Theme: Tabernacle of God.

Brooklyn, N. Y.—Sunday morning the Rev. Dr. John Curtis Ager, pastor emeritus of the Church of the New (Swedenborgian), Jerusalem professor in Cambridge Theological School, preached in the pulpit which he filled for so many years. His subject was "The Tabernacle of God With Men." The text was from Revetation 21:3: "And I heard a great voice out of the (new) heaven, saying, see, the tabernacle of God with men, and He will tabernacle with them, and they will be His peoples, and He, God with them, will be their Dr. Ager said:

The preceding verses, with the greater part of what follows in this chapter, are a description of what John saw coming down from God out of the new heaven. The remainder of the prophecy tells us what John heard out of that heaven. John recnires this distinction when He says in the next chapter, "I John am he who saw and heard these things." This reflects an important spiritual dis-tinction that is in some measure recognized in the common language of the world. Seeing a thing mentally is a purely intellectual act, but hear ing implies also such a giving heed to the truth as calls for some response from the will. So in this prophetic vision the things John is said to have seen picture those aspects of the new truth now coming into the world that appeal to the understanding, while the things he heard represent aspects of truth that appeal also to our emotions and volitions. The new heaven and the new earth, the holy city descending from the new heaven upon the new earth, complete in all its parts, with its walls and gates and foundations of precious stones, its streets of pure gold, and the whole city as transparent as the purest glass, and resplendent throughout with a divine light, for the Lamb was the light of it—all this is a divine symbol of that body of divine truth which will illuminate and fill and quicken all our intellectual faculties as fast and as fully as we are prepared to receive it. But the prophecy appealed both to John's sight and John's hearing to picture the important truth that man is not a purely intellectual being, and that he cannot be made a new creature by any change, however great or radical, in his intelligence alone. The new truth has not done its work until it has touched the emotions and has quickened and directed the will to higher purposes and reformed the conduct and filled it with a new spirit. And this aspect of the truth is especially pictured in that part of the prophecy that John heard.

It is said out of the new heaven that he saw, John heard a great voice, which means, not a loud voice, but a great volume of sound, such sound as would be fit expression of heavenly And this great voice said, "See the tabernacle of God with men, and will be tabernacled with them, and they will be His peoples, and He, God with them, will be their God.

This pictures another aspect of the new truth that is now coming into the This truth is first pictured as a holy city to indicate how completely it would meet and satisfy all the in-tellectual needs of men, a perfect belief for man's mental abiding place and peace. It was pictured as a bride attired for her marriage to teach that the requirements of this belief will satisfied until the life brought into harmony and union with the belief. And now it is ple-tured as a tabernacle in which God will tabernacle Himself with men, to teach that this belief will furnish not only a most perfect spiritual abiding for men, but also an abiding piace for God with men

To realize the full force of this symbol we need to recall that the tabernacle was under the Jewish dispen-

The Jawish dispensation, as we knuw, was a dispensation of types and Its sole function was to symbolize or picture the true church of the Lord or the true human life on the earth, and to maintain that repre-

Thus its laws and ceremonies, as

a body of prophetic symbols.

prescribed by the Lord, were simply tabernacie which was built at Mt. Sinai under divine direction was, in a sense, the centre of this whole representative order. Until the temand west of the entire Jewish system of worship, and for a time the centre of such civil organization as the Jewa In itself it was simply a tent, similar in many respects to the tents in which the people themselves lived, and as readily transported from place to place during their nomad It was made after a pattern shown to Moses in heaven, and every detail of its construction was typical of heavenly things. And to the Jew-ish people it was the dwelling place of the Most High, the tent of the great unseen captain of the host, by whom all their movements were directed. His presence and His commands were made known by a pillar of cloud by day and a pillar of fire by night, which moved forward to guide the hoat in its movements and rested where the host was to encamp. both on the march and in camp this hely tent was at the centre and was regarded with a reverence and awe it is impossible for us to realize. And whenever specific directions were needed Moses sought the will of the Lord in the tabernacle, as it had before been revealed to him in the mount, and the Lord talked with him there face to face. In this way the presence of the Lord was made manifest and the will of the Lord was made known to the Jewish people during all their forty years' life in the desert, and afterward with less fullness during the conquest of the promised land. And when at last a more permanent abiding place for the Lord was built, and the ark was brought and placed in the holy of holies of the temple, this manifestation

restored and the presence of the Lord with them again made manifest by this outward sign.

