Shows the Necessity of Establishing a True Spiriual Life on a Proper Foundation-Why We Have Hope Unto an Internal Life.

NEW YORK CITY.—Dr. Roderick Terry, pastor of the South Reformed Church, Madison avenue, preached Sunday morning on "Faith." His text was chosen from Jude 20 and 21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Dr. Terry said:

We have no information concerning this short Epistle of Jude beyond that which is contained in the verses themselves. We know not who he was, nor where he lived, nor to whom he wrote, nor the eircumstances calling for the writing of the Epistle further than the information we gain regarding some of these facts from its contents. And unsmuch as this, as well as the whole of the revelation, though written originally for certain people at a certain time, was intended to he universal in its scope, and was applicable to people of all times, it is not of so much importance to us to Know precisely for whom the words were first intended, as to ascertain their applicability to the different periods of the church's history, and especially to the time in which we live. It is written, as Jude says, as a warning to Christians, that they should "earnestly contend for the faith which was once delivered unto the Saints." These words imply first, the importance of guarding this faith once delivered to the Saints, and in the second place, that there were dangers less this faith might be lost. In regard to the first of these, however needful at that time, or at any succeeding time in the church's history such a warning may have been, it can never have come with greater force than it should come to Christ's people to day. The necessity of contending for the faith, "delivered once for all to the Saints." is, in the present of the first of these to be repeatedly insisted upon. By faith, its mean, here not that only or for all to the Saints," is, in the present state of religious opinion, something which needs to be repeatedly insisted upon. By faith is meant here, not that quality or grace which the Christian possesses which typifies his feeling toward God; it has ref-erence rather to that which is believed in; which St. Paul calls "The Faith of the Gospel," "The faith which is in Christ Jesus," and which is used universally by the sacred writers as synonymous with the

typines his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls "The Faith of the Gospel," "The faith which is in Christ Jesus," and which is used universally by the sacred writers as synonymous with the caching which God gives concerning Himself. "This faith," says Jude, "was one for all delivered unto the Saints," and he exhorts Christians that they should earnestly contend for it. When this faith was delivered unto the saints, and under what circumstances, we are well aware, it included the revelation which God made of Himself through all history, and His relation with His chosen people; it included the work of the Master, and the influence which He shed upon His disciplest it included the work and the teachings of His followers, it was, in fact, the revelation of God recorded through all the Scriptures. Jude insists upon the neresaing that every one who is a child of God should contend for this faith as thus by revelation and miracle once for all delivered unto the Saints.

The writer of the epistle makes no seareted the reason why he found it necessary to insist upon the importance of thus guarding the faith as given to use by God, for the dangers which measeed it were two fold; in the first place they surang from the natural tendency of men to seek to reason out for themselvex all matters of faith or belief, as they would reason out questions of history or of science. These men, puffed sup with their own supposed knowledge were unwilling to abide by the clear and simple words of Scripture which came from God, and not only interpreted them according to their own supposed knowledge were unwilling to abide by the clear and simple words of Scripture which came from God, and not only interpreted them according to their own supposed knowledge, were unwilling to abide by the clear and simple words of Scripture which came from God, and not only interpreted them according to their own. The writer has little to say to these men, puffed are to do the natural wan than to ach live up to the acknowledgment of his ig-morance; there is no subject of thought or discussion—whether connected with the life in this world or in the world to come—which men will not seek to handle with the tools of their own mental equipment, and therefore men are always jealous when the Bible declares that there are some things which they cannot understand, but that in regard to those very things they must have faith; so that the first class of dangers to the maintenance of its true po-sition on the part of faith in human intel-lectual life, springs from mental conceit.

lectual life, springs from mental conceit, from the unwillingness of men to believe that which seems inconsistent with, or above their own reasoning.

When this cristle was written this class of enemies to the faith, in that contentior against it which is always being waged were not very consulciture nor influential. were not very conspicuous nor influential in the church, but to-day there is more canger to the nursty and the simplicity of canger to the purity and the simplicity of the Christian faith from them than from any of its of its enemies, and it becomes the adherents of the canse of Christ to be the adherents of the cause of Christ to be atrong and unyielding in their opposition to the modern tendency; to elevate human individual opinion as over against the revealed will of God. When God says: "The soul that sinusia, it shall die." and some man rises in opposition and declares that "all good and but shall finally inherit ever-"all good and basi shall finally inherit ever-leating life." it is time for the servant of God to take a firm positionin support of the revealed will of the Lord and to contend for the "faith once delivered to the Saints." When men declars that this very Bible, which centains God's revealation to men, is a somewhat uncertain guide to belief, an unreliable anchor to kine, and proseed to tear it to pie-ce and to rob it of its au-preine strength in its hold mon the con-sciences used poinds of men, it is time for the servant of Christ to amounce with emphasia his belief that it is the revealed will of God, and that of all His revelation there shall fail not one jot or tittle, and that a curse shall come often him who tak-eth away from or addeth unto the words which God hath given for our comjort and sour guidance. Surely there is need to-day, more than ever in the past, that in regard to all of God's trackings, in regard to the world of God's trackings, in regard to the more than ever in the past, that in regard to all of God's teachings, in regard to the word of God's revelation, in regard to the blan of salvation, in regard to our hope of hierore, even to our belief upon God Himself, the Christian should stand firm, and should contend, with courage and with real, in his own heart and in the world for the faith as it is in Jesus.

