

THE QUIET HOUR

WHY?

I recall very vividly, how, when I was a boy the entire community was greatly shocked because a very prominent man had the misfortune to die of apoplexy in the local saloon. The incident became the theme of much comment. And many very respectable people were greatly scandalized because of the occurrence. To me it was always a puzzle. I could not understand why, if the saloon was a good place in which to lounge and visit, why it should not be as respectable for a regular patron to die there. Since then I have grown older, and I trust wiser, yet to this day the inconsistency of the majority of "drinking people" puzzle me. While well and prosperously they curse God and things churchly, but no sooner do they fall a prey to disease and death than they turn to the church and the Christian people for help and consolation. Not one of them ever asks to be buried from a saloon by saloon men. The preacher is called, and if possible the service is from the church—Queer is it not!

ARGUMENT.

Which is the more dangerous citizen, a robber or a saloon keeper?

Permit me to ask a few questions. "Fathers, which would you rather find in your boy's pocket, nothing or a bottle of whiskey?" Your answer is quick and sure, "nothing of course; better for the boy."

"Mother, which would you rather find in your boy's pocket for his use, nothing or a bottle of whiskey?" Every mother with a boy has but one answer, "nothing, a thousand times nothing."

"Wife, which would you rather find in your husband's pocket for his own use, nothing or a bottle of whiskey? There are exceptions, but how many wives worthy the name, will answer quickly, "nothing?"

The highway robber takes the money and leaves nothing in the pocket. The saloon keeper takes the money and leaves a bottle of whiskey in the pocket. As much better as nothing in the pocket is better than a bottle of whiskey, even so much better is a robber than a saloon keeper. And yet a number of our respectable citizens voted and petitioned to let six saloon keepers loose in our community.

THE RURAL CHURCH.

In traveling to and fro through the country, my heart has often rejoiced to see the many beautiful farm homes with their excellent appointments and splendid equipments. In the majority of instances the buildings are modern, commodious and kept in the best of repairs. Flowers bloom in the well kept lawns, and the new paint on the buildings shines in the sunlight and among the green trees. All this is indicative of industry and thrift. Why should not rural folks gratify their artistic tastes with so many opportunities and the means at hand?

But how often have I passed country churches looking forlorn and neglected. The buildings at their best are small, out-of-date, and in poor repair. The paint is weather-worn and conspicuous, only because of its absence. The windows broken; the eaves decorated by the wood pecker's industry; and the door not infrequently ajar inviting rain and storm to do their worst; the fences down; the yard in disorder with grass and weeds growing wild, trees usually few and ill kept. In contrast with the splendid equipped and richly appointed homes the average country church appears sadly out of place.

Our prosperous farmers fail to catch the spirit of David who could not enjoy his cedar and gold palace until he had made every possible preparation for the building of a magnificent house for his Lord. There was a time when the first-fruits and the best were the Lords. When the faithful vied with one another to please God. We are too busy in our time to care for any but our own, and God's house and his work go begging. Brethren, this ought not to be so. It need not be so. It must not be so. Let us play fair with the house of our God. We have been greatly prospered materially, let us not be unmindful of the claims of our churches and donate an equitable portion to wards their improvement and towards beautifying the surroundings.

THE RELATION OF PATRIOTISM TO SALVATION.

Prof. Simon N. Patten of the University of Pennsylvania has just surprised his conservative colleagues

with a remarkable suggestive study of current social facts which conclude with the startling theory that "no man has a right to expect salvation unless his neighborhood is also saved."

Without discussing the novel theological questions involved in Prof. Patten's unique point of view, his practical words and his presentation of patriotic personal responsibility deserve the careful thought of every friend of reform and Christian patriot throughout the land.

The average attitude of so large a portion of so-called good citizens and the danger that this attitude may defeat all reform is pointed out in these searching remarks of Prof. Patten:

"Where do you come from? From Norwich, N. Y.; from New York City; from Philadelphia; from Pittsburg; from San Francisco; from Milwaukee; from Providence; from Washington, D. C.—as the case may be.

"What are the prevailing conditions in your community? Are the lawmakers honest? Does justice prevail in the courts? Do the powerful oppress the helpless? Is the death rate normal? Is childhood protected? Is there congestion of population, exploitation of employes, corruption of public officials?"

"I do not know exactly about such matters. I tried to live a blameless life. I was a good church member. I clothed the naked, fed the hungry, visited the sick. All the commandments I kept from my youth up. Nay, I sold a large part of what I had and gave to the poor. But I had not much political influence. My business and family interests left me little time for politics and social reforms. My work in the church took much of my leisure. I do not know whether my neighbor's children worked in the mills at tender years or visited immoral haunts at night in the uniform of a recognized messenger service. I voted for license to keep taxes low. I took rent from over-crowded tenements because my agents managed that part of my property and it was an inconvenience to change investments. I found it easier to do business with a political machine and acquiesced in the graft on which it lived. I often heard proclaimed the doctrines of social responsibility, but I did not take them seriously."—Nebraska News.

Marriage is really the epitome of all other fine relations. There is a certain amount of brotherliness in it as between the married pair; there is a certain fatherly attitude; there is a certain motherly brooding on the part of the wife over the husband; there is friendship, and an element of comradeship; and there is always something infinitely more. It is something present in no other human relation. It is just the feeling that, as between husband and wife, there shall be a total blending of mind with mind and heart with heart; that they shall touch not merely at one point, as friends or companions do, but that they shall touch at all points; that they cannot endure separation.

Emerson said he could well afford to have a friend, Carlyle, live on the other side of the water—he did not need his presence; but true husband and wife cannot live one on this side of the water and the other on the other side. They are moved to have all things in common, to live under the same roof, to break bread together day by day, to pass through the vicissitudes of life together, to suffer with each other, to rejoice together; to wish to confer perpetual benefit each on the other. They are not romantic enthusiasts, neither are they without the poetic rapture in each other's relation.

"Better to make a thousand mistakes and suffer a thousand reverses than to refuse the battle." — Henry Van Dyke.

"Do as well as you can today, and perhaps tomorrow you may be able to do better."—Newton.

Character.

Character is the divinest thing on earth. It is the one thing that you can put into the shop or into the study and be sure that the fire is going to burn.—Phillips Brooks.

Good Rule to Follow.

What is worth doing is worth doing well; and with little more trouble at first, much trouble afterwards may be avoided.—Max Muller. Letter to John Bellows.

Following Homer's Example.

"Oh, no," said the impecunious author, "I don't mind my poor, bare garret. Homer, you know, wrote his masterpieces up under the roof." "Where's your authority for that?" "Where's certainly wrote them in the Attic."

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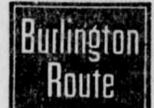


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Tr. 138 x—Falls City arrives 9:00 p. m.
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No. 15—Denver Exp. (Local) 1:40 p. m.
No. 43—Portland Exp. 10:17 p. m.
No. 41—Portland Exp. 2:25 p. m.
No. 121—Lincoln Loc. via Nebraska City 5:00 a. m.

East Bound
No. 14—St. J., K. C. & St. L. 7:38 a. m.
No. 44—St. J., K. C. & St. L. 4:11 a. m.
No. 16—St. J., K. C. & St. L. 4:22 p. m.
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