This hope and expectation of the Jews, in which doubtless the early Christis 23 shared. It is necessary to

divine presence by the cloud

And this wonderful cloud of

filled the house of the Lord, so that

the priests could not stand to minister

of the Lord has filled the house of the

glory, this symbol of the divine pres-

ence, called by the Jews the Sheki-nah, continued to rest upon the ark

until the temple was burned by Ne-buchadnezzar and the ark was de-stroyed. But the tradition remained that when the Messiah came, and their government and worship were re-established, the Shekinah would be

by reason of the cloud, for the

recall to make clear the meaning and force of this prophecy. As under the Jewish dispensation God's actual presence with His people was made physically evident by this visible pillar of cloud and fire in connection with the tabernacle, and as those who followed this cloud and got from it immediate direction from God know themselves, by this visible symbol, to be His chosen people, so in these latter days, when a new Jerusalem would descend

from God out of a new heaven, there Matt. 5:17-28, 38-40-Comwould be given a new tabernacle of God with men, in which He would in a new and higher way tabernacle or mit Verse 44. dwell with them, and they would be His peoples, and He, God with them,

would be their God. Thus the old returns in the new. But it returns only as a type fulfilled, as a symbol realized. Between the old and the new there is the immeasurable difference between shadow and substance, between type and fulfill-ment. With the Jews God's presence in the tabernacle was only a typical presence. His revelation of Himself in the cloud was only a typical mani-

festation, they were His chosen peo-ple only in a typical sense, and He was God with them, their God, only in a typical or representative way. And this brings us back to the same primary truths respecting the true life of man that the Divine Word everywhere reflects. The true life of man is not a product of human prudence or of human ideals of goodness and human strivings after such good-ness in which there is little if any reference to the Divine life. The true life of man is simply and solely the Divine life flowing into us and be-coming active in us. This is the fundamental truth revealed in the Incar-nation, whereby God became taberhacled with men, and whereby as "Immanuel," God with us, He became our God. Thus in Jesus Christ this prophecy became potentially fulfilled. When God took upon Himself our na-ture and glorified it He became tabernacled in every minutest capacity and activity of that nature. In a fuller sense than man has ever known or ever can know did He then become God with us. But the dim perceptions of this truth that the apostles were soon obliterated, the Christian Church in us real sense has the "God with men" become their God. To some He became a type or example of the possibilities of human nature to others He became an inflnite victim to explate the infinite sinfulness of the race, but to none did He become a bringing down of Divine life into such contact with falhuman nature as a whole as would restore that nature to its true order and its true relation to the Divine life, and thus also into such contact with our individual life as to make the restoration of everyone's life to its true order and to its true relation to the Divine life an easy task.

But in the now opened word this is the truth that is everywhere pro-What the Old Testament prefigures the New Testament declares fulfilled. To the Jews God made manifest His presence and revealed His will by physical signs, because they had no eyes to see His spiritual presence, no ears to hear His spiritual voice. But those to-day who choose to be God's chosen peo ple are able to see, in the light of truth shining into opened spiritual intelligence, that Jewish signs are actually fulfilled: to see in the Divine human life of our Lord Jesus Christ the tabernacle of God with men; to see that, by what the Lord did in His assumed human nature, the Divine life is in actual contact with every minutest movement of our life; to see that in every least issue between right and wrong that comes before our thought the Lord is really with us, to help us and uphold us to the fullest extent that is good for us, and that, by simply bringing all our thinking and feeling into harmony with this truth, all requirements of spiritual lifting will be made easy and its burdens

This simple truth, which makes to us the relation of the Divine life to our life, is the good tidings of great joy which the world is now beginning to hear. It says to us: "See in the Lord Jesus Christ the taber-nacle of God with men." And seeing how He is the tabernacle of God with men we have only to open our minds hearts by the repudiation of evil and falsity and He will come in and tabernacle in us; and we shall then be in reality His people, and He, "God with us," will be our God, for His Divine human wisdom will then become our wisdom, His Divine human love our love, and His Divine human life our life.