For that faith is also in danger of being undermoned by the human characteristics universally found among men which make them nawilling to accept of and to live up

For that faith is also in danger of being undermined by the human characteristics universally lound among man which make them inwilling to accept of and to live up to its moral and ethical teachings. The standard of norality in the world-being much lower than that taught in the Scriptures, all men are apt to suffer their ideas to drift lower and lower in sympathy with the ideas of the world. In the first place this result occurs to day, as in the time of the writing of the epistle, from the creeping into the church of certain men who are themselves ungodly "filthy dreamers, defiling the flesh despising dominion, speaking evil of dignities," criticising those things which they know not, who in the time of the writing of this epistle hall become so conspicuous in the church life of the time that they were called "raging waves of the sea, foaming out their own chame, murmurers, complicates, having men's persons in admiration because of advantage." It is a blessed thought that today such persons are not conspicuous in the church, for this is an age of honesty, an age of the denouncing of all duplicity, an age, when Pharisees and hyprocrites once brought to the light, are abborrent to all classes of men, but while not openly conspicuous as members of the church of threst, such emissaries of the church of threst, such emissaries of the church of the world, and their influence is felt in a subtle fashion milieneuing the hearts of men against pure and holy living. In very striking terms Jude call attention to instances in history where God thowed His abhorrence of unfaithfulness in mind, heart or action upon the part of those who were His professed followers. He refers to the large number of the chill freu of Israel, who, having been delivered from Egypt, for their lack of faith were destroyed in the wilderness. He remind them of Sudom and Gonorrha; of Cain, of Balaam and of Core, in order that they may be persuaded of the high value which lod sets upon adherence and obedience to the faith which He has given to men; fo

contrast between those who thus neglected their privilege and duties as children of Lod-who, knowing the right, yet pursued syil-who professing love to God practi-cally ignored Him in their lives, and those sally ignored Him in their lives, and those who not only in outward profession, but in inward service, sought to live as be tame the children of faith: "Building up themselves on their most holy faith, praying in the Holy Ghost, and thus keeping themselves in the love of God, looking for the mercy of our Lord Jesus Christ untesternal life." Of the number of these he prays, "may be those to whom he writes," hoping that they will see the present misery and the sure future punishment associated with the course of wickedness and neglect of faith, and on the other hand, blessedness now and hereafter of those who are not only in name, but in deed and in truth, the children of God, and in order that those who read, and that all of every time who hear this epistle may know how that those who read, and that all of every time who hear this epistle may know how to avoid the dangers against which he warns them, and to persevere in their serv-ice for God and for the right, he give-them these two verses explaining the prin-ciples and the method of progress of the servant of God; giving to them what has been called "The Law of Christian Safe ty," that they should keep themselves in the love of God, and explaining how that may be done.

may be done.

To this end he insists, first, upon the necessity of establishing a true spiritual liferin a proper foundation: "Building up your self on your most holy faith." As in the beginning of the epistic, so here, the faith, the teaching, the revelation of God is given as the foundation upon which alone true religious life is to be built. There is no establishing of spiritual growth upon a merely ethical foundation; there is no erecting a fabric of true religious character upon the teachings of men, and as for the church itself Jesus Christ must needs be the true corner stone, so of all religious ideas, the revelation of God must furnish the base. As the foundation of a building is essential not only to the solidity of that which is meeted upon it, but also furnishes the liner and dimensions according to which it is to may be done arceted upon it, but also furnishes the lines and dimensions according to which it is to be built, so unless there is at the basis or foundation of all religious life some revelation or some truth broad enough for an ideal and strong enough to sustain the whole building, there can be no security and no assurance that the character will stand. He who seeks to direct his course in life according to the teachings of men's existent of the character like unto a ship; tossed about by the waves and driven by contrary gales, for human judgment and human ideas of right and wrong are as valuable as are the winds of heaven. There must be an ultimate and universal standard of right according to which we may direct our moral mate and universal standard of right ac-cording to which we may direct our moral lives, or we can never be sure that we are not going wrong. Such an ultimate and satisfactory standard must be given by one whose knowledge is infinite as com-pared with that of man, and such a stand-ard has been given in the revelation of Und. It is therefore not unreasonable nor unnecessary that the Bibic should insist upon this revelation as being the founds. unnecessary that the Bibie should insist upon this revelation as being the foundation upon which we are to build our characters. Nor can we fail to notice the use of the word "building" here, as applying to our relation to the revelation of God. Day by day and year by year the Christian is creating a structure either of righteousness or of unrighteousness. According to the general desire and tenor of the life is the general character of the building. On the whole, every man is moving onward the whole, every man is moving onward either toward holiness or toward wickedness, either advancing or tetrograding in his moval nature. As long as we live in this world we shall continue in a state of change. We never shall lay down our armor nor have our work finished until we cease to draw the breath of life. It is natcease to draw the breath of life. It is natural to believe that some, after many years of careful labor in the erection of true Christian characters, have suddenly turned and in a short time destroyed the result of years of effort; there is danger to every one lest by failing to continually build up his character in righteousness, in the true faith, he should be taking away from that which he has already builded. There is no period of cest there is no goal attained. which he has already builded. There is no period of rest, there is no goal attained, there is no definite eternal reward until we reach that other world. "Building" is the word used, of our daily Christian lives. Let us see to it that every stone placed in the building of our characters is one formed unon the model of the life and deeds of Jesus Christ, and is a strength to the whole edifice.

the whole edifice.

