Theme: Faith

Brooklyn, N. Y .- Dr. Charles W. McCormick. pastor of the Nostrand Avenue M. E. Church, preached Sunday morning the sixth in a series of notable sermons on "The Fruits of The special subject was the Spirit. "Faith." The text was from Gala-tians 5:22: "Now the fruit of the Spirit is faith." Dr. McCormick said: What is faith? Perhaps no one

can answer. Certainly no one will be able to give a mientific definition. pulses of the soul which defies accurate metes and bounds. Like love, Like love, sonality that it cannot be separated and viewed apart. Yet faith is one of the most kingly of all human qualiand viewed apart The old question, which greater, faith or love, may never find its answer. Each is great and in cortain aspects supremely so, and each conditions the other. Without faith there can be no love, and without love there can be no faith. Yet it priority in that it holds up the light for love to walk by. If love and faith are one in their initial manifestation, they travel but little way hand in Soon faith takes a step ahead becomes the guide though sometimes faith falls back on fove when it is itself menaced. Likewise the question, which is greater, faith or reason, may be difficult to Reason in its low ranges has to do with facts and phenomena and their arrangement. But reason in its high ranges draws mighty inferences, makes great generalizations and reaches conclusions that may defy demonstration for generations, if not forever. Here reason merges into faith and faith finds its foothold in reason. It seems that faith is after all hardly other than the highest ut-terance of reason. Especially does this seem true when we remember that reason in the large meaning always assumes some great and indemonstrable principle. It seems easy to say that a grain of wheat will produce its thirty or sixty fold of wheat when planted in congenial soil, the great assumption underlying this simple statement is that the laws of nature are uniform in their operation this is demonstrable only to

But what is faith? Can we get an nearer to an understanding of it? At any rate, we may clarify our thought by determining the use we will make of the word. The term faith is applied either to the act of believing or to the content of belief; that is, to belief as a function of the soul or to what the individual believes. The latter meaning is found in the phrase, "the faith once delivered to the saints." Here Paul has in mind the great body of Christian doctrine received from Christ and generally accepted by the church of that day. Or other hand, when Paul exhorted the Philippian jailer to believe on the Lord Jesus Christ, he referred to an act on the part of the Jailer though he did not forget that the Christ upon whom the failer was to believe was the Christ of the Gospels, and therefore possessed well-known and accharacteristics. taken a short step toward under-standing what faith is when we make this distinction and limit ourselves to faith as an action of the soul. we need to make clear also that faith is not the action of some special sou power. It is nothing less than the act of the whole spiritual nature. This conception excludes any definition of faith which makes it a mere intellectual process. Pure intellect is only a theoretical concept. It is not found in reality processes are the outgrowth of the individual soul as it is, and no soul can be separated for a single instant from its feeling, its trend and its accumu lated volitions or habits. Faith, then, can be nothing less than the action of the whole nature of man. In like manner, a distinction must be drawn between a transient and a permanent activity. Faith in the New Testament sense is not a single act complete in movement or trend of the soul.

In the interest of further clearness, it may be noted also that faith as an persons. We may believe either that certain statements are true, or we may believe in a person. Faith in the Christian sense involves both facts and a person. Here we must speak very guardedly. There is much in the present trend of theological thinking, which finds its echo in pop ular thought, that tends to looseness When we are told that faith has to do with God as a person, or with Jesus Christ as a person without regard to ting, we are asked to do either the impossible or the absurd; perhaps both. It is hard to think of God without giving to Him some definite qualities. If we know Him at all, we lows, through His manifestations, That is, through the display of His qualities. The "unknowable" of Herbert Spencer may be a fine refuge for intellectual incompetence when the mind has failed in its vain endeavor to account for the universe and exthing to fall back upon the assertion haps unknowable power working everywhere and always in nature, which on the whole makes for rightcousness. But that conclusion grows out of the inability of the human in tellect to go any further in its search And this assertion, empty as it is, is the assertion of faith and not of the ntellect. It is a postulate which man must make because he is made as he is. But it is impossible either to love or to believe in a postulate. Faith must find for its full exercise much more than a mere force without qual-Ity or attribute. The personality of Jesus Christ means something if we seccept as substantially true the Gospel narrative, illuminated and en-forced by the progress of Christian history. But if deny the Gospels, or with Schmiedel reduce the biography of Jesus to two or three sentences of the most ordinary sort, it does not seem credible that Jesus as a person shall long survive. may be true, it is true that the Christ may be true, it is true that the Christ in whom the world believes, and believes, and believing has found a regenerating power from age to age, is the Christ of the Gospels. In all our present-day-thinking, it is this Christ whose smage stands before us, whom we love and is whom we trust. A Christ who has no history and whose life therefore presents no facts for credence would be a vanishing Christ, Nevertheless, the faith of which the New Testament sneaks calaton chiefy