And this truth is to come, not merely to our spiritual vision as a ruth seen, but to our spiritual hearing as a truth heard, and heard as a great voice out of the new heaven, in that our affections as well as our thought will be moved and quickened by the limitless love that is revealed in that supreme truth. For when we spiritually hear this truth, we not only see but also feel that God is our Heavenly Father, yearning to make us veritably His children by making us consequently partakers of all the and delights that spring from that life. And no voice that ever entered human ear can compare with the fullness and sweetness of that voice when it is heard. It is the voice that saith: "These things have I spoken unto you that My joy may be in you, and that your joy may be full."

Fairness.

Let us be open-minded and fair toward all men; let us judge them, but not prejudge them. Let us treat others as we would have them treat

Golf in Turkey.

Probably few golfers are aware that the royal and ancient game has taken root in Turkey, and that a golf club has been in existence in Constantinople for the last five years. The club owes its origin to the members of the British Embassy and a few officials, and our Ambassador, the late Bir Nicholas O'Conor, was its first president. The members play over the historic Yok Maldan, or Arrow Plain, just outside Constantinople. be ground has been for centuries a playground for the Surtans and their sultes, and many small marble pillars mark the distances of phenomenal shots with bow and arrow. It is perhaps appropriate that to the men of the long bow golfers should succeed, but it is to be hoped that they will not imitate the Turks by erecting marble monuments in memory of their long drives .- London Globe.

GOOD GUESS. Bill-"I see the mines of a Montana town have a combined payroll of \$3,000,000 a year." Jill-"They must be Butte's then."

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 30.

Subject: Some Laws of the Kingdom,

GOLDEN TEXT .- "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt.

TIME .- Midsummer A. D. 28. PLACE.—Horns of Hattin. EXPOSITION.—I. The Law of the Kingdom Regarding Anger, 22-26. By the old law murder was forbidden (v. 21; cf. Ex. 20:13; Deut. 5:17); by the higher law of the Kingdom anger, which is inciplent murder, is forbidden. Terms of contempt,

whereby a brother's feelings are injured and his reputation endangered, are forbidden. Jesus teaches there is a "hell of fire" (v. 10). we have wronged another in the smallest matter so that he "hath aught against" us we should first be reconciled to him before we seek to bring an offering to God. The secret of many an unanswered prayer is that some brother has a just claim against us which we have not settled. One should not allow a just claim to remain unsatisfied a moment. He should seek agreement with every versary quickly. "Have aught against thee" does not mean, as so often interpreted, have a grudge or bitterness against thee, but have a just claim. We are not necessarily sponsible for the grudge others hold against us, but we are responsible for the just claims. All just claims must

be settled sooner or later The Law of the Kingdom Regarding Injuries, 38-41. The law of Moses required exact justice in the punishment of offences. "An eye for an eye, a tooth for a tooth;" but the law of Christ, the law of the King-dom, which is not for the administration of public justice, but for the government of individual action, demands the most thoroughgoing for-giveness of injuries. Evil is not to be resisted, even as Jesus Himself did not resist it, leaving us an example that we should follow in His steps (1 Pet. 3:18-23). When one injury is done us, instead of resisting we should stand willing to receive another

III. The Law of the Kingdom Regarding Giving and Lending, 42. The heart should be open in love toward all and the hand ever ready to give. We should not only be ready to give to the good and to the worthy, but to the unworthy, to the unfaithful evil (cf. Luke 6:30-35). should give to every one that asks of us (Luke 6:30). Should we take this literally? Yes, but note that it does not say that we should give to every one that asks the very thing that he asks. "If a man will not work neither shall he eat" (2 Thess. But while we may not give the very thing that is asked, we ought to give. Giving with unstinting hand, always giving, giving to all, is the law of the Kingdom. That most bothersome of men, the borrower, should not receive the cold shoulder. but a hearty welcome

