

JUDGMENT SEATS OF LIFE

—BY—
The Rev. Dr. N. McGee Waters

The Rev. Dr. N. McGee Waters, pastor of the Tompkins Avenue M. E. Church, Brooklyn, preached in the boys school Mercerburg, Pa. His subject was "The Judgment Seats of Life." The text was I Corinthians iv: 13: "But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing of myself, yet am I not hereby justified; but he that judgeth me is the Lord." Dr. Waters said:

John Watson has left an account of how an old-time minister dedicated the church. He rolled up a piece of paper and held it in the candle flames on the pulpit, and when it had burned and fallen into dust he spoke in a grewsome whisper: "Just like this paper, your finger on your hand will burn forever and ever." It was like Dante's Inferno, and the fire he heard it went home that night and could not sleep for terror, until his mother came and gathered him into her arms and said to him: "Have I not been a good mother to you, laddie? Is he like that, only a great deal kinder?" It is not strange that the mother had to be prayed for, as she said, to keep from hating that minister forever.

We do not hear sermons like that any more—not alone because congregations will not listen to them, but because preachers will not preach them. They misrepresented God and man's responsibility.

And yet we may not get rid of the Judgment. There is a great truth there which those stern men tried to express, and which they put into a full eclipse because they misrepresented it. You cannot get rid of the Judgment by getting rid of the old-fashioned preacher said.

There is a great deal in the Bible about the Judgment. The prophets are always pronouncing its doom, and Jesus himself drew a picture of its operation. But you could not get rid of the Judgment, even if you got rid of the Bible.

Thomas Jefferson was an old man, and old men like to talk. In his last days he spent much time in condemnation slavery and speaking of its cruelties. He said: "I tremble for my country when I reflect that God is just; for he shall bring every thing into judgment, with every secret thing, whether it be good or whether it be evil."

When Daniel Webster was in the height of his fame, among a company of his friends, somebody asked him what was the greatest thought that had ever occupied his mind. He answered solemnly and immediately, "My personal accountability unto God."

Paul had likewise reached the zenith of his power and men had learned to size up what he was saying. In the Corinthian epistle he speaks of the Judgment, which he recognized as being present everywhere. Paul saw the whole truth much more clearly than the old-time preachers. He saw that there was a perpetual judgment seat in the minds of the boys living together in session; that the verdict was being handed down every day, and that the judgment seats of life were three, namely: There is the judgment of men; there is the judgment of one's own moral nature; there is the judgment of God.

In the first place, then, there is the judgment of men. I do not know of a better way to get the working knowledge of the judgement which people pass upon one to another than to go into a boys school. These boys have a little world in itself. The four or five hundred boys living together as constituent parts of the same community for four years work together, play together, live together. Soon or late every one of the four hundred gets a certain relative position or rating in the minds of his fellows, which is very apt to be fairly accurate, and is altogether apt to stick. They all come together and not one knows anything about the other. But they do not remain unknown very long. It begins after the first year is gone every boy is wearing some name other than the one his mother gave him. It is the verdict of the people's judgment which the boy ever receives. The names are not generally beautiful, and sometimes they are grossly unjust, but for the most part they are very apt.

The names run like "Tennessee Shad," "Bowler," "Turk," "Pinhead." The master also have their names and are known in the school life as "Pop," "Deak," "Old Roman" and the like. The months go on, and the boys are rated because of their physical prowess in varsity team, "cream" and "scrub."

The months go on and they are rated by the positions they achieve as prize men, and place men, and letter men, and have positions on "Ollipods" and "Lit" boards and the like. All the time the faculty in sitting in judgment and marking the boys in their studies, white or black, honor men, testimonial men and D. S. men. And when you come to the end of the four years and have the one hundred boys graduate more or less pictured in the page before you, below their names is a brief statement of what they have done. You find you have various degrees of achievement, all the way from the boy who was born, entered school and is graduated to the boy who has besides these things taken half a dozen prizes, held half a dozen offices, won achievements in athletics or literary matters and scholarship. These boys have constantly been before a judgment seat, whether they would or not. They have every day been passed upon, and at last, when the record is made up, you have the opinion in regard to them by their fellows. That is all plain in the school world, because it is simple and because a record is kept of everything.

But that is also life. That same process is going on with all of us all the time. The judgments of men are not as swift and certain as a boy's judgment. Grown up people do not know each other in the same intimate and unconventional way. Many a great man has never been recognized by his fellow citizens as great at all. Especially has this been true in the little communities. As the poet points out every churchyard holds the body of

some nuts and inglorious Milton and some Cromwell guiltless of his country's blood. Generally small communities do not recognize genius unless somebody comes from the outside world and points it out. It was not until the prophet came and put his hand upon the small community people are often near sighted and are so often occupied with the more trivialities of life, and so have their opinions colored by gossip and prejudice that it is slow and oftentimes asleep.

In a large community on the other hand, there is often a greater justice than in a small one. In a large community there is more opportunity for favoritism and for chance, and for conceit and chicanery.

But what I want to bring out is the fact that this judgment seat is always going on and is in the schools. Even in life we are being measured and being rated more or less justly, and we are going to occupy in the community a place and position which is very much determined by the judgment of our fellows upon their personality. Many receive less than their due. But we all receive a verdict, and it is one of the most determining influences in our lives. No man can afford to ignore his fellows. Any man who says: "I do not care what other people say or think," is either a knave or fool. He ought to care. He must care. It is one of the greatest elements in the life of a man, and he who ignores it, and who does not care what other people say or think, or who spends his whole effort and time in trying to win popularity and approval, is probably both a knave and a fool. If these judgments are so feeble and superficial, and they so rarely concern anything more than the material and transient side of one's life, that a man who becomes their slave is nothing more than a weather vane. A man who lives constantly with his ear to the ground will at least reap unhappiness, and what worse, will suffer the loss of his own manhood, a man who is interested in the judgment of his fellows, and who is a superficial man, and an imbecile man.

It is the second judgment seat of life is Self-Judgment. There is a special kind of judgment about the verdict of self-judgment. One of the famous remarks of this cynicism was once in a while hear when we hear people say to somebody, "If that man could buy himself at his real worth, he would sell himself at what he thinks he is worth. He would sooner sell himself to me than to anybody else." People are anxious not so much to know what a man thinks about himself and his services as what his employer thinks or his neighbor thinks. We say that we must not take men at their own value. This is careless and superficial talk. As a matter of fact, we do not know what value men put upon themselves. If you confine it to the outside world of reward for services rendered, the man generally sets his price according to what he thinks his position is worth in the market. He generally wants to charge all the traffic will bear. When we come to speak about the inner matters, how a man thinks about himself in regard to his real ability and real character, you cannot find out very well, because there is something which he never writes down even in his own mind.

My opinion is that if you could find out a man's own estimate of himself you would have a far more accurate and fairer judgment than anything you can get from his neighbors, or employers or associates. Doubtless, there is pride in the matter. Judgment, but my experience is that men do as often underestimate themselves as they overestimate themselves. In talking about their careers, their achievements, they may brag a little; but in talking about their inner life and their characters they are almost always uninteresting. Knowing their weakness, they are abashed, and do not claim all their virtues. I know there are men who seem to be brazen about such matters, but generally they are very foolish or very weak men. When a man becomes so bad that his moral sense is perished and his conscience put to sleep, then of course he has no judgment at all, and no judgment throne in his own soul. He has ceased to be a man and has become only a higher kind of beast.

There never was a man in the world who expressed to him your appreciation of what he has done, whether in speaking or writing or in philanthropy, or life saving, or some other form of heroism in peace or war? Do you remember that he shook his head and seemed to be embarrassed and mumbled something about "it was nothing, it was only my duty." That was not affection, that was humility. Every teacher has felt it, and every parent. I think all of us have felt it, a sense of unworthiness. You wonder that people should be so good to you and give so much appreciation and affection when you knew that you were unworthy of it all. Your throat has filled up and the tears have come to your eyes, and you have promised yourself that with the help of God you will seek to be worthy of all their expectations concerning you. In moments of introspection most men are sincere. They rarely fool themselves, because they do not try to fool themselves. And that is why men are found strong in the face of scorn, to stand alone in the face of slander and derision. It is because while they may not have the approval of man who do not know, they have the approval of their own conscience, which itself knows that their motives have been unselfish, and that their services have been genuine.

and that their words and acts have been sincere. Without the approval of one's inner self no man would ever love a lost cause or go a martyr to the stake.

III. There is the judgment of God. And if we do not have the eye to reach our ideals and be strong enough for the battles of life, we must find refuge in the judgments of God. There is the man who lives only for the judgments of men and he is the superficial man, the demagogue and the server of men. There is the man who lives for the judgments of his own conscience. He is the upright man and the moral man. Then there is the man who is not satisfied short of the judgments of God. He becomes a prophet, a patriot, a hero, a Christian. I have no sympathy with the scorn of the men who call me moral. Moralities are to our human life what the rocks and mountains are to the earth, its framework, and backbone. But the trouble is that the moralities of the earth are sustained by a man whose crisis is not alone in his body, but in his soul. He is sincere, and he will be undimmed by the faults of materialism, or they will be broken by the earthquakes of temptation. The only way to make certain of the moralities is to have back of them the everlasting God. I think Pontius Pilate is God illustrating to me. I have no doubt that Pontius Pilate's sympathies were with Jesus on Friday morning. If he were human he could never have been otherwise, because his antipathies were against his Jewish persecutors. I have no doubt that Pontius Pilate was a free man. And I have no doubt that he felt that he was following his higher nature when he tried so hard to bring Jesus off without suffering. But there came a moment when the murmur and the rumble of the opposition broke in upon him, and his own private judgment went down before the judgments of men because there was nothing to support them. He had just sneeringly said to the prisoner, "What is truth?" For him there was no moral backbone of the universe, and there was no God to support him. He relied only upon himself, and he went down to defeat and immortal shame. If he had known about the judgment seat of God, and made his appeal to that, Pontius Pilate might live today as the first martyr to the Christian cause.

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THE TURF

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GOOD GROOMING.

Its Importance in Keeping a Horse in Good Health.

The man who has sleek, fat horses naturally takes pride in the appearance of the animals and he does not neglect to groom and clean them regularly. He wants the animals to show the effects of the good care he is giving them. But the grooming and cleaning of greater importance than that. It is not simply a matter of looks. It means health, vigor, spirit and nerve. The horse being a hard-working animal, old tissue in his body is constantly being torn down and thrown away. A large part of it is eliminated from his body through the pores of the skin, play as important part in the health of the horse as do the bowels. Both must be kept open and in good condition.

In view of the above fact the use of the curry comb and brush is of much importance. It keeps the skin of the horse, and their use on a run-down horse contributes to a great degree in bringing the animal into good condition. I take care to see that my horses are carefully curried and brushed regularly every morning at least in the winter months, and the time cannot be better spent at anything else.

A curry comb with too sharp teeth should not be used. It is painful and in time may destroy the disposition of a good animal. One of the best tools for horse grooming is a stiff broom with the handle cut off to a convenient length, say two feet or less. This affords a great leverage and enough power can be brought to bear on the coat of the horse not only to remove a great deal of dirt in a short time, but also to make the coat bright and to invigorate the skin. After grooming with the broom the process should be finished with a woolen cloth, going over the horse with it from head to heel. The care of the skin and coat is not a matter of smoothness or ugliness of the coat, it is merely a question of cleanliness. The latter is essential to the health of the animal.

The more work a horse does and the more nutritious food he receives the greater the necessity for grooming. The secretions of the glands of the skin are increased by increased work and as the work horse must be fed nutritious food the food also largely increases the secretions of the skin. Nature must be assisted by artificial means to remove these increased secretions or the pores of the skin will become clogged and the health of the horse be impaired. The greater the activity of the skin the greater the attention necessary. The horse in the state of nature takes only the exercise required to obtain his food and he feeds mainly on laxative diet, and the secretions of the food and excretions of the system are carried through the kidneys grooming is not so essential.

Grooming answers two principal and several subsidiary ends. First, it removes from the skin the particles of dirt, grease, dust and dirt which would otherwise impede and check the free action of the sweat and oil glands. Second, it removes the scurf or worn-out cells which are no longer required on the surface of the skin and which would, especially when combined together with particles of dirt, add to the obstruction of the glands. In order that grooming should produce the two principal effects I have mentioned it is necessary that the skin be thoroughly cleansed with a good bristle brush and woolen cloth as above suggested.

THE COLT'S FEET NEED ATTENTION.

"Poor feet and legs found upon the large majority of horses are due directly to the lack of proper care of the colt's feet," says W. H. Palmer of the College of Agriculture, Ohio State University. "To neglect to see that the feet grow out evenly," he continues, "is a great mistake. A poor set of legs which influence directly the efficiency of the horse when used later. As the colt grows, it may throw more weight on one side of its feet than the other, causing that side to wear faster and producing an unbalanced condition. Nature, in her attempt to overcome this, causes the bones of the legs to adjust themselves to the condition, resulting in poorly placed and developed legs. Then the added weight to one side may cause the uneven development of the hoof. The ideal foot is one that is large and round, with the wall at the quarters sloping the same on the inside as the outside and the heels wide.

HORSE SENSE FOR MEN.

A Few Precautions That are Worth While.

Just after harvest horses are apt to be about their thinnest. Heavy work, long hours and hot days tell upon them, and that in the way of reduced bodily scale and lean flanks. Harder muscles, better wind, and greater patience under hard labor they will have, and with the approach of cooler weather and shorter hours, together with unusual an improved diet, they will now commence to take on flesh again. It is good business to see that as horses gain in weight, they have their harness carefully adjusted to fit them. Perhaps the hard work has reduced the size of his necks until it has been found necessary to tighten up their collars or to use sweat pads under them. It is good business to watch carefully that these do not become too tight. See that there is room at the bottom of the collar for the horse to breathe easily as he pulls steadily at the plow.

AN OLD OFFENDER CAUGHT.

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per and softer ground, the foot is apt to show more rapid growth. Shoes that are pinching the feet should be promptly changed. If the horse is allowed to go without shoes the feet should carefully be kept level.

Clipping horses in the Fall is a doubtful business. Flies get to them very easily, and a little bit of extra work in brushing and cleaning them when they have become dirty through sweat is better usually than clipping at this time of year.

Get a piece of cloth, soak it in petroleum, or in some good fly dip, and go over their limbs and under their throats, where hot flies have deposited their eggs. It will tell in comfort for the horse and for better thrift throughout the entire Winter.

A little bit of bran fed with the oats is a splendid aid to good condition at this time of year. When hard worked, foods rich in protein, provided they do not prove too laxative, ought to be a great aid to the building up of flesh and muscle.—Canadian Countrymen.

POULTRY

MOTHERLY OLD FEN.

The contention that the hen is the most compassionate thing in creation is strikingly illustrated by a case of motherhood in nature related in Country Life. A correspondent tells how in a farm yard where two puppies, for whom the mother had no affection; so an old hen took pity on them, and when she went to roost they followed her. Squating in a corner of a cart shed she lifted a wing and the two youngsters crawled under for the night, her chicks slumbering on the backs of the puppies. As a proof of how strongly motherhood is developed in the lower creatures, two incidents occurred recently. A cat, having carried away a young corn from its nest, was attacked by six older birds and killed. The other incident was where a hen blackbird held at bay a cat. The cat hid behind some bushes, and not three yards in front of the bush the bird stood clucking most indignantly. The cat lay quiet for a time, the bird still holding its ground. When it quietened down somewhat, the cat crept forward as if to spring; but the bird set up again a defiant clucking, and the cat withdrew. This lasted for 20 minutes until the cat was removed into the house.

The question often arises whether the amount of phosphorus in a ration for laying hens affects either the number of eggs laid, their size, or their composition. If a lack of sufficient phosphorus causes a diminution in the phosphorus content of the eggs produced, this possibly may be one reason why late hatched chicks are less fertile than those hatched earlier in the season. It is conceivable that a fowl during the normal resting period, while moulting and before beginning to lay, stores up a supply of phosphorus in the body which is drawn upon to supplement the amount assimilated from the ration. In general the chicks hatched from eggs laid by the fowls fed liberally phosphorized materials in the yoke substance; and that, later in the season, the available stored-up body phosphorus having been used up, the eggs may be less abundantly supplied with these essential compounds, with the effect that the resulting chickens are less perfectly nourished and consequently are weaker. In the absence of a sufficient supply of phosphorus it is conceivable, also, that even though the composition of the phosphorized yolk substances remain unchanged, the relative amount of yolk may be diminished, thus weakening the chick. To study this matter a feeding experiment was carried out and many eggs analyzed.

The results of these tests indicate that when laying hens are fed a ration especially compounded so as to be poor in phosphorus the relative size of the yolks of the eggs is reduced; the yolks and shells contain a slightly less per centage of phosphorus; and the total number of eggs laid is materially diminished.

During the course of a year, and under normal conditions, there is phosphorus equivalent to about 37 grams of phosphoric acid present in the eggs laid by a hen. The ordinary grain ration fed to laying hens contains several times as much phosphorus as is found in the eggs produced.

Obviously the nesting material must be clean, or the eggs become soiled by contact, and it must be sufficient

Poultry keepers may easily reduce the egg percentage of dirty or soiled eggs and losses entailed to insignificant figures, says Arthur C. Smith, of the Minnesota College of Agriculture. First, an ample number of nests is of course necessary, but an ample number means no more, than, and probably not as many as, are usually directed by poultry writers. Laying houses are, as a rule, provided with a sufficient number, but where the keeper falls down in his failing to supply enough nesting material and floor litter.

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HOW MUCH FEED?

On August 1, 1911, an experiment was begun with six lots of fowls to determine the effect of liberal versus scanty feeding upon the number and weight of eggs produced and their hatchability. This experiment was continued for two years with the same fowls.

Number of Eggs Laid.—The three pens of fowls fed liberally laid 8,622 eggs and those scantily fed laid 5,144. This shows the importance of liberal feeding in the economical production of eggs. It takes a certain amount of feed to maintain the warmth of the fowls, to repair and build up their systems, and to supply energy for their normal activity. These requirements must be met before any of the nutritive materials can be used for the formation of eggs.

The two pens of pullets fed liberally averaged 138.7 eggs each, while the pen of yearling hens fed liberally

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laid only 125.6 eggs each, showing that the greatest egg production is to be expected during the pullet year. Scanty Feeding Reduces Size of Egg.—Coming now to the influence of scanty feeding on the size of the eggs laid we find that during the month of March the eggs from the pens fed liberally averaged 66.3 grams each, while the eggs from the other pens averaged 57.6 grams, or a decrease of about 14.2 per cent. So we may safely conclude that scanty feeding reduces slightly the size of the eggs.

Effect of Hatchability of Eggs and of Hens.—The tests indicate that when fowls are fed too scantily the fertility of the eggs will be low, but those which are fertile seem to hatch practically as well as the fertile eggs laid by the fowls fed liberally. One hatch indicated that after considerable length of time the chicks were less fertile and do not hatch as well as eggs laid by fowls which are just reaching or have reached their maximum egg production for the season. There seems to be no great difference in the vigor of the chicks from the two lots of fowls.

In general the chicks hatched from eggs laid by the fowls fed liberally average somewhat heavier than those hatched from the other eggs.

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CLEAN EGGS FROM CLEAN NESTS ONLY.

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