

SUNDAY SCHOOL

LIFE LESSON

LESSON TWELVE—JUNE 18.

GOLDEN TEXT.—To him that overcometh will I grant to sit with me in my throne. Rev. 3:21.

I. The Long Conflict Between Good and Evil. Rev. 4:20.—We now turn from the glorious Savior-King and his messages to the churches of our last lesson, in the first three chapters, to the final consummation in Rev. 21 and 22.

When the seals of the book are opened we see visions in symbolic forms. There comes before us, first, the white horse of Christ, the armed conqueror, and then the red horse of war, the black horse of famine, the pale horse of death. Then follow the trumpets, first, as in the case of the seals, announcing the prayers of the saints, sweet odors from golden censers, and sweet incense from golden altars; and immediately, at the trumpet's blast, come visions of earthquakes and lightning and volcanoes and darkness and falling stars and fierce armies and horses breathing fire and brimstone.

Then come the vials of wrath poured out upon men, diseases, plagues, darkness, unclean spirits, persecutions, disasters, fierce battles. There follows a vision of the city of worldliness and sin, reveling in luxuries and going swiftly on the way to death.

But this is only a part of the picture, the part on which the hopeless pessimist, the discouraged gaze almost exclusively. It is easy to realize the feelings of many who lived "in the dark days when the number of the saints had been reduced to the very lowest, when the church lost her members on both hands, her faithful ones by martyrdom, her faithless ones by apostasy, and when this had gone on through such awful days as those which had been foreshadowed in the seals and in the trumpets, till the church seemed annihilated, annihilated so utterly that a Roman emperor had struck a medal to celebrate the final extinction of the perilous sect."

—Prof. F. G. Lewis. But all through these visions are songs of triumph and praise, like those Paul and Silas sang in their prison torture. Hallelujahs sound sweet and clear over the roar of the thunders. Read the grand climax in Rev. 11:15—

The Kingdom of the World is Become the Kingdom of Our Lord and of His Christ; and He Shall Reign for Ever and Ever.

The Babylon of worldliness falls, the beast is destroyed, the song of Moses and the Lamb is heard, the church sings with the voice of many waters. The marriage supper is prepared, the martyr spirit again fills the churches. The Lord Christ, with his banner, Faithful and True, rides triumphant at the head of his armies, Satan is bound, death and hell are destroyed, and we are ready to see the city of God, the finished work of Christ in the world.

Note (1) That same conflict is still going on. We still feel and see the evil, we live in the chaos from which new worlds are born, we are sometimes disheartened. (2) But the same Savior we studied last Sunday is Leader and triumphant King. (3) All through the conflict many are singing the songs of thanksgiving and praise. (4) The way to triumph now is just the same as then, through a new impartation of the martyr-spirit, the spirit of sacrifice, of love, duty, service, faithfulness even to the end; through the exaltation of Christ in our hearts and in the church.

II. The Consummation. The City of God. Rev. 21:2.—We now come to that to which the whole world, under the leadership of Christ, is tending, and at which it will ultimately arrive.

The New Jerusalem. Does this symbolize earth or heaven? Some parts of the description apply to earth and not to heaven, and some to heaven and not to earth. The Holy City descends from heaven to earth. There is to be a new earth, the outward, material expression of the perfected gospel work, and a new heaven, the spiritual, the intellectual, the heavenly spirit and ideals. Both this world renewed, and the heaven above to which we are going, are both included in the vision.

The City was a cube, equal in its three dimensions, symbolizing a perfect balance of character.

1. Height. There are mystic Christians, with high emotions, exalted feelings, revival experiences, noble, devotional fervor, uplifted by music and eloquence. This is a great blessing and whoever has not had such experiences has lost much of the best in life.

2. Length. "There are those who walk forever over the long, narrow plank of duty, never looking up to the stars, never looking around, but simply pressing on through the daily task, and making life a monotonous routine." It is morality, law, as distinct from the gospel. But the commonest duties can not be done without the inspiration and joy of the higher experiences.

3. Breadth. There are those who enter into a free life from which nothing is excluded, religious forms, secular pursuits, business, all forms of literature, all kinds of experiences, but without the narrow way of duty, or the loftier experiences of the soul. But in the heavenly city all these are united in the individual and in the society. Each one is dangerous and narrow when alone, but each and all are blessed when united.