The Law of the Kingdom Re-

garding the Treatment of Enemies, 43-48. Love should go out to all, not merely to friend and neighbor, but to the enemy as well. The man who does everything in his power to undermine us, to blast our reputation, to curtail our influence, should be the object of our kindest consid-When others curse us, we should bless them; when others hate us, we should do them good; when others persecute us and despitefully use us, we should pray for them. The more people there are to persecute us. the more there are for whom we will have the privilege of praying. In this way persecution becomes a means of unalloyed blessing, a stepping stone on which we step higher into the life of Jesus Christ. Happy is he, indeed, who takes these words literally. He will have no more anxiety from perse-cutions and lies and slanders. By loving our enemies we shall ourselves be sons of God, for the son is like his father, and this is the way the heavenly Father acts; He returns blessing for cursing, kindness for hate: He maketh His sun, with all its healing, fruit-giving power, to rise on the evil and the good. That is a very suggestive phrase, "His sun." When you look up at the glorious sun again just say, "That is His sun and He gives it to me." To love them that love us is no indication of grace; even the publicans do the same. The last verse is very wonderful, holding up the perfection of God as our standard. It is really a promise more than a command, "Ye therefore shall be perfect, even as your heavenly Father is perfect" (R. V.). The immediate reference is to perfection in love, loving enemies as well as friends, bad as well as good (cf. Luke 6:35, 36). But it is clearly implied that in all things God's character is our standard (Eph. 5:1). Nothing short of absolute likeness to Him should satisfy us, and it is to this that we are

finally to attain (1 Jno. 3:3). Fit For the Master's Use. If the joy of youth has more foam and sparkle, the joy of age has greater depth and substance. One is like the reflection of sunlight on the lumps of ore, where there is much dross mingled with the metal, the other like the glance of tempered steel which has been through the furnace and between the anvil and the hammer, and has come forth wholly fitted for the Master's use.

The phenomenon of "auto-rota tion," to which much attention has been given at the "serodynamic laboratory" at Koutchino, Russia, because it is thought that it may lead to important results affecting the use of aerial machines heavier than the air. Its principal significance seems to be in the light that it throws on the importance of form in connection with the performance of bodies moving through the air. An illustration of "auto-rotation" is furnished by taking a round wooden stick a few inches long, splitting it in two longitudinally and channeling the flat side. Then mount it on a handle with a small pivot, placed at the exact centre. Now if the flat face is exposed to the wind, and a slight rotatory movement is imparted, the stick will con-tinue to turn as long as the wind lasts, but if the rounded side is presented to the wind the stick cannot be made to continue to rotate. Many other curious results have been dis-closed in the experiments by the use of a variety of forms.

CHRISTIAN ENDEAVOR NOTES

JANUARY THIRTIETH

The Most Stirring Events of Foreign Missionary History. Acts 14: 8-22.

The gospel in Samaria. Acts 8: 14-The Gentiles enter in. Acts 10: 34-48

Organized missions. Acts 13: 1-12. Medical missions. Mark 16: 14-20. Misused missionaries. Acts 14: 19-

The gospel and the king. Acts 26: 24-32.

The wonders of missionary history depend on faith-the faith of the missionaries, and of their converts, and of the churches at home (v. 9). The missionaries have won their

triumphs, as all Christians must, by being nothing in themselves and by making God their All-in-All (v. 15). Paul's persecutors left him, "sup-oning he had been dead." How many

times the church has thus been left, as in China and Turkey! (v. 19.) Paul had the courage to return to the fields where he had been so cruelpersecuted. Thus the missionaries have gone back when driven from China, and Madagascar, and many

other regions (v. 21). Great Missionary Scenes.

was a stirring event in India when, on July 3, 1878, after careful examination, 2,222 Telugu believers were baptized in a single day, this was in a mission that had been so discouraging-the "Lone Star" mis sion-that the church at home had often been on the point of abandon-

A terrible event in Burman missions was the imprisonment of Judson during the war between England and Burma. He spent seventeen months in horrible confinement, his heroic

wife ministering to him.