The second duty insisted upon by Jude, if the Christian would keep himself guarded from the dangers which beset him, is expressed by the words "praying in the Holy Ghost." Now we are well aware that there is no prayer except in the Holy Spirit; that is to say, no prayer except such as is in harmony with the Spirit of Goil, and so sincere that that Spirit will join to it his utterance and intercessions, with groanings which can not be uttered, and he must needs be persuaded that the Holy Spirit which descended at Penterost is still active in the church. It needs no commons faith, no long experience to pray

is still active in the church. It needs no enormous faith, no long experience to pray in the Holy Ghost, but it requires sincerity, a meaning and a feeling in the prayer, and a determination that the expression of the desire made in the prayer shall be followed by fitting action.

The third and fourth conditions requisite to growth in spiritual life referred to in the text, while not less important than those already discussed, need only to be mentioned, for their necessity is clearly the text, while not less important than those already discussed, need only to be mentioned, for their necessity is clearly apparent: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," living in such a way that God's love to us shall both grow and be continually more apparent, and a stronger factor in our spiritual life is something eminently necessary, if we would live as His children. Were it not for the supreme and infinite love of God we should have no hope either for this world or for the world to come, and the more deeply we appreciate that love, and the more strongly we cling to it, the more confident may we be of our own future, and the more will we be led to give unto film in return that love which He seeks from as. And not less certain is it that only through the expectation of the mercy of our Lord Jesus Christ can we have hope anto eternal life, as it is the only hope only through the expectation of the mercy of our Lord Jesus Christ can we have hope unto eternal life, as it is the only hope which can sustain us in the time of our weakness, of our sin, of our despair. According as our confidence in the truth of the Gospel grows, and our assurance of the love which Christ has for each of us, shall be our ability to stand in the evil days of his life and to persevere in our pursuit fiter holiness. This is the divine word of lod; it is His message to us, and may He grant us grace so to "build up ourselves in our most holy faith, praying in the loly Ghost, keeping ourselves in the love of God, looking for the mercy of our Lord fesus Christ unto eternal life" that we may be goarded from the evils into which so many are falling about us in the world, the evils of doubt, of carelessness, of imnorality, so that we shall be saved, as it were, brands from the burning and kept by Him that is able to keep us from falling, and "presented by Him faultless hefore the presence of His glory with exceeding joy."

The fellow who is run over by an auto-nobile is apt to have that tired feeling.

A Pacific Ocean Wonder. It is stated as a fact by reputable travelers that there is a certain island in the Pacific, the natives of which are still in the habit of confining then female children in cages until they are of an age to marry. These cages are constructed of paim branches, and the girls are imprisoned in them at the age of 2 or 3 years. They are never allowed to leave their cages un der any pretext whatever except to be taken out once a day to be washed The children are said to grow up strong and healthy in spite of their carceration.

Bicycle Craze in Japan. Japan is getting the bicycle craze It imported \$2,700,000 worth of wheels last year, mostly of the cheape, grades, costing from \$12 to \$25. They are chiefly used for business and army purposes.

Has Produced Four-Leaved Clover The botannical papers report that De Vries, the great Dutch experiment al evolutionist, has, by long-continued selection, produced a variety of clover which has normally four leaves.

## THE SABBATH SCHOOL

International Lesson Comments For May 10.

Subject: The Plot Against Paul, Acts xxill., 12-22-Golden Text, Acts xxiii II-Memory Verses, 20-22-Study Verses, 10-35-Commentary on the Lesson.

I. The corspiracy against Paul (vs. 12-15). 12. "Was day." Thursday, May 25. "Banded together." Made an agreement. "Unde. a curse." Literally, placed themselves under an anathema. It was an invocation of God's vengeance upon themselves if they failed to do the work which they undertook. But they could be absolved from this vow by the rabbins if they were unable to execute it. Such oaths appear to have been common among the Jews. Josephus tells of a similar conspiracy against the life of Herod into which a party of ten Jews entered with a like failure.

13. "More than forty." This large number of desperate men, backed up by the Sanhedrin, the highest counsel among the lews, would be likely to succeed in their murderous design, and Paul's life was in great danger. "They may have been brompted to this method of getting rid of the apostle, because they did not have the power of life and death any longer, and were not likely to produce Paul's death at the hands of the Roman authorities, on any accusation connected with a religious question."

"To the chief priests." The plotter 14. "To the chief priests." The plotters no doubt went to the chief priests and olders who were Sadducces, as they were strongly opnosed to Paul (vs. 6-10) and would be glad to see him put to ceath. We have bound, 'etc. Literal's, 'elle a mire have we cursed ourselves.' A licherew mode of expressing the intensity and sarrestness of any action. How firm they made it, interesting the beavest curses upon themselves, their sours bodies and families, if they did not kill Paul! These men must have believed that Paul was the worst of men, an enemy to God and religion, and the curse and plague of his generation, when really his character was the reverse of all this. There are no laws of worst of men, an enemy to God and religion, and the curse and plague of his generation, when really his churacter was the reverse of all this. There are no laws of truth and justice so sacred or strong that malice and bigotry will not break through.