All in God's Image.

We are farthest away from God when we cannot perceive him in our fellow beings. The mirror of human nature is sadly blurred; but in the meanness and wickedness there are tokens of the Divine childhood, occasional flashes of the Father's image through innumerable distractions. It is for us to show a clear reflection of his life in our own lives before we judge others.

John says "Life is good." God says "Good is life."

The City Gates (Rev. 21:12, 13, 25). In the vision there were twelve gates to the city, four on each side, and these gates were always open. The gates are open with a welcome from every direction. All people, of all kinds, of all races, of all ages, are welcome. More than this, they are open for all ideas, all good things, all true qualities of character, all art, all truths, learning, riches, culture, secular things, all that delights, helps, builds up man.

The Garden City (Rev. 22:1, 2). The story of man begins with a garden and ends with a city, "the final stage of culture." The city stands for convenience, culture, power, stimulus, fellowship, enjoyment, interest in human life, all the advantages which come from the close union of many. But in the Paradise Regained, flows (v. 1) "a pure river of water of life, clear as crystal," (v. 2) in the midst of the street of it. This river symbolizes all that is refreshing, life-giving, thirst-quenching, cleansing, beautiful, flowing close by all that the city stands for. "On either side of the river," made flourishing by it, "was the tree of life," yielding beauty, and comfort, but most of all bearing "twelve manner of fruits" for feeding the soul; a great variety in order to satisfy every hunger, every longing and desire, for sustaining and giving growth to every faculty, the whole being. "The leaves of the tree were for the healing of the nations." The trees are not to be isolated, but to be brought into contact with the people, even the leaves, the means by which fruit is borne are a healing power to the nations.

The Things Excluded (vs. 3, 5). 3. "There shall be no more curse." Nothing that brings evil, nothing that injures soul or body, no barrier between the soul and God.

5. "And there shall be no night there," no ignorance, no prejudice or sin that shuts out the light, no deeds of darkness, no love of evil; no mere groping for truth and right. Nothing shall be there that is described in Rev. 21:8, 27, for these evils and sins are contrary to the very nature of the Kingdom of God. They can no more exist there than darkness can remain in the light of the sun.

"There shall be no more death, neither sorrow, nor crying, nor pain" (Rev. 21:4). These cannot exist because sin, their cause, no longer exists. So long as sin exists in the soul or disease in the body, there must also exist pain, as the danger signal, as the impulse to righteous living.

Sixth: Things Included Within the City (vs. 3-6). (1) "The Throne of God and of the Lamb" (v. 3). Their presence, guiding, providence. (2) "They shall see his face" (v. 4), which only the pure in heart can see. The power and joy of intimate personal communion with God and Christ. (3) "His name," representing all that God is in character, "shall be in (on) their foreheads" (v. 4), marking them as his children, and showing in their very appearance the heavenly character. (4) "The Lord God giveth them light" (v. 5). Direct inspiration, the illumination of the spirit. The light is for all without distinction, doing for us spiritually all that light does for us in nature. (5) The water of life freely. (6) The fruits of the tree of life. (7) The kings of the earth shall bring their glory into it; all that is good and desirable in this world shall be long to the perfect state. Nothing good shall be excluded, nothing banned. "He shall inherit all things." (8) And they shall reign for ever and ever. "He shall reign over himself no longer 'a heritage of woe,' but 'crowned and mitred over himself reign thou.' He shall reign over all things so that everything on earth and in heaven shall minister to his service in the kingdom of heaven.

III. When These Visions Shall be Fulfilled.—Vs. 6-11. 6. "Show unto his servants the things which must shortly be done," as stated also in the first chapter, "the time is at hand" (v. 10; Rev. 1:3). The visions were plainly meant to comfort and help the Christians in the apostle's time. Jesus himself is four times reported as saying that he would come again in his glory during the lifetime of some who heard him speak (Matt. 16:28; 24:34; Mark 13:30; Luke 21:32). The early Christians certainly expected soon the second coming of Jesus in his kingdom.

Were they mistaken? Some say they were, and that they expected all these things completely fulfilled, and they were not. But the truth is that, with a common sense understanding of the facts, they were not mistaken, for the things spoken of were at hand.