The most stirring event in Chinese missions was the Boxer massacres of 1899 and 1900, in which 188 Protestant missionaries and their children were slain, and about 50 Catholic mis sionaries, with 5,000 native Protest ants and about 20,000 native Cathclics. The stanchness of Chinese Christianity was proved beyond all possibility of future doubt.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 30.

The New Acts of the Apostles-(Matt. 28. 20; Acts 18. 10.) Matt. 28. 20. Here is the commis

sion; it leaves the Christian no alter-We are under bonds, as surely as were the Christians of the early church, to spread the tidings of the salvation that is in Christ to everybody we can reach. And we are to teach them not merely a few selected parts of the gospel but all of it, "all things whatever I commanded you. text alone is sufficient excuse for all forms of missionary effort, all forms of social service, all forms of teaching and healing and preaching and helping. There were deacons and deaconesses in the old church, as there are in the new; revivals and ministration to bodily needs are not modern Christian inventions.

Acts 18. 10. The promise of im-munity from all real harm is God's pledge to every servant of his, from Paul down to the latest convert. Not always by the same means, not always with the same outward results, but always in his own perfect way. God has kept his people and has saved them from the power of the evil that sought to destroy them.

The book of Acts has been called the first volume of missionary his-It tells of the beginning of the tory. great endeavor to win the world; and tells of the perils which came to the early church and its leaders

To read the book of Acts is to get into the very heart of the missionary Here we find active. movement. eager evangelism; messengers of the gospel speed from city to city and from country to country. And here we find peril, persecutions, and even martyrdom.

ELECTRICITY IN DOLL'S HOUSE. I saw a letter in the New York Tribune written by a little girl who owns a doll house, so I thought you might like to hear about mine,

I have a cousin who is very interested in electricity, and we decided that he should make a house and wire it while I furnished, papered and painted it. It is a very cunning house, and no one would dream it was made from grocery boxes. There are four rooms, five counting the attic, and two porches. The rooms are eight by ten.

I looked through art magazines and cut out panels and friezes the right size for the rooms, and colored them. I then dyed pieces of unbleached muzlin and burlap for the curtains and carpets. I made a fireplace for one of the bedrooms, and made a couch for the living room from a match box (three by four). I covered it with a piece of cloth dyed to go with its surroundings. The furniture I bought. It is of plain unpainted wood of simple design. The kitchen has a coal stove and a gas range, also a stairway in one corner that leads upstairs. The living room has lace curtains that I dipped in coffee to make them a softer tone, to go with the champagne colored portleres There is an electric light in every room and a yard at the back for the dolls to play in.-Karen Busck, in the New York Tribune.

"Beautiful" Authors.

In a beauty show of Victorian authors Matthew Arnold would surely have secured a prize. "Disgustingly young and handsome," is Crabb Robinson's comment on meeting him soon after the publication of "The Strayed Reveler." And to the end of his days Arnold retained a singularly youthful and fascinating appearance. And Sir Leslie Stephen should not be left out. Mr. Gosse has pictured him at a gathering in Lambeth Park, "with a tremendous light upon him. It was exactly like a Holbein-the magnificent head, with its strong red hair and beard, painted against the porcelainblue sky." And Stephen's blographer tells us that Meredith has drawn a vivid portrait of his lifelong friend in Vernon Whitford, the "Phoebus Apollo turned fasting friar," who gains the heart of the bewitching heroine of ae Egoist."-London Chronicle.



THE HAPPIEST HEART.

Who drives the horses of the sun Shall lord it but a day; Better the lowly deed were done, And kept the humble way.

The rust will find the sword of fame, The dust will hide the crown; Aye, none shall nail so high his name Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest.
—John Vance Cheney.

The Gethsemane of Life. For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and wellnigh despair for sins that we cannot overcome. Yet, in that Gethsemane -aye, even in that Gethsemane of sin —uo angel merely, but Christ Him-self, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will, if, being in agony, we pray, He can be touched. He is touched with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain downcast in the night upon the ground and the comfort which then came to Him He has bequeathed to us-even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.-Dean

The Grateful Heart. Blessings beyond what can be counted are enjoyed by the children

Farrar.

of men. Every breath is adding to their number, both as regards the body and the soul, and yet, as if we had a title to them all and more, seize upon the gift, and forget to praise the Giver. As when the ten lepers were cleansed, only one returned to thank his Deliverer, few are ready now with thanksgiving for the mercies which they enjoy in such ample abundance.

It cannot be doubted that the re-ligion of Jesus is designed to make us happy. The very God of peace would thereby diffuse a portion of the joy of heaven through man's heart upon earth. And how can that be better promoted than by cherishing the spirit of praise—by recognizing God's oodness in every gift, and thanking Him for it by acknowledging our own unworthiness, and the Lord's loving kindness! When life on earth is thus a hymn, existence in heaven will be one long hosanna.—W. K. Tweedle.

The Universal Lesson. The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine of the mountain top waves its somber boughs and cries, "Thou art my sun!" and the little meadow violet lifts its cup of blue and whispers with its per-fumed breath, "Thou art my sun!" and the grain in a thousand fields rus-tles in the wind and makes answer, "Thou art my sun!" So God sits, ef-fulgent, in heaven, not for a favored few, but for the universe of life, and there is no creature so poor or so low that he may not look up with child-like confidence and say, "My Father, Thou art mine!"—Rev. Henry Ward

To Know His Love.

God is love, and we need day by day to grow into a deeper experience truth. It is our duty, as well as our privilege, to "know and believe" the love that God hath for us. But while "God is love" He may not be deemed irrational benevolence. His love is controlled by reason and actuated by a concern for the total well being of His children. It is this sort of intelligent, well ordered benevolence that is the only love worth having or exercising. "God is love".—wise, boundless, all-powerful love, which can withhold as well as bestow in conforming us unto all spiritual grace.

Christ in the Heart. The risen Christ is the hope of the believer-Christ, not in the heavens, but in the heart. And this hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. is saving power in this hope, for it is not a theory or dogma or experience but a divine personality, even Jesus Forerunner, who has for tered the upper sanctuary, and there ever liveth to make intercession for us, and "hath begotten us unto a livhope by His resurrection from the

The Enlarging Vision. The grandeur of the Christian life consists in the ever enlarging vision of truth which it affords to all true disciples of the Master. Jesus is a teacher as well as a Saviour, and all who do His will are continually learning new wonders of truth and grace. It is a blessed thought that they wh follow on to know the Lord shall know Him ever better and better. Jesus said of Himself, "I am the Way, the Truth and the Life." Christ is thus our way to the truth, which in storm becomes a stay and instrument

What is the reason for the spread of the plausible fanaticism called nental or psychic healing? The neglect of God.

The Ideal Woman. The ideal woman does not consider work unwomanly. She believes that whatever concerns her husband con-

Moral Goodness. Life is a sham and a fallure unless it is a success in moral goodness,

Painted His House With Opium Silas Morgan, living on Whidber Island, Washington, found several dozen cans containing a substance resembling paint, and believing a case of red paint had washed ashore, painted his house with the material. On taking a sample to town he was told that the sticky fluid was pure oplum, and each can was worth about \$300. As he had used or spilled nearly thirty cans of the oplum he had wasted more than \$9000 .-

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Does It Pay? A few weeks ago a Mrs. M. J. Mayne, of Dayton, Ohio, wrote to her daughter, who had recently moved to York, Neb., asking about her daughter's new home and whether or not York was a good place in which to live. In reply the daughter sent Mrs. Mayne a postal card with the picture

of a policeman, under which appeared the following inscription: "Entire police force (night and day). York, Neb., a city of 8500 peo-On the same postcard were printed the following statements about conditions in York:

No saloons for twenty-eight years. No drug store permits since 1906. One police (night and day), salary \$60 per month, no fees. Mayor's salary \$100 per year. Councilmen's salary \$50 per year.

No occupation tax for business Police judge no salary, fees only

\$33.45 a year; average for eight years less than \$30. Total number fined for intoxication for one year, eight.

