—Rev. J. G. B. Pierce, Unitarian, Washington.

London, Aug. 28.—Americans take great pride in the erection by Messrs. Selfridge & Company of the largest shop in London. It will stand at the corner of Oxford and Duke streets and

London's Biggest Shop—The Coming Winner of Commercial Enterprise. The end. Anything that will teach the public school, and the rest. Give us a people true to their intellects and the country is safe. Off with the blinders. Up with the windows. Teach people to think and they will win in life.—Rev. J. G. B. Pierce, Unitarian, Washington.

Monkeys Like Scrapping. "Monkeys are in a class by themselves," said the circus man. "If one of them has red hair he is sure to be a dandy scrapper. The best fighter is always the leader. They hang together and bow and scrape before the boss just like a good many people. Monkeys with red faces and flat heads will whip the life out of those smaller than they are, but will run like the wind when it comes to an even break. A monkey fight is a funny spectacle. Even in the same cage you will find groups herded together as if there was some class distinction and the lines were drawn tight. One of the big ones come together in a row the others generally stand off and let them have it out. But if any of the little ones get scrapping, then the father and mother or the sister or mix in. The monkey is a general row. We separate them by turning on the hose and punish them by locking up the den so that they cannot get any peanuts from the crowd, and hold back their meals. This plan puts them on their good behavior for a while at least. The monkey likes to eat and likes to be noticed."—New York World.

Quinton Heights Baptist chapel, Rev. D. W. Beablossom, pastor. Sunday school, 9:45 a. m., Christian Endeavor, 7 p. m.; preaching, 11 a. m. and 8 p. m. St. Simon's Episcopal church, the Rev. H. B. Brown, priest. Services at Grace cathedral, 8:30 p. m. Evening choir with organ subject, "Biblical Characters—Obadiah, the Servant of Jehovah." Lowman chapel, C. E. Holcombe, pastor. The pastor will preach at 11 a. m. on "Our Call" and at 8 p. m. on "Timothy." Walnut Grove M. E. church, corner Sixteenth Harrison, C. B. Zook, pastor. Sunday school, 9:45 a. m. M. C. Naylor, superintendent; address 11 a. m., by the Geo. Stevens subject, "Christian Stewardship; King's Herald, 3 p. m.; Epworth and Intermediate Leagues, 6:45 p. m.; class meeting, 7 p. m.; sermon, 8 p. m., by the pastor; prayer meeting, Thursday, 7:30 p. m., followed by Bible study, 8:30; Junior League, Friday, 4 p. m. East Side M. E. church, corner East

Seventh and Lime street, J. Wesley Johnston, pastor, residence, 707 Lake street. Sunday school at 9:45 a. m.; preaching at 11 a. m., by the pastor, subject, "The Everydayness of the Christian Life." Evening sermon at 8 p. m., subject, "From Sin and Slavery to Life and Liberty." League service at 7 p. m. Special music at the morning and evening worship. Services at the Church of the Good Shepherd on Sunday will be morning prayer and litany at 11 o'clock, evening at 8 o'clock. At the evening service Rev. Carl W. Nau will continue his course of sermons on the church. This subject being, "The Early Church in Great Britain." First Presbyterian church, Harrison street, opposite capitol. Preaching services 11 a. m., and 8 p. m. Pulpit occupied by Rev. James H. Spear, D. D., of New York city. Sabbath school 9:45 a. m.; C. E. 6:30 p. m. Strangers in the city cordially invited. Central Park Christian church, corner Sixteenth and Central Park avenue. Bible school, 10 a. m.; preaching, 11 a. m., by Mrs. Myron C. Settle; 8 p. m., by S. G. Zimmerman. First M. E. church, Sunday school 9:30 a. m., John V. Ahrhams, superintendent. Preaching 11 a. m. by Rev. C. B. Zook, pastor Walnut Grove M. E. church. Mrs. Nina Thomas O'Neil will sing at 7 p. m. Epworth League services, Miss Emma Williams, president. White leaders. Topic reports of Winfield assembly at 8 p. m. the service will be in charge of the Methodist Brotherhood, D. H. Brannaman, president. Subject: "Can the Revised Plan of Salvation Be Scientifically Explained?" There will be three lay sermons of only ten minutes each by the following members of the church: Mr. L. A. Gillette, H. C. Sues and Dr. E. M. Brackett. There will be extra music. A selection by a duet, another by a quartette, and Mrs. Nina Thomas O'Neil will sing a solo. All are cordially invited. The regular September meeting of the Brotherhood will be held Monday evening, Aug. 31st. Dr. Lynch will return from his vacation and occupy his pulpit Sept. 6th.

First United Brethren church, Bible school at 9:45 a. m., Mr. D. L. Hoatson, superintendent. Christian Endeavor at 7 p. m. Preaching at both services by the pastor, O. T. Deever. Subject of morning discourse: "The Masticated Word." Subject of evening discourse: "The Great Physician." The male quartette will sing at the morning service and Mr. F. W. Swearingen will play a cornet solo at the evening service. Third Christian church, F. E. Malloy, minister. Bible school 9:30. Communion and preaching at 11 o'clock. Myron C. Settle, state Bible school superintendent, will preach at the morning service. The evening service will be in charge of Bible school. Graduates in the teachers' training course training for service will take part. Special music will be rendered.

Kansas Avenue M. E. church, 1025 North Kansas avenue. Sunday school 9:30 a. m., Miss Viola Troutman, superintendent. Preaching 11 a. m. and 8 p. m. Senior League 8 p. m. Joint with preaching service. Ladies Aid all day Wednesday, Sept. 2nd. Prayer meeting Thursday 8 p. m. First Church of Christ Scientist, corner Hunton and Polk streets. Services at 11 a. m. Subject: "Christ Jesus." Children's Sunday school at 9:30 a. m. Wednesday evening meeting at 8 o'clock. Reading room at church edifice, open afternoons from 2 to 5 o'clock, except Sundays and holidays.

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