According to most scholars, John was bringing his message to Christians only a short time before the destruction of Jerusalem, which marked the end of the Old Dispensation and the dawn of the new. The whole Gospel Dispensation, the kingdom of heaven in its new form then began. Christ did come as he said. Men did not realize it, as Christ foretold that they would not, but the new day, the new kingdom under Christ as king then rose above the horizon. The writers of the New Testament were not mistaken as to the fact.

Neglect Not Small Things.

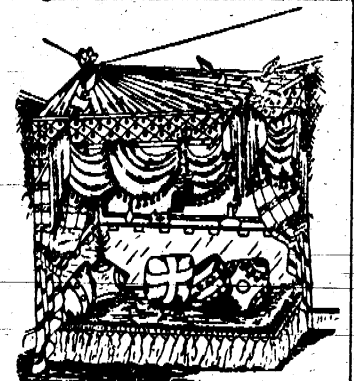
Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a lonely one, or speaks a sentence which may become strength, guidance and comfort to another, does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.

The things that "go without saying" are oftenest said

FOR THE COSY CORNER.

How a Comfortable Nook May Be Made Artistically Beautiful.

Who was the first possessor of a cosy corner? An ape, a gorilla, or a man? We have all read of the lion and his den, and other wild animals having their exclusive places of retreat; and now comes a man with his animal nature cropping out of him, and even passing his semi-barbarian days, he, too, wants a cosy corner, or a place of retreat, where he can go all by himself and spend an evening to read a book or to smoke a "two-fer." The cosy corner has become an artistic necessity in the modern home; so much so that hundreds of dollars are sometimes spent in their construction and the fixing up of such places. The accompanying design is built on a wood frame, using 1x3 stuff. The frame is supported by copper wire running from the outer edges to a large screw eye in the corner. The background above the shelf is rich red tulip in solid color. The panel effect is made by sewing on a three-inch strip of green burnt leather. Suitable pictures and antique fixings are also hung on the wall above the shelf.



A Cozy Corner.

The wall below the shelf is dark green burlap stitched tight. The couch is six feet three inches long. It is upholstered; but usually looks best with a "kzak" couch cover thrown over it. The grille effect at the top is red leather with gilt balls suspended between diamonds. This work of art is sold by the foot and comes in all colors.

Monk cloth in solid green is used for the roof, the curtains being looped back. To the right and left are a pair of oriental portieres. The overdraperies are of solid color green velvet fringed with red and green. The rest of the design sufficiently shows the method of treatment.

Poultry Dressing.

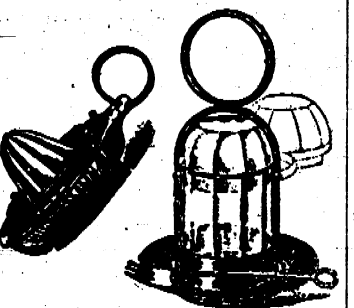
A delicious stuffing for chicken or turkey is made by taking two scant teaspoonfuls of stale bread crumbs, one-half pint of oysters, drained and cut in half. Season with a little salt and pepper, celery salt, one tablespoonful of butter, one-half teaspoonful of sweet cream to moisten the crumbs and one well beaten egg. It will take three cupfuls of stuffing to fill an ordinary sized fowl.

Chestnut stuffing is also delicious. It is made by taking one pint of chestnuts that have been peeled, blanched and boiled till tender in slightly salted water.

Drain them over the fire and mash fine; moisten with one tablespoonful of thick sweet cream, season with salt, white pepper and a little nutmeg. Then mix in two tablespoonfuls of melted butter and one cupful of bread crumbs. Garnish the dish with whole boiled chestnuts and a brown sauce.

Table Novelties.

Novelties for use in the household or on the table are continually making their appearance, and most of



them are of a practical character that appeals to the average house mistress. Among the recent additions to the list are the two here pictured. One is a white porcelain lemon squeezer in a metal frame and the other a pickle jar and fork. The distinctive point about the latter, which is simple in shape and easy to clean, is the handle, which is so arranged that it drops back and forms a holder for the cover. This is a convenient arrangement, as it is not always an easy matter to satisfactorily dispose of the pickle jar cover.