Arrests for disturbances and mismeanors, six. No city paupers and nine county paupers, all over sixty years of age. Total city indebtedness (no float-

ing), bonded \$37,000. Taxable property \$5,542,707, assessed one-fifth of the value; levy twenty-seven mills.

Value of school property \$110,000. Two and one-half miles of brick Two telephone companies and three

railroads. Public library of 5000 volumes. Two city parks,

Four banks, combined assets \$2, 040,372.24. Deposits \$1,388,250.18 County Court House, \$75,000, paid r. Brick city hall and fire depart-

Postoffice in course of construction, \$80,000. Two building and loan associations.

Y. M. C. A., \$25,000. Elks' building, \$25,000. Opera house, \$20,000. Thirteen churches. York College. 556 enrolled. Business college, 225 enrolled.—American Issue.

No Respecter of Persons.

Edward Dunbar, author of the Sunday-school hymn, "There's a Light in the Window For Thee, Brother." sleeps in a pauper's grave at Coffey-ville, Kansas, where he died a tramp in the town jail. One night he called at the Coffeyville jail for shelter. He was sick and the authorities took him in, and the next day he died. Some good people have lately erected a marble slab over his grave, on which these words are inscribed: "Here Lies Edward Dunbar, Who Wrote 'There's a Light in the Window For Thee, Brother.'"

Thousands and thousands of children have sung that pathetic song. It is too bad that poor, unfortunate Edward Dunbar ended his career in darkness and saw only the light that came through the window of a jail as he was about to end his earthly career.

Drink the cause of his fall.

Hill Roads Bar Drinkers. "We do not wish to have in our

employ men who drink liquor," is the official word being sent along throughout the operating departments of the railroads controlled by James J. Hill. "Do not employ drinking men. If men now working under you drink,

tell them they must stop or make way for men who will not drink," is the instruction given. It is the result of the investigation of a number of mishaps on these roads, where it has been discovered that the loss of property, life and limb has been the result of drinking by employes.

The Great Northern has detailed a man to act as "spotter." He does nothing but maintain a general supervision over the train operative personal habits.

Cheerful!

A breezy letter from Admiral Charles Beresford, testifying to the benefits of temperance, was read at a temperance meeting at Malta. "I do not believe," wrote the Admiral, "that alcohol in any form ever has or ever will do anyone any good. I am now sixty years old, and since I have entirely given up wine, spirits and beer I find I can do as much work or more, physically and mentally, than I could do when I was thirty. I am always well; always cheery; laugh at the 'downs' of life equally with the 'ups;' and slways feel fit and in con-

Never Saw a Saloon.

There are people growing up in this country who never saw an open drinking place. A young man of twenty-three in Kansar wrote recently that he had never seen one. An-other about thirty-one years old writes that he too had yot to have his first sight of a saloon. He adds that he had never come acrothan ten drunken men in all his life. He lived in a town of 5000 people in Kansas.

An Approved Rill.

The Congress will be asked to pass a bill bearing upon interstate com-merce in intoxicants, which has been favorably considered by able lawyers, and which it is believed will meet both the need for protection in prohibition territory and the objections of those who have believed former proposed measures to be unconstitu-

Temperance Notes.

Every effort is now being made in Wales to make it easy for the revival converts to keep their pledges, and many of the churches are discontinuing the use of fermented wines at the Communion tables.

John B. Lennon, trensurer of th American Federation of Labor, says the liquor business lowers the standard of efficiency of the working man, and prophesies that the time will come when the forces of labor would be arrayed against the saloon.

The revival is solving many phases of the drink problem. It is the great-est movement in the interests of tem-perance reform within our memory.

The opponents of the liquor industry have the powerful press, the churches and the women's organizations on their side, and the outcome of their war on the sulon seems hardly to be in doubt.

Wouldn't it be better to give the drunkard a refuge from his whisky, to offer him an asylum beyond the reach of temptation now, rather than have the expense of his burial, his maintenance in the hospital, the care of his children later?

OOD ROADS

Good Roads Movement Bears Fruit, Frequent evidence is forthcoming

of the fruit of the Georgia good roads automobile endurance contests inaugurated by The Constitution and held just a month ago.

Not only is it apparent along the routes over which these contests were held, but other countles are busy with a view to securing improved and connected roadways which lead somewhere, and which bring them into closer contact and communication with other trade centres.

The routes themselves are now well established avenues of travel between Atlanta and Augusta, Savannah, Pitz. gerald and Albany, as well as intermediate points, and are coming into daily and general use as such.

Realizing the importance, not only of maintaining these routes, but of improving them as rapidly as possible, the counties through which they pass have not been content simply with putting them in shape for the contests; they are still at work upon them and will continue to better

A word of assurance and appreciation in this connection comes from Mayor P. H. Lovejoy, of Hawkins-ville, who, in acknowledging receipt of the first prize of \$200, awarded to Pulaski County for the best roads between Fitzgerald and Macon, says:

"Our people are greatly pleased with the result of the contest and your courteous treatment in the mat-We not only appreciate the fact that Pulaski County won the prize, but we feel gratified that our effort in building good roads through the county will bear fruit in the future. For myself and in behalf of the citizens of Pulaski County, I wish to thank The Constitution for its noble effort in bringing about the good roads movement in the South, and securing a route through this section of our State."

The good roads contests and their attendant prizes were but a secondary, a minor feature in the movement. The real prize is what each county

has achieved in the direction of better roads. Just to the extent that the competing counties have improved the roads passing through them, and, more particu.arly, those roads which give them access to the world beyond their own

borders, in that measure are they en-

joying a prize of lasting value, the fruits of their own effort. That the contests, prizes and agitations attendant upon them have, in many instances, stimulated to greater and more productive effort cannot be questioned; it is because of this good effect that The Constitution has determined, as has been announced, to arrange other State good roads contests next year, with a view to bring-

ing every section of Georgia into the movement We are, as yet, only upon the

There is a monumental work to be done and all Georgia should have a shoulder at the wheel .- Atlanta Constitution

threshold.

Modern Road Construction. An address was delivered by Clifford Richardson, Member American

Society of Civil Engineers, before the Oneida Historical Society at Utica, N. Y., in which the subject of modern road construction and the present limitations of its effectiveness were set forth.

"There are," says Mr. Richardson, 'several points in connection with the road problem which have received too little and demand the most careful attention."

'We are, apparently, expending today very large sums of money in building a large extent of macadam and other improved forms of roadway. But England and Wales, with a mileage of 149,759 expended in the year 1905-6 \$63,316,874 upon her roads, principally in their maintenance, or at the rate of \$415 per mile. The mileage is about twice as great #s in the State of New York. but the grea is only twenty-two and a half per cent, greater. The amount annually being expended in New York is, therefore, comparatively small, although relatively larger than

in previous years." In commenting on the outcome of the International Good Roads Congress at Paris, and the opportunities afforded for examining continental highways, Mr. Richardson expresses satisfaction in the knowledge that American roads when opened to traffic are in no sense inferior to those of Europe; that it was the damage to French roads caused by heavy motor traffic, and the problem of how to meet it, which caused the congress to be called.

"From this point of view, it will be of interest to determine whether the macadam roads of the State of New York that are now being constructed are of the highest type. whether it is wise to construct such roads where they are exposed to motor traffic, and whether they are being economically constructed. The general opinions expressed at Paris by the ablest English and French engineers was that the road to meet modern motor traffic must be constructed with a more resistant surface, which is brought about by introducing into the wearing surface some bituminous cementing material."-Good Roads Magazine.

Washington Portrait Hang.
The \$10,000 silkwork portrait of George Washington, which was removed from the Governors' Room at City Hall some time ago at the order of the Municipal Art Commission, on the ground that it does not conform to the accepted ideas of the first President's features, was hung yes-terday in the Aldermanic Chamber in

duced by Alderman Brown, the Re-The picture was made by women of Lyons, France, over fifty years ago, and was presented by them to the

accordance with a resolution intro-