to persons. Christianity is not fundamentally a creed, but the manifestation of God in Christ Jesus, to which man may respond trustfully and loyally, and it is this response which we call faith. The mission of Christ is call faith. to bring us to God, that we may love Him and believe in Him, and, there-fore, serve Him. And I am per-suaded that many a man finds God in Christ with whose technical theology I could not agree. If all men had to believe the same creed, salvation would be impossible to many of us who do not find it difficult to believe in the same God and the same Christ with difference of definition

What, then, is faith? nurposes to-day as it relates to God the continued and loyal movement of the entire soul of a man tovard God as the revealer of truth and

the authoritative Lord of life. We may note also two other mean ings of faith which grow out of this larger meaning, for faith not only comprises the entire nature of the in dividual, but also the whole field of his activities. Faith in God implies faith in our fellowmen as the creation of God, or from the Christian point of view, the children of God. By this we may not mean a foolish disregard all distinctions of character, the assertion that all men are equally to be relied upon; but it does mean a recognition of humanity as inworthy God, and therefore, itself worthy of confidence. He who be-lieves in God as his Father, believes Faith in also in man as his brother God implies also good faith on the part of the believer. To accept God as the giver of light and the Lord of to acknowledge ourselves bound to be utterly sincere in our re-lations to Him. And to acknowledge the brotherhood of man, including ourselves, is to enthrone the principle of good faith among men. In a word, faith is the expression of the soul's love of truth and its lovalty to truth; to God who is truth and whose plans, though not understood by us, are the embodiment of His truth; to man, who, created in the image of God and redeemed by God's only gotten Son, preserves yet amid the ruinous results of his sin, some traces of the Father's Image and the capacity for unlimited development; to self as the creature of the true God and as part of the constituted order of things where truth forms the only rebasis of harmonious action. Faith thus defined bulks large. It

is seen to be not merely the transient activity of a single phase of man's nature, the intellect, but the continned movement of man's entire being, intellect, sensibilities, will, toward truth and ultimately toward the God It is not for a day nor an of truth. hour, but for all time and for all eter-nity. It is not limited to a single faculty of the human soul, but involves the whole soul. It has not for its object a limited area of truth, but reaches out toward all truth, even the Infinite God of truth.
It is difficult, If not impossible, to

draw a clear line of distinction, be tween what is called "natural" and is called "religious" faith. one who believes as I do that man is a religious being through and through, the faith which arises in the ordinary so-called "secular" processes of life and has to do with practical daily affairs is itself a fruit of the spirit. By this I mean that man is a creation of the Almighty, upon who soul and its consequent activities God has stamped His own nature. Furthermore, God has interwoven Himelf in the very fabric of the universe If, as we have said, faith is necessary all progress, then the exercise o faith on the part of man displays him. It is because God has sent forth His spirit into the heart of man that man is able to think God's thoughts Him in the universe and to reach forward with those majestic of confident expectation which have wrought the great accomplishments in the material and inteltual development of human life in relation to the world outside of man

ligious faith is of a higher order than this general faith because it deals a higher order of facts. moral nature of man is his crowning possession. The apprehension of God marks the highest reach of his moral The apprehension of God intelligence. Fellowship with God is at once his crowning glory and su-preme privilege. To believe in God is the highest attribute to faith and the exercise of this attribute is conditioned by personal fellowship with God. As with every one else, God must first be known and then be-When one knows God, pecially as a personal friend and Saviour, it is not difficult to believe what otherwise would be most in-comprehensible, nor to trust God where without such knowledge trust would be impossible. This knewl edge of God is made possible through Holy Spirit whom God hath sent into the hearts of those who believe

Yet it must be conceded that re-

"Abba, Father. In like manner it is this knowldge of God which underlies and conditions faith in our fellowmen and good faith on the part of ourselves. If God has faith in man, the believer in God must have also, and if God has faith in man, then the individual him must make a fitting response of

Great heights give wide visions to open eyes. It is only when the spirit of God leads men to those exalted experiences where he knows and feels that God is, that the very ground about him becomes holy ground and the horizon is pushed back so that he can behold the infinite glory beyond

A creed is that which a man thinks in his heart, and what he thinks in heart he is and does.