Sure of One Thing.

"I see here that a Chicago judge has decided that a milliner is not an artist."

"I can't say, my dear. But I'm quite certain about one thing."

"And what's that?"

"The person who makes out the milliner's bills is an artist all right, all right."

Making a Fair Offer.

Bumper—"You owe me \$30.00 marks, which you say you can't pay. Why don't you marry Miss Oldgirl? She's worth twice that amount."

Juniper—"No, I can't do that; but you might marry her yourself and pay me the difference."—Flegenda Blaetter.

Scared the Other Patients.

The Dentist—"I'll have to charge you \$2.50 for pulling that tooth."

The Patient—"Oh, thought yer charged 50 cents."

The Dentist—"Yes; but you yelled so loud you scared four other patients out of the place."—Judge.

Placing the Blame.

Church—"It is said that on each voyage of a first-class ocean steamer about 3,000 pieces of glassware and crockery are broken."

Goose—"Gracious! What a lot of waitresses they must have."—Yonkers Statesman.

Voodooism a Power

(Special Correspondence.)

Hayti's special Mardi Gras feature a few weeks ago, the execution of two voodoo cannibals—a man and a woman—again brings to attention the practices of that horrible sect. It was hoped that the execution would once more strike terror to the voodoo fanatics of the West Indies. The culprits were marched through the town to the cemetery and there beside the grave of the murdered child shot to death by a squad of soldiers. It is a singular fact that while voodooism flourishes among the blacks and half-breeds of tropical countries, yet the superstitious rites, horrible and otherwise, of other fanatics are of the same class of insane phenomena observed since the beginning of time in different parts of the world.

When a man's mind becomes tainted with this belief he often runs to some professional voodoo for advice and help. It may be a fortune teller, a clairvoyant, a bogus priest of some outlandish cult, a medicine man among the Indians, a snake charmer in India, a native doctor in China or an unscrupulous fortune teller in an American city.

In Louisiana in slave days the man who took a dislike to an overseer sent for a conjuror to come and voodoo the overseer. The voodooist would ask \$30, but finally reduce the price to a pittance. Such practices are the beginning of criminal voodooism, which, carried to the limit in tropical countries, ends in mutilation and all sorts of criminal practices as ordered by the voodoo priest of the neighborhood. Crime, murder and sacrifice of human life are the climax.

Devout voodooists will actually eat human flesh. According to many accounts they have hideous rituals of worship, including dances in caves and darkened temples and often ending with the wildest forms of excitement and debauchery.

New Mexico Devil Dancers.

Down in New Mexico the devil dancers, dance on beds of live coals and cactus thorns, winding up by mutilation—the eating of tarantulas, scorpions and rattlesnake heads. They do not seem to mind the torture, with all its hideous suffering.

The Sioux Indian buck wins the admiration of the braves and maidens by riding up and down on a tight-rope or lariat, the rope burning through his flesh and proving his prowess by enduring the agony longer than other contestants. In this state of frenzy almost any kind of crime, bloodshed or butchery may be committed. Even on our Jersey coast there was a voodoo queen, who died in 1893, greatly beloved and widely lamented. Marie Leveau, who died some five years ago in New Orleans, was a voodoo priestess was so great that half the colored population of the city went into mourning. She was an expert hairdresser and had the entire of many families. Thus she learned much of their personalities and home life and it is said she was enabled to work her voodoo charms with great financial success.

In Hayti to-day half-naked negroes cook their bananas in drawing rooms once resplendent with the social life of the French aristocracy of 120 years ago. Ruined temples and churches built by the French are nightly profaned by the hideous rites of the voodoo. It is said that many of the native negroes there are growing more African than were their Dahomean forefathers when brought over in slave ships two centuries ago.

It is not long since it was declared that the rulers of Hayti not only winked at voodooism, but it was said that high officials, even President Hippolyte himself, attended the annual voodoo festivals, when the island was ransacked to make it the one grand event of the year. Government money was scattered among the fanatics and their favor sought, as if they were the power of the land. Once the priest gets his clutch on a

ceremony atrocious vows are made, and the final compact with the voodoo is ratified when the worshippers drink blood from a vase.