15. "The Council." The Sauthedrin, the greatest Jewish Council. "It was composed of seventy-one members, chief priests, elders of the neonle and scribes. Its meeting place adjoined the temple on the est side. It met daily except on the Sabbath and festival days. It had authority to intercret the divine law, to decide on the qualification of priests, and to try those accused of idolatry and false prophets and heretics." The authority to promote the death sentence was taken from it by the Romans about three years before the crucifizion of Christ. "Bring," etc. Lysins was to be asked to bring Paul daws from the tower of Antonia to the place where the Sanhedrin held its meetings. "Ready to kill him." They intended to kill him while on the way to the Council. And to this plot the highest dignitaries of the church gave assent. Such a course, however, seems to be in perfect accord with the Jewish opinions and prietizes of those times. Philo, a great Jewish writer, in speaking of the course to be taken towards a Jew win has forsaken the worship of the true God says that it is "highly proper" to inflict "immediate punishment on such impious apostates," not taking time to carry them before any court or magistrate, and this should be done because of an abhorrence of evil and a love for God.

II. The plot disclosed (vs. 16-22). 16. "Pavils sister's son." This is all that we

for God.

H. The plot disclosed (vs. 15-22). 16, "Part's sister's son." This is all that we know of the family of Paul. Nor do we know for what purpose he was at Jerusalem. It is possible that Paul might have a sister residing there; though, as Paul himself had been sent there formerly for his education it seems more probable that this young man was sent there for the case.

education it seems more probable that this young man was sent there for the same purpose. "Heard." The secret of the plot had too many keepers to be well kept. "Into the castle." Thus it appears that Paul's friends had free access to him.

17. 18. "Paul called." He had received Christ's own promise of protection (w. II), but he did not on that account neglect to avail himself of the ordinary means of protecting himself. God's promise encouraged him to put forth his own exertions for his security. "Young man." We do not know whether this youth was a Christian or a Jew, nor do we know the means by which he discovered the plot; it is enough for us that God was pleased, on this occasion, to employ a lad as the guard. this occasion, to employ a lad as the guardian angel of the spostle. "The prisoner." A name which St. Paul was often after-

ward to employ to himself.

19-22. "By the hand." To encourage the have, and as an expression of kindness and civility. The plot was disclosed to Lysias with clearness and conciseness, and he ap-III. The journey to Commediately.

Jill. The journey to Caesarea (vs. 23-35). As soon as the chief captain learned of the plot he ordered 400 infantry and sev-enty cavairy to be ready to leave Jerusa-lem at 9 o'clock that same night. This was lem at 9 o'clock that same night. This was probably the largest bodyguard Paul ever had. Beasts were also to be provided for Paul, and they were to go with the greatest despatch to Caesarea to Felix, the Governor. The letter Lysias sent shows us that he was favorably impressed with his prisoner. Paul probably reached Caesarea by the next evening. He had left Jerusalem never to return. That infamous city was still rejecting those that were sort unto never to return. That infamous city was still rejecting those that were sent unto them and fast rushing on to its own de-struction—the most cerrible destruction—the world has ever seen. It was wise for Ly-nias to send Paul to Caesarea, for there he

aias to send Paul to Caesarea, for there he would be easier than at Jerusalem and it would be easier to give him a fair trial. Paul was not confined in an ordinary prison, but resided in the palace of Felix; thus the spoatle remained for two years.

Thoughts,—God's saints are under His especial care. The Lord is able to overthrow the plans of wicked men. We should always be ready to assist those in trouble. Even children can sometimes do very important work for God's people. Wicked men conctimes resort to the most diabolical methods in order to destroy the influence of God's saints. Those who trust and obey next by ve no fear of evil workers.

Strange Company of the Dead. In the near future the almoners o

Christ's hospital, London, will carry into effect their intention to remove the human remains that are interrewithin the precincts of that ancient institution. A strange crowd-four queens, lords and ladies, knights and monks, and many persons of high and low degree-rest there, where once the Gray Friam placed their dead and many old Blues sleep beneath the cloisters, having been buried there, as was the custom, by torchlight. Alac there lie the body of Isabella o' France, the wife of Edward II, with her murdered husband's heart upor breast. Her ghost was always said to haunt the cloisters. So also do two raracious favorites of Richard II and Dame Alice Hungerford, who brutally murdered her spouse in the

Scrap Picture Books. I know a boy of 9 who has half a dozen scrapbooks. They are all la beled and whenever time hangs heavy on his hands, as it is likely to do on rainy Saturday and Sunday afternoons, he gets them out and sorts the pictures, which he has thrown into a box between times. When the Vene zuelan war began he saved picture: and clippings of that and now has a first-rate history of the war. Another book is made of clippings and pictures of the great coal strike, another of the faces of great men and another is al about President Roosevelt. One bool contains an odd assortment of pic tures of art and historical subjects clipped from the illustrated pariod icals. A man who was writing a bool about the Venezuelan situation offered him \$5 for his scrapbook.

CHRISTIAN ENDEAVOR TOPICS.

May 10 .- What Does the Story of Zaccheus Teach Us?". Luke xix. 1-10. Daily Readings.

May 4. Seeking Christ earnestly, Matt. xx. 29-34. May 5. Graciously received. Psa. lxiii. 3-9.

May 6. Joy in obeying. Psa. C. 1. May 7. The chief of sinners, 1 Tim. i, 15-17. May 8. Sons of Abraham. John viii 22.59

May 9. Physician to the sick. Mark May 10. What does the story of

Zaccheus teach us? Luke xix., 1-10. Scripture Verses-Matt. ix. 9-13; Heb. v. 1-9; Isa. iv. 6-13; Matt. xxl. 23-32; Matt. xviii. 7-14; Rom. x. 1-10;

Lesson Thoughts.

Every man knows of places where he can put himself in the way of Christ -as the house of God, the praying cirthe closet for secret prayer. Here Christ passes. How can any really seek to see Christ, who avoid or omit such natural and proper means?-Jacobus

Zaccheus, in his decision to give half his goods to the poor and restore four-fold his ill-gotten gains, was not acting like an extraordinary saint, but as everybody must act who is touched by the Spirit of Jesus.

No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that a "personal consecration" should be spelled "a purse and all-consecra-tion." And the full restitution for all that has been taken wrongfully must be made by a Christian disciple to the stripping of himself of all his earthly goods.

Jesus seeks the lost, that he may find them and transform them. Here is a lump of black coal which miner brings up from the depths of the earth. He tells you to take it into your house, and it will fill your apart ment with light; but you shrink from touching it, and say, "Surely there is no light in that?" See! It only black ens my fingers. It can shed no beams of light in my room." Yet that lump of coal is indeed a seed of light. The man of science takes it and puts it in his retort, and your chamber is made bright as day by its unimprisoned beans.

A piece of canvas is of a trifling val-But an artist takes it and draws a few lines and figures on it, and then with his brush touches in certain colors, and the canvas is sold for hundreds of dollars. So Christ takes up a ruined, worthless human life, blotched and stained by sin. The fingers of his love add touches of beauty, painting the divine image upon it, and it becomes precious, glorious, immortal. Suggested Hymns.

Jesus, I come to thee for light. Sin no more, thy soul is free, O come to the Saviour while now he is calling. Search me, O Lord, and try this heart of mine.

lesus saves! O blessed story.

We would see Jesus-for the shadows lengthen.

SPWORTH LEAGUE MEETING TOPICS May 10 .- Obedience to Our King-John 15. 10; 1 John 3. 22.)

True kingship among men is founded in greatness of nature and service. The title, the office itself, means little. There are crowned nobodies, and there are uncrowned but royal personalities to whom we instinctively yield our homage. Christ meets the highest pos sible claims of kingship. Viewed in his personally and nature he outranks all. The greatest, while they seem far from yielding their hearts to him, bear witness to his greatness. He spoke as never man spoke (John 7, 46). Well might he answer, when Pilate asked him whether he was a king, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth" (John

Christ's deeds continually manifest a character of perfect purity, genue ness, and love, and yet of limitless power. At the same time they are the example and standard of ideal human life. If their spirit were embod led in all human action, the "kingdom of heaven" would come down on earth Christ revealed a sacrificial spirit to ward the race of such a personal kind that it is worthy of securing the undying allegiance to him of each individual soul. Others have died for a "cause," but Jesus died for men Therefore he fulfills his own words whosoever would become great among you shall be your minister; and who soever would be first among you shall be your servant.

Christ gained the crowning quality for perfect rule by learning himself "Even as I have kept my Father's commandments, and abide in his love" (John 15, 10). "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5, 8. "Wherefore also God highly

alted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of

God the Father" (Phil. 2, 9-11). The obedience of the Christian to Christ springs out of a most cacred personal relation, and is filled with those tender personal motives which ale it the opposite of rule by author ity. Kather it is the rule of love and gratitude, for love underlies all of Christ's commandments. We may not always please others though we are obeying Christ. It is in living near to Christ and having constant communion with him that conscious obedience will pass into that higher range, the abiding in his love.

Physicians Puzzled by Boy's Disease. John Kerns, a 15-year-old son Hanford Kerns, died at Whitacre, Va. from a disease which has long baffled the physicians. Shortly after birth his body began to shrink and at the same time his head to expand. The disease could not be correctly diag nosed by the local physicians, but as it progressed the boy's limbs and body so shrunk that he became a skel eton. At death his head measured 35 inches in circumference and was 21 inches over the top from ear to ear The boy was unable to walk, having become top-heavy, and would fall over owing to the weight of his head. Baltimore Sun.

THE GREAT DESTROYER | THE

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

the New York Evening Journal's Ansne to a l'athetic Letter-Who Teacher Women to Drink? A Man Usuallyand Monotony Helps Also.

Editor Evening Journal - For reason which I hope you deem sufficient and re-spect (being myself the responsible editor of a newspaper). I cannot sign my name to his communication, whose purport is the secure the aid of the New York Journal in secure the aid of the New York Journal in re-establishing a home whose ruin was oractically accomplished through whisky. In this case, it is a woman's unfortunate sabit, the result primarily of heredity, that I chronicle. Your paper has had many editorial sermons directed against the awful results of too much indulgence, but the male offender has invariably been the object of attack. Their directness has at tracted me, their sincerity encourages me to this. Won't yen direct your hatteries against the spreading habit of whisky drinking in the ranks of well-bred, well-educated women, many of whom are to-day making wanderers from home of the men who are only too eager to aid in their restoration?

I write this under restraint. No man

I write this under rostraint. No man, even under a noin de pace, can put on paper the secrets of his secrew, Suffice to say that I have held high public office and am well known in the circle I most frequent as a devoted home lover. For my child's sake, as well as from a sense of my responsibilities as a husband. I hild the freedom of the divorce courts, and an thankful indeed for that, though the struggle seared my soul. The unfortunate one in this case lost a father, a mother and two brothers directly through alcoholism. At the present time a sole surviving sister is rapidly following the rest. The habit grew on my wife, a beautiful young woman, to such an extent that only humiliation followed her attendance at dinners, either public or private, when indulgence was possible. From that it soread to private frunkenness, aided by her associates, until my rome was a hell, my work impaired and my ambitions killed.