How Shakespeare Spoke,

Shakespeare would find his lines as recited by the actors of to-day almost unintelligible, according to Daniel Jones, who gave an address be-

fore the Elizabethan Society. To prove his contention, Mr. Jones recited "The Seven Ages" as Shakespeare himself would have spoken it. The effect was a hotch-potch of a dozon dialects of to-day. The broad "a's" justified the Lancastrian "feyther" instead of father, and the cockney nasal "I" sounds found full sailsfaction in words such as mald.

Other of Mr. Jones' examples of Elizabethan pronunciation have no parallels in modern dialects. Watch was made to rhyme with catch, should with cooled, brew with new, Fifth and sixth, he said, were prounced without the final "th" sound and the word sea was accorded a final sound equivalent to the French "e. -I ondon Daily Mail.

The source of the world's clove supply is Zanzibar and the neighbor-

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR MARCH 20.

subject: A Paralytic Forgiven and Healed, Matt. 9:1-13-Commit Verse 2.

GOLDEN TEXT. - "The Son of Man hath power on earth to forgive sins." Matt. 9:6. TIME .- May or June, A. D. 28.

PLACE. - Capernaum. EXPOSITION.—I. The Healing of a Paralytic, 1-9. The full account of this miracle is found in Mark 2:1-12, and Luke 5:17-26. They brought this man to Jesus because there no one else who could help, and they were confident that He could and would. It was because of their faith Jesus did what they sought Their faith was a faith that could be seen (v. 2). True faith can be seen it materializes in works (Jas. 2:18). Jesus is ready to say to-day to every paralytic and to every soul in distress Son, he of good cheer," if the one in distress will only trust Him. forgave before healing. As always, so in this case, the professional fault finder was present, and as often, he was a high ecclesiastic, a scribe (the-ological professor). The Scribes were there for the purpose of finding something to criticise (Luke 5:17 John 5:15). They found it. They brought a very common charge and very serious charge against Jesus, this man blasphemes" (John 10:33; Mark 14:64). Their reasoning was right up to a certain point, no one but God can forgive sins, and if Jesus was not God, He was a blasphemer. Granted the Unitarian conception of Jesus and the Scribes were right, and His execution justifiable, but if Jesus is God, then it is the Scribes and the Unitarians who are the blasphemers. Jesus demonstrated to His startled accusers that He was divine, and had the power to forgive sins by reading their secret thought (v. 4; cf. 2 Chron. 6:30; Jer. 17:9, 10; Ps. 139; Then He gave another proof, He healed the palsied man. Jesus wishes men to "know that the Son of Man hath power on earth to forgive sins," so He performs an act that we can see, and which demands divine power for its accomplishment that we may know that He has the power for which we cannot see and which also demands divine power for its accomplishment. So it is proven that Jesus has power on earth to forgive not only hope that it is but we "know" it is so. The palsied man knew that his sins were forgiv-

en, because Jesus said so. We may

know that ours also are forgiven on

the same ground (Agts 13:36, 39) II. Jesus Eating With Publicans and Sinners, 10:13. As Jesus passed along His eye fell on a Jew gathering taxes for Rome, lining his pockets at the sacrifice of his patriotism. He be longed to the class despised by the lews, but he was to write the distinctively Jewish Gospel. His business fitted him admirably to write the Gospel, as a tax gatherer, he had been trained to accuracy, to judge men and to be proof against impos-ture. It was very humiliating and offensive to the self-righteous religionists of the day that Jesus should choose one of His most intimate disciples from the class they most despised. He acted in the most direct opposition to the accepted notions of the ecclesiastical leaders when He made this choice. Matthew was attending faithfully to his business when Jesus called him, while the multitudes had forsaken their usual avocations and "resorted" to Jesus (Mark 2:13). This may have been from sturdy fidelity to business or it may have been indifference to relig lous enthusiasms. The call was very sadden, very brief and very much to There was the point, "Follow Me." world of meaning in it. It involved the renunciation of self and taking of the cross and saying farewell to earthly ambitions, possessions and prospects (Matt. 10:24; Luke 9:57, 58; 18:22), but it would bring reurable (John 8:12; 12:26; Matt. 19 Nothing else costs so much as to follow Christ; nothing else pays so well. If Matthew had said "no" to that call of Jesus, he doubtless would have gained by it financially, but by saying "yes," he became one of the very few men of that day whose names have survived the storms of centuries, and also became an heir of God and a joint heir with Jesus Christ. There was no hesitation on Matthew's part; he arose at once, forook all and followed Christ (Luke 5:28, R. V.) It was the voice of Jesus that transformed this money-getting publican into a devoted disciple. Matthew made a great feast disciple. Matthew in this house (Luke 5:29). Jesus atpurpose was evidently not to display his wealth, or merely even to honor his new-found Master; he sought to hold of his old business associates and friends, and succeeded (v. 10) The publicans and sinners were welcome to the companionship of Jesus here on earth. There will be a great multitude who were once publicans and sinners who will sit down with Him in glory. Jesus associated with publicans and sinners in order to save them. We can never save them un-less we imitate the Master's example. In associating with them, we must be areful to do it for the same purpose He did, or they will drag us down rather than we lift them up. The Pharisees were around as usual to find fault. Where, then, is the church's true place? Jesus came to call sinners. He has no invitation of grace for the righteous man. Before man can get anything from Jesus' hand he must first take his proper place, that of a sinner, at Jesus' feet, then he gets all (Luke 18:9-14; 1 Tim. 1:15). Blessed is the sinner who hears the gracious call of Christ to repentance (Acts 2:38, 39; 26:18; Luke 13:7-10) Luke 15:7-10).

The Dreamy Theorist. If the man of faith dreams dreams and sees visions, what is to save him from being a dreamy, visionary theo-

The Milk Standard.

The clubwomen of Massachusetts are fighting against the movement to lower the milk standard in that State, This fight is said to be winning more recruits to the cause of woman suffrage than anything that has come up in the last ten years. Mothers have come to agree with Mrs. Charlotte Perkins Gilman in asserting that poll-ties which affects the purity of milk and water is "not outside the home, but inside the baby."

CHRISTIAN ENDEAVOR NOTES

MARCH TWENTIETH

Topic-Money a Curse or a Blessing. Luke 12: 13-21; Matt. 6: 19-21.

Lot's temptation. Gen. 13: 19-13; Blest Abraham. Gen. 13; 2, 14-18. Deceitfulness of riches. Matt, 13:

A rich man's privilege. Matt. 27:

Proceeds of oppression, Jas. 5: 16 Gold used for God. Luke 8: 1-3. It is well to lay up enough money to keep want from our dear ones, but not enough to keep the boys from the necessity of work (Luke 12: 20.) No money harms where it is riches

toward God" (Luke 12: 21.) Only a little looking forward into the eternal ages will show us how is our absorption in moneygetting (Matt. 6: 20.)

Know yourself by asking, not what you do, or what you think, but what you desire (Matt. 6: 21.)

Thoughts. Your money is a blessing when you bless others with it; it is a curse when

you seek to bless only yourself with Money is always the substantial expression of the life of the one that earns it-no more, and no less.

Money is not "the root of all evil." but, as the true translation is, "a root of all kinds of evil." If you do not learn the right use of money while you have little money, you are little likely to learn it when you have much money.

Illustrations.

The power of money is like that of storage battery; It is stored human energy.

As it is no kindness to a strong man to go and till his field for him so the giving of money is a harm if it is given when it should be earned. As grain, heaped up beyond what can be used, moulders away, so does

'Money makes the mare go," but that is a very poor sore of mare, and that is a very pood sore of mare, and its going is toward no worthy goal.

EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 20.

How to Fight the Good Fight-(Eph. 6. 10-18; 1 Tim. 6. 11, 12.)

The apostolic sexhortation to strong in the Lord" is quickly followed by a full equipment of armor for the conflict. The girdle is no elegant silken sword-sash, such as an officer in modern war folds around himself, but one of toughest leather armed It was secured about the waist with the utmost care, keeping the armor firmly in place. Thus truth should surround the Christian with something worth living for and, need be, dying for. "The breastplate of righteousness" should defend the truth, and keep life's daily conduct in harmony with the Christian program. sandals of the feet should protect the Christian soldier by their readiness for duty. "The shield (from dura, "a door") of faith" should protect the entire person like a strong door from the "darts" lighted with flery and flaming tow, which sin hurls at the soldiers of Christ. To let one flaming dart pierce our armor on to conflict, but faith, neutralizing its po'son, leads on to God. "The hel-met of salvation," protecting the thought of the Christian soldier against the depressing and miserable thought of sin and failure, kindles the light of hope in the confidence of vic-

With this panoply of God the Chris tian soldier grasps his weapon-both offense and defense-"the sword of the Spirit, which is the word of God." It is sharper than any twoedged sword of Roman soldier. this he enters into conflict with hu man and superhuman foes, not trusting in his own strength, but in the majesty and might of God, "watching thereunto with all perseverance."

FEMININE NEWS NOTES.

Geraldine Farrar, prima donna, is twenty-seven.

Judge Mills signed the decree dirorcing Mr. and Mrs. John Jacob

Sixteen girls, prize winners in an Ontario popularity contest, visited

Miss Traphagen, of Flushing, L. I fought a highwayman who shot and wounded her escort.

Mrs. Morris K. Jessup, of New York City, has given Yale Corporation \$50,000 for the School of Forestry. Mrs. O. H. P. Belmont, who had a

nervous collapse, was ordered by her physicians to take absolute rest, so she arranged for a trip to Europe. Damages were paid and an apology

written to Miss Edith M. Burton by Theodore B. Heller, of New York City, who had assailed her character.

Mrs. M. E. Read has celebrated the twenty-fifth anniversary of her ser vice as passenger agent at Ardmore station on the Pennsylvania Railroad Mrs. Ehrlich, of New York City caused the arrest of a driver for cruelty to animals, and the policeman paid a high tribute in court to her

Miss Annie Curran, a public school teacher in East New York, was cau-tioned in court on a boy pupil's accusation that she struck him on the head with the sharp edge of a ruler

Mme. Anna Rogstad, the first wom an member of the Storthing, the low er house in the Norwegian Parlia ment, was a teacher in one of the primary grades of the public schools in Christiania when elected.

The Iowa State Capitol is to have a portrait of Lillian Russell, the State Commissioners asking her to give it as one of "its noted sons and daugh-ters." and she is having a \$5000 portrait painted by Carolus Duran for the

THAT WILL HOLD HIM A WHILE. Mr. Hubby-"My wife thinks there Is no one like me on the face of the earth."

Miss Keen-"She hasn't traveled much, I guess. There are some home ly men in Pittsburg, where I live,"-Boston Transcript.

blue giass suppresses it. Sensitive plants, like the mimosa, grow fifteen times higher under red giass than un-



"THY KINGDOM COME."

"Thy Kingdom Come!"
Into the ways of human woe
Where moans and heartaches come and

Where the wild storms of sorrow sweep, Where anxious souls lone vigils keep,
Where eyes with weeping ache and burn.
Where longing hearts for day-break yearn,
Shine with the brightness of Thy face,
Glean with the heauty of Thy grace—
"Thy Kingdom Come!"

"Thy Kingdom Come!"
O'er War's red fields rough plowed by fire
In lives weed-grown with foul desire:
In souls of men ice-hard and cold.
Chilled by the death-like greed of gold;
Into base lives of lustfulness.
Dry rotted hearts of selfishness,
Into the pleasures, vain and light Into the pleasures, vain and light.
Into the shame-tracked ways of night,
Shine with the solendor from above.
The pure white light of Saving Love—
"Thy Kingdom Come!"
- Robert J. Burdette, in Pacific Baptist.

When Christianity is Under Fire. The enemies of God have been as-sailing Him since the world began, but His throne is unmoved. the legion glared at Jesus and sought to overthrow Him, but His Kingdom is more secure than ever. The Word of God has been scissored and burned, but every jot and tittle of it remains, and will remain till earth and the heavens pass away saints have been scourged, and slain, but they have multiplied till for multitude they are as the sands of the sea and the stars of the sky. And till the end of time the foes of right will do their work and go their way, leaving the church triumphant, the Pible undestroyed and God forever upon His throne.

Therefore when Christinity is under fire, as it is to-day, be not nervous trembling for the ark of God or fearful that the Kingdom of God can now or ever be destroyed.

And do not 'fight fire with fire.

Abuse and sarcasm, chicanery and falsehood are in the hands of your foes, but to bring down the giant David must not wear the armor of

Nor rely altogether upon intellectunl weapons. Argument for the sake of argument is seldom convincing.

spiritual, first of all; for a spiritual life is the best possible answer to the critics of the cross. In wordy argumentation men may muddle your brain, but they cannot pump the lifeblood out of your heart.

Be loyal to God and His Word.

Allegiance to His sovereignty and un-wavering confidence in His Word are forts of strength in time of war Be aggressive, evangelistic, mis-

sionary. Instead of stopping to shiver with fear or parley with fee, herald the good news of salvation fer-vently, faithfully, persistently. Do not wait to even contend that the Word is the Word; proclaim it and

see it win its own way!

And in all, be courageous, wise, eful, persevering. For they who "blasting at the Rock of Ages" can do nothing more than remove bits of the moss that have gathered there. And they who would dissect the Bible are unable to insert the scalpel deeper than the cuticle of a creed or the wart of a theological sys And they who by dispute and denial would destroy the deity of Jesus might as well attempt to warm Greenland with a candle or overpain the sun with an ink-drop.

"Our God is marching on!"-Biblical Recorder,

"An angel of the Lord spake unto Philip " * " and he arose, and went." The Lord of Angels paused one day to hear a report from His messengers upon the earth. With joy or sorrow youngest, Amsiel, stood alone in ear-nest thought. When his turn came to speak he said: "Lord, in the city of Lupton I found three of Thy servants wise, one has the gift of golden speech, the third has no rare gift or grace, but he wins the people's hearts by doing good. Lord, I would know which loves Thee best.

The Lord of Angels answered: "All men's hearts are open to Me, and I well know which loves Me best, but that you may know, go to each and say: 'Thy Master bids thee go to Spiran's huts across the snow; there you shall find a task to do for Him.' The shall find a task to do for Him. one who answers best thou shalt crown for Me."

The youngest angel passed that same hour through the gate of the city. He came to the temple where the people thronged to hear the gifted preacher. He, Bernol, knelt at the altar; the angel touched him and gave the message. His face went white, and he answered, "Why?" He faltered. The angel turned away. To the wise man intent on holy thought the message was given. He saw the perils, and answered, "How?" The angel was gone. The third was hur-rying down the street on service bent; the angel stopped him with the mes sage. Quick came the eager answer 'When?" The angel answered, 'Now," and crowned him with the golden circle from his brow, saying "Not ours to answer how or why The Master knows the cause; His ways are wise and just. Who serves the King must serve with perfect trust."—Rev. Henry Van Dyke, in "A Legend of Service."

Imagination is the most essential element in any great invention knowledge, business enterprise and religion. If it was not for the powers of imagination, the nations would be stranded long before this.

Right Feeling.

A man is right when right feeling stimulates right thought, in a disciplined and finished manner, and turns upon the feelings and becomes their master, directing them with circle our master, directing them with right pur-

appearance of the Niagara Falls before the present power installations were built and opened can settle the question as to whether the appearance of the falls has been affected by going to see for himself. Small though the total amount of water taken for power purposes, in proportion to the total amount passing over the falls, may be, it has been sufficient to cause the shallower portions of the overflow at the edges of the falls to become entirely dry, thereby greatly reducing the total length of the crest line.

THE TEMPERANCE PROPAGADNA

CONCERTED ATTACK ON DRINK

WINNING ALL ALONG LINE.

Atconol Hurts Race. Alcohol and alcoholism are two of the real and substitutial enemies of moral, artistic and commercial pro-

gress of the Luman race, according delegates to the tweifth International Congress on Alcoholism. made public by the State Department, Washing-The delegates were appointed by Secretary Knox as one of his first official acts. The congress was held last July in London, and twenty-five governments were represented, the delegates of each concurring in the general fluding that alcohol not only was unnecessary to human life and

comfort, but was inimical to both. Three departments of the Govern-ment were represented—the State. Navy and Treasury. Twelve representatives went abroad, and all of them signed the unanimous report made public, the finding of which is to condemn the drinking habit as dangerous to public health and morals and subversive of national, moral, commercial and military greatness.

While the congress urged the neces-sity of imposing the most rigorous restrictions on the sale and traffic in alcoholic liquors, it regarded as equally important the need of educating the younger generation to a true knowledge of what alcohol is and what its effects upon the human sys-The delegates believe that the numerous recent discoveries as to the harmfulness of drunkenness and even of "moderate" drinking also should be set before children in order that they may see the danger of the practice. The American delegates sum up this phase of their report by saying:

"Increased teaching as to its character and influence should be provided, to conserve industrial efficiency in the commercial competition of nations, as well as to promote two of the chief objects of government—the public health and morals."

The value of this method of com-

bating the growth of the liquor habit is emphasized in the report. While acknowledgment is made that the organization of associations of juvenile abstainers is useful, it is asserted the chief reliance should be placed on scientific temperance education in the public schools as a means of ridding the public mind of errors about the effects of alcohol and substituting the facts that science is believed to have evolved about the use of the bever-

age, even when taken in small doses. Miss Cora F. Stoddard, of Boston. another American delegate and secretary of the Scientific Temeperance Federation, also devoted to the same subject her address, which was the first paper of the congress. In it she put forward the benefits derived by a number of countries through adoption of such a plan as proof that

it should become universal. The United States, the report says made an unusually good showing in its exhibits. Germany also was to the fore with a particularly fine col-lection of colored charts showing the effect of alcohol on the body, the famfly and upon society. Especially effective, it is said, were the stereopticon slides of the National Temper-

ance League of Great Britain These stereopticon pictures, the report goes on to show, were largely reproductions of municipal posters that are being issued by the City Councils of about 100 British boroughs. The posters deal in a popular way with the deleterious effects of alcohol on the human system, and are posted by order of the regular officials of towns in which the sale of intoxicants is licensed. This fact, however, does not prevent the offi-cials from warning the public against

the use of alcohol. . Following the example of Great Britain the city and district officials of France and Australia likewise have adopted the "public warning" method of advising the people against indulgence. The report deplores the fact that the same method has not yet found a footbold in the United States. although such a plan has been noted in certain cities, where posters in-veighing against the use of alcohol have been issued by authority of the Mayors.

The Chief Justice of England, Lord Alverstone, announced that in his be-lief ninety per cent. of the crimes passing under his observation were due to drink.

Judge W. F. Pollard, of St. Louis, who presides at the Second District Police Court in that city, said that of the cases passed upon by him fully eighty-five per cent. of those convict-ed could charge their degradation to the use of alcohol. Lieutenant-Colo-nel McHardy, of Edinburgh, Scotland, coincided with Judge Pollard as to the percentage of crimes occurring in

Judge Pollard won the support of the delegates from twenty-three countries for the adoption of his plan to suspend sentence in the case of every first offender who is brought into court charged with drunkenness. This involves such first offenders signing a pledge to abstain for one year. the probationers fail to live up their pledge they may be arrested and summarily sentenced. The knowledge that one drink may mean a prison sentence, Judge Pollard ar gued, kept many a man straight until he had time to collect himself. The penalty for failure to keep faith with the court was not settled, several of the delegates arguing in favor of various degrees of punishment. principle, however, was regarded as admirable, and 400 delegates urged its adoption by the various governments of the world

A number of school children, be-tween ten and fourteen years of age, held a prayer meeting outside a pub-lic house at Newport, Wales, some of them praying for their fathers, who were inside. The scene so affected the landlord that he put out the gas lamp around which the young Chris-tians were congregated. "Never tians were congregated. "Never mind," said one of them, "we'll pray to the Lord to send His light upon all," and they continued to pray until the men left the public house.

Studies of pauperism and its causes and diseases which follow from the neglect of hygienic living show that alcohol is both an active and predisposing cause to an extent practically unknows, and at least beyond any present estimation of its influence.

Mr. M. T. Stead, writing to Mr Mr. M. T. Stead, writing to Mr. Hugh Edwards, Liverpool, says in the course of his communication: "I was much struck last Sunday when I was is Pontypridd by the fact that it is everywhere becoming manifest that; for all practical purposes, drink is the devil in South Wales."



What One States Does for Roads. Just before his departure for Paris to attend the International Confer-ence of Road Builders, Samuel Hill, of Seattle, Wash., president of the Washington Good Roads Association,

told an interviewer in New York; "The building of good roads is the most important question that confronts the American people to-day, Every man, woman and child must the highways at some time, whether afoot, on horseback, in a road wagon or in automobiles."

Mr. Hill, who has spent much of his time and money in the work of public road improvement, is one of three delegates the State of Washington has sent to this international roads conference to get information and ideas that will prove of value in the important work which the State is doing. Not only has Washington put her

convicts on the roads and had them there for some years now, but she has established a chair of good roads in her State university, the first institution in the country to provide such a course, and Samuel C. Lancester, pro-fessor of goods roads in the Washington University, is one of the three delegates to the Paris conference. The other is R