After the blood drinking the assembly is ready for the culminating orgies. Between dances white rum mixed with blood is served in gourds to the frenzied dancing multitude, and in a few minutes pandemonium reigns. In their paroxysms they tear off clothing, bite, scratch and mutilate in ecstasy. Drinking and dancing continue until they fall about the arena senseless from exhaustion.

On another occasion the archbishop of Hayti learned of certain occurrences which proved to him that human sacrifice was a part of the ritual. Details were given as to how after killing a white cock and a white goat their blood was served in gourds mixed with rum. Then came the horror of the night.

The Human Sacrifice.

A whipsaw was repeated from spectator to spectator—that a goat-without horns (a white child) was to be sacrificed. Presently a lovely little white girl of six years was brought in, bound hand and foot, and fastened to the end of a rope running over a pulley in a tree top. There was a hush—an awful pause for a minute—and then at a signal up went the child and off fell its head at a single



On the Way from Market.

blow from a machete wielded by a young negro fanatic.

"At the moment the child's head fell into the basket and the maniacs began drinking its blood a young Frenchman, who had bribed his way into the place with blackened face, slipped out into the forest and ran for the town. Native on guard who had to keep their wits about them, tried to overtake the Frenchman, but he gave the alarm and forced the authorities to act. The mother of the child had powerful backing, and the next morning an official search discovered remains of the feast, with the head of the child still in the pot where it had been boiled for the feast of the previous night.

At the trial the child's skull was placed on the judge's bench and added to the general horror of the day; the chief witnesses whispered the details of the crime to an eminent official and he narrated them to the court.

In Cuba, as elsewhere in the West Indian countries, voodoo ceremonies are invariably held in the night, and consist of prayers to a snake, which is exhibited during hysterical manifestations by the priest and priestess. A dance is given which is marked by the wildest debauchery, according to the slightest testimony on the subject, occasionally by the sacrifice of a human child.

Household Economy.

Simeon Ford gives an instance of the trials experienced by a newly married couple of his acquaintance with

Earnest Efforts Seem Unable to Check Spread of Savage Rites of Fanaticism.

Gets There Anyway.
"I may not have genius enough to set the river on fire," says the sweet singer of the Whitsett Courier, "but I've got enough to keep the pot boiling—thank the Lord!"—Atlanta Constitution.

If You want a Watch

Go To ROOT

Many Kinds for Sale.

WALTHAM WATCHES

A WALTHAM WATCH PROPERLY CARED FOR WILL LAST A LIFETIME.

WE HAVE A WELL SELECTED STOCK OF WALTHAM WATCHES

H. L. ROOT
Makes a Specialty of Repairing. Please Call.

GET THE HABIT

Of using the Telephone when you want something in the

PRINTING

Line. Our number is 44 and we would like to hear from you. Of course we would be better pleased if you would make personal call.

THE ENTERPRISE

BOARD BOARD

BRISTOL BOARD
White or Colored

WEDDING BRISTOL
White and Cream

DRAWING BOARD
White and Colored

MANILA BOARD
Tough Checks

PHOTO BOARD
White and Colored

PICTURE MOUNTS

At the ENTERPRISE OFFICE

Paint and Putty

Make dirty or rough wood look smooth and clean. I have the best makes, also Oils, Brushes, Calcimine, etc. Gasoline

Stoves and Ranges

Are necessities for hot weather, which will soon be here. Call and see my stock and get prices. I have so many things in

Household Comforts

That it is hard to enumerate all. Hardware, Carriages, Agricultural Tools, etc.

FRED WIDEMAYER.

NERVOUS DEBILITY CURED

Excesses and indiscretions are the cause of more sorrow and suffering than all other diseases combined. We see the victims of vicious habits on every hand; the pallid, pinched face, dark circled eyes, stooping form, stunted development, baneful, melancholic countenance and timid bearing proclaim to all the world his folly and tend to blight his existence. Our treatment positively cures all weak men by overcoming and removing the effects of former indiscretions and excesses. It stops all losses and drains and quickly restores the patient to what nature intended—a healthy and happy man with physical, mental and nerve powers complete.

Over 25 years Drs. K. & K. have treated with the greatest success all diseases of men and women. If you have any secret disease that is a worry and a menace to your health consult our established physicians. We do not have to experiment on you.

We guarantee to cure Nervous Debility, Blood Diseases, Stricture, Varicocele, Kidney and Bladder Diseases. Consultation Free. If unable to call, write for a Question Blank for Home Treatment.

DRS. KENNEDY & KERGAN, 145 Shelby Street, Detroit, Mich.

The Power of Song

A rain-flood from the mountain river.
It leaped in thunder forth to-day;
Before its rush the crags are driven.
The oak uprooted, whirled away!
Awe—yet in awe all wildly gladdening—
The startled wanderer halts below:
He hears the rock-born waters maddening
ing.

Nor wits the source from whence they go;
So, from their high, mysterious founts,
Stream on the silenced world the waves
of song:

Knit with the threads of life forever,
By those dread powers that weave the
wool
Whose art the singer's spell can sever?
Whose breath has mail to music proof?
Lo, to the hard a wand of wonder—
The herald of the gods are given.
He stuns the soul the death-rain under,
Or lifts it breathless up to heaven—
Half awe, half earnest, rocking its de-
votion
Upon the thunder-bolts of emotion.

As when in hours the least uncloaked,
Parturient, strides upon the scene
Some date before from windows shrouded,
And awes the startled souls of men—
Behold that stranger from another
Before that stranger from another,
Behold how this world's great ones bow:

Mean joys their idle clamor smother.
The mask is vanished from the brow;
And from truth's sudden, solemn flag un-
furled
Fly all the craven falsehoods of the
world.

So Song—like Fate itself—is given
To scare the idler thence away.
To lift the earthly up to heaven,
To wake the spirit from the clay.
One with the gods the bard, before him
All things unseen and earthly fly;
Flushed are all manner powers, and o'er
him

The dark fate swoops unarming by;
Alas while the soother's magic measures
Smoothed every wrinkle on the brows of
woe!

Even as a child, that after playing
For the sweet absent mother, hears
Her voice, and round her neck entwines
Young arms, vents all its soul in tears,
So by harsh custom life estranged,
Along the glad and guileless track,
To childhood's happy home unchanged
The swift song waits the wanderer
back.

Snatched from the cold and formal world,
And preat
By the great mother to her glowing
breast!

—Schiller, Bulwer's Trans.

Soldiers of the Mikado

John Dunlap, missionary of the Presbyterian board at Fuku, Japan, writes of the Japanese soldiers: "We find some amusement in noticing the strange translations of western military commands. 'Dress!' for example, becomes, 'Heels in line!' and 'Rise, double!' is 'Rise, running feet!' It is interesting, too, to see the struggles of a language that is anything but crisp and brusque to adapt itself to military uses. The imperative is little heard in Japan of the drill ground. There it is not only used, but used in a manner that does violence to Japanese etymology, the verb being put before the noun, as in English—'Shoulder arms!' 'Pile arms!' but directly contrary to Japanese usage, and a third word in such sentences, denoting the objective case, being dropped altogether.

'Privates are divided into three classes, according to efficiency, but even the highest class receive less

than ten cents a day on the field. Take a look at the men as they entrain. After hard training and strict selection they look fit and 'hard as nails.' The infantry seemed saved off at a uniform standard of about 5 feet 9 inches. There are no short men in the center and tall ones in the wings. Taller men are taken for the other arms of the service and the men of the artillery and military train especially are big, thick-chested, heavily limbed fellows, who, man for man, could hold their own anywhere.

'Japanese officers are a business-like, serious looking lot of men. No dilettants among them. No aristocrats—except those who are aristocrats and aristocrats afterward. The first men's sons who are officers, to some they do not know enough to do with themselves. Every Japanese officer is a scientific man. It is an American name, 'scientific,' some armies, to be 'scientific' more scientific the better."

Haytian Family.

reference to the question of "household money."

One day the young husband determined to have an understanding with his wife about what he considered her extravagance.

"See here, Mary!" exclaimed he, "I don't understand this thing at all! When I give you a lot of money for the house you spend it all; but when I don't give you so much, you seem to get along just about as well. How is it?"

"The explanation is perfectly simple," replied the wife. "When you give me a lot of money I use it to pay the debts I got into when you don't give me so much."—The Sunday Magazine.

When it comes to kissing two heads are better than one.