Won't you take no the question, and from my standpoint direct it to women? I am a strong man, but you can help me Will you do it, for I am only one of many? SUFFERER.

We have given thoughtful consideration to this very nathetic letter, and to the I write this under restraint. No man

We have given thoughtful consideration to this very pathetic letter, and to the problem which the writer presents. In writing about drink and drunkenness we ave purposely refrained from referring to have purposely refrained 'tom referring to the matter from the point of view of wom-en. Excessive drinking by women is most shocking and most painful to the mind. We shall treat of it to-day, in response to our read-r's request. But we shall deal with the subject from one point of view only—the man's responsibility.

Many homes are made miserable, unfor-tunately, by drinking, public or private, by women. And many men suffer humilia-tion and the worst and most hopeless agony through the excessive drinking of their wires.

ony through the exercise women to drink But who is it that causes women to drink that? We do not refer now to the case the hushand whose letter we print, but of the massach whose fetter we print, but to the generality of eases.

Invariably it is some man who induces the wamman or the young girl to begin. An only too often it is the husband himsely whose blind folly lends his wife to destruct

In every restaurant you may see men of fering deadly concections, cocktails of whisky in some more or less open disguise

fering deadly concoctions, cocktails of whisky in some more or less open disguise, to women with them.

The bushand takes his cocktail, and he offers his wife one. One can do no harm, he thinks, and anyhow he knows her too well to fear that she will ever take too much. She is too refined for that. But it is the women of refined and highly strong acrous systems that are most easily influenced by drink, and that succumb most easily to the habit. Their nerves, once acristomed to the poison, crave it, and will have it, when the man's tougher and coarser organization makes an easier fight teams the temptation.

There are in America tens of thousands of homes made misecable by the drinking of whappy women. And in every single too some extent for excessive drinking and include hoosety the responsible to some extent for excessive drinking among women. The frequent, fatiguing entertamments at which roung gris ere supplied with che mpagne and other drinks to "strengthen them for the social camusien" turn out each year a gertain number of victims and supply the most profitable of immates to the many recreats for wreeked women.

But the evils of that thin social crust alled society are relatively unimportant. The drinking hy American women is due to

valled society are relatively unimportant. The drinking by American women is due to the stupidity of hundreds of thousands of American men who criminally, although ocktails or other deadly poisons.

Nearly all men agree in looking with cert great scorn upon the woman who Irinks too much. A man may rink to excess regularly and publicly, yet continue to be highly respected, especially when he namens to have money. But there is no inducence or torgiveness for the womanion the slightest. This undoubtedly is just as well, since the injustice that it runes is more than offset by good results if general reprobation of woman's excessive drinking.

hing.
et. as between men and wamen who Not, as between mer and whose his cold to drink, the women, although infi nitely less numerous, are far more deserve or of sympathy.

Among men who drink there are two

Of the young drunkard in the fashionable

Of the voting drumary in the continuous grand of the vessel, which we say; "Mis father left him much money and ording to do. What else can you except if the? He has no real interest in life." And of the overworked hear, doomed to a continuous round of dull drudgery, we say that his bife is so dull that it is enough to drink. Millions of women may be included in the sign of th

conneh to drive anybody to drink. Millions of women may be included in one or other of these classes. The rich young man, with nothing to do, corresponds to the wife of a rich man. She has all the roosey she wants, nothing to do, no resonashbitties, no real interests. Her faily routine includes the usual procession of bottles at luncheon and dinner. She frinks like the young man in the club because she is bored, and because she finds that alceahol supplies a temporary, faise existement. tement.
And think of the millions of poor women

And think of the mallions of poor women whose daily lives are dull and monotonous beyond the life of any man. Think of the women who work from morning until night, and always go to bed leaving some work undone. Think of the women who are cooks, nurses, bousemaids, seamstresses, mothers, wives and women of all work—all in one.

There are women who drink, unfortu-nately, and these about them are to be pitied—although not nearly so much to be pitied as the unhappy women themselves.

What wonder that a few desperate wom What wonder that a few desperate women, often with a husband's cruelty or indifference added to their burden, seek for
relief and forgetfulness in drink — especially when men all about them set the eximple. And what a spiendid proof of wom
an's innate superiority to man is the fact
that even among the saddest, most hopeless of women drinking in America is so
tare as to by a curiosity.

At the count time to be a best of the count.

At the same time we should remember with gratitude this fact: In a land where drunkenness among men is looked upon as a matter of course it is almost unknown among women, saw when they are tempted by stupid men or by foolishly luxurious, idle live.

An Object Lesson in Alcoholism.

Thirty-eight inebriate patients from the overcrowded Cherokee (Ia.) hospital en route to the hospital at Independence, carried in a special car, with locked doors, and under the vigilant care of two guards, was the inspiring sight that lately might have been withessed. Inspiring? Yes thirty-eight inebriates confined like madmen and quite as dangerous, is a speciacle that should inspire every patriotic soul with an abhorrence of the deadly traffic that robs men of body, brain and some power and makes them a terror and a menace to society. ienace to society.

Half the sickness of the British Army in India is tracesbie to drink.

RELIGIOUS LIFE

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF. Poem: Create in Me a Clean Heart-Be Consistent-A Word to the Man Who

is Ever Talking of Hypocrisy of Pro fessed Christians. Oh, Father, heed the prayer! In me create A heart unselfish, freed from worldly

guile. Clearer now my soul from sin's unworthy Regenerate by grace the mean and vile; That mine may be a life of purity. Be Thou my strength, and bid my faith

human weakness, Lord deal pa With tiently - tow Thy love and grant Thy won Destow drous peace. Though sin and death abound on every

Though men are false, in Thee we may confide, And through life's trials this my prayer shall be: A clean, pure heart, O God, create in me; Heal all my troubles with the touch divine And cleanse and keep this erring heart o

-Miss Margaret Scott Hall, in New York

What "Consistency" Leads To. You will not join a church because of in-moistent church memberal. Consistence then, is the word you wish to emphasize Very well, replies Rev. Newell Dwight Hillis. Here is the world of trade and commerce. To-morrow, merchants will adulterate their goods, traders will tamper with their weights, milkmen will timpe with their weights, milkmen will wate their milk, drapers will sell cotton for silk clerks will steal money from the bank, and the whole kingdom of trade stands for hy porrisies and lies. Since you do not car clerks will steal money from the bank, and the whole kingdom of trade stands for hypocrisies and lies. Since you do not care to associate with hypocrises withdraw from business, and piedge yourself never again to enter the kingdom of commerce. If inconsistent members keep you out of church, why do not inconsistent members keep you out of church, why do not inconsistent members keep you out of business? Here is the kingdom of law. To-morrow lawyers will be tricksters. They will suborn witnesses. They will conceal evidence. They will deal in subterfuges. But because some lawyers are unprofessional will that compel you to stand aloof from the study of jurisprudence? Here is the kingdom of love and marriage. To-morrow some man will play false to his marriage wow, and some woman will profane the holiest sanctities, and those who have solemnly piedged themselves to the law of love will stand forth clothed with hypocrisy as with a garment. But does their inconsistency mean that you can never found your home, and that you can never found at a marriage altar, and never stead at a marriage altar, and never stead at a marriage altar, and never stead at a marriage altar, in the sun, but we need the sun for liarvest. To be consistent, you must give up the Veous de Milo occause there is a flow in the man who refuses allegiance to the church because there are black stains on the man who refuses allegiance to a hundred other institutions, in the very face of greater inconsistencies.

The time has gone forever for men to

other institutions, in the very face of greater inconsistencies.

The time has gone forever for men to plead the bigotry and had lives of the unworthy disciples of a Master who coafessedly is worthy. Peter and Judas were not Christian and misrepresented their Master. But in that hour of misrepresentation they ceased to be disciples and became hynocrites. Let all those who dislike hypocrity leave immediately the commany of Judas and Peter with his denial and join the ranks of the other ten. We grant that there are men outside of the church who are letter than some in the church. Now and then a youth appears in the realm of and then a youth appears in the realm of art who is b'escol with such native genius that instinctively he understands the laws of drawing and perspective and the laws of harmonious color. And side by side with him is another youth who for years has been in the school under a great artist.

him is another youth who for years has been in the school under a great artist-master, and siter long drill can scarcely equal his brother, who is self-taught. But shall this gifted youth who has received so much from his parents and his God declaim against his father, or despise the school of art?

There are many poor pupils in schools and colleges, but when you find some youth who is far from being the ideal scholar, do not rail against the college and the university. The poorer the school or the school in which he studies. Not otherwise, if men in the church are sinful and weak school in which he studies. Not otherwise, if men in the church are sinful and weak and full of error, it is the more necessary to strengthen the church, that manhood later may become strengthened. Unconsciously he who urges the inconsistency of Christians and rails against their errors has forged a weapon that turns against himself.

timself.

How ungenerous are all these excuses, es well as how wicked! We live in God's world. He hath sitted up this world-house as no prince hath ever fitted up the halls of a palace. We breathe His air, are warmed by His summers, we feed upon His harvests, we are pilgrims who stoop and drink at His forntains. The angel of His providence goes before us to prepare life s way; the angel of His mercy follows after us to recover us from our transgressions. And how shall men meet such overflowing generosity saye with instant obeflowing generosity save with instant obe dien e? What mark across the page of memory so black as the mark of ingrati-"ade?"

Innty.

Duty by itself is a hard taskmaster. It does not touch the deepest springs of loy. If we depend you the duty states alone we shall find it comfore ess, cold, lone yethere will be a roinor andersone of sprittan sadness in our fives. The present age is not one of wanton barsait of peasure and excitement, as is even said. It is a duty-loving age. But it characterized by a settled sadness. People teel the duty of engaging in the various works of the church and of deroding, as creeds and doe trines. But this is making of our religion what has been called something harsh and strident, something to be tenneiously held and lived. The Rey. Dr. Greer, Episcopalian, New York.

Are we not daily all through life's journey trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without a doubt, wondering or complaining when by chance one of them trembles or swerzes a hair's breadth in the slorm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depulse of the two ctrusties. Phillips depuls of the two eternities?-Phillip Brooks.

He who spends his years chasing phan-toms will find what he sought at the end of life.—United Presbyterian. A Heart Beligion.

A purely intellectual Christianity, to which the mind accedes, but which does not enist the heart's affections and control the motive and spirit of a man so that his temper and conversation are mastered by it, has no influence or power for Christ belove the world. It is only a heart religion that rings true in the market places of social fellowship.—Rev. Louis Albert Banks.

Leave Auxietles to God. Let us leave anxieties to God. Why new bargain that our life should be a cess, still less that it should not be a cess purchased by sacrifices and sufferis—James Hinton.

Suppression of Betting. The government of Jersey has set this country an example of how to suppress betting, says an English ex-change. Offering or taking bets is punishable by a fine of 10 pounds for the first offense and 100 pounds or six months' hard labor for the second of

fensa.

Point for Antiquarians. Striking resemblance has been pointed out between the remarkable ancient ruins at Zimbabwe in Rhode cia and antiquities in Cornwall.

GOOD ( ROADS.

Relation of Vehicles to Maintenance,

EEP what you have, and get all you can" is an old saying of successful busi ness men when asked as to how they succeeded in

life, writes George E. Chadsey. The expression is peculiarly appropriate in connection with the subject in hand and particularly applicable, as regards the first part of the quotation. When the first is carried out the last half follows as a natural consequence.

The effect of tires on a roadway is unmistakable in its results. The wids tire has long received the vote of approval as a preserver of roads, whereas the narrow tire is universally conceded to be destructive. Experiments conducted at the Missouri and South Carelina agricultural colleges have demonstrated conclusively the advantages of the wide tire over the narrow one, both in the beneficial effect on the road surface and the lighter draught. As regards the lighter draught the

tests made show that on macadam or dirt roads the broad tires, under the same conditions, carry a gain in lighter draught of from sixteen to thirty-five per cent, over the narrow tire. Where the roads are soft and muddy but have a hard foundation the narrow the seems to offer less resistance than the wider one. It cuts through to the solid earth more easily and lifts less mul But the season of soft roads is compar-

atively short during any year and the little temporary advantage passes out of consideration. A bad road will never become gool by the traffic of good vehicles passing over it, but a good road may become bad by indiscriminate use of improper wheels. Narrow tires grind and wear away surfaces instead of packing and away surfaces instead of packing and cementing them. It has been demon-strated by Morin, the French engineer, that a tire 2.4 inches wide caused neg-tly double the wear of a 4.6 inch the Further tests showed that a 4.6 lash

tire causes no more damage to a reaf than a seven inch tire and the general opinion is that above 4.5 inches there is no special advantage. It may not be out of place at this point to mention the influence of wheels of different diameters on the roadway. According to experiments made at the Boyal Agricultural Show, at Bedford, England, the resistance of wheels increases inversely as the diamster; that is, reduce the diameter of the wheel by one-half and the force to quired to move the load will have to be doubled. The cause of this diffeence is attributed to the sinking down of the wheel in the roadbed. This sink ing of the wheel is what destroys a road and an additional foot in diameter of wheel might prove of greater benefit than an extra inch in width of tire. I will be perceived that a wheel of smill flameter has to cut deeper in order get a greater bearing surface. On well constructed road the elasticity of

well constructed road the einsticity of the roadbed is equal to the down bear-ing and as the wheel passes over the surface it quickly springs back to place. On poorly built roads the wheels crust and displace the road materials, there-by threatening the endurance of the roadbed and increasing the cost of pulling a given lead ever it. In such pulling a given load over it. In such case, even if the road be perfectly let sl, the wheels are constantly going out an incline. To reduce this grade to the minimum should be the object of the engineer and can only be accomplished by making the roadbed so firm that it plasticity responds in measure pressure of the wheels. It will therefore be seen that seven

It will therefore be seen that seven influences may be brought to bear up the maintenance of a system of roads. Proper construction of roads and carful selection of vehicles that pass on them are two of the most important factors in the good roads question. The engineer may be responsible for the first condition but the latter condition. first condition, but the latter con within the jurisdiction of the municipar governing authorities.—Good Real

A Governor's Expression. No argument is necessary to protect that the prosperity and welfare of people is vastly improved by a perfect system of highways. Good road not only add value to every acre land in their vicinity, but they also is sen isolation, so undesirable in r life, by bringing people into closers cial relations. The pecuniary benef are also marked, for good roads less the expense of reaching the marks and rallway stations with the produ of the farm. Fully ninety per cent all our products primarily have to p over our highways. The State of M nesota should not be found lagging this work. In my judgment much be added to our growth and prospet through a perfected system of performs. In order to establish such system, after the most careful cos-eration, I am satisfied that the Le-lature should, under the author-given by the Constitutional amendment adopted in 1898, provide for a Si highway commission and enact

provisions of that amendment.-6 enor Van Sant, of Minnesota. Roads vs. Railroads.

necessary legislation to carry out

Reads vs. Railroads.

Many towns are offering as bone to railroads sums that would be good highways to the nearest rails town of importance. Begin the edway, gentlemen, and you will get be road and railroad for the cost of road alone, for a good trunk road build up the town so that the railroor the electric lines that will soon plant branch railroads) cannot as to ignore it, and will come in withsbonus. Besides, a good road is a really better for a town than a? really better for a town than a railroad, especially when most of products are disposed of in neight

Supervisors Convicted Two supervisors of Lower Wake Pa., were recently convicted of staining a nuisance in the condition the roads. The court sentenced prosecution, to abate the nuisance to stand committed until the sam compiled with. Here is a hint other towns whose roadmasters re public office as a private snap.

Pride goeth before a fall, an ward there isn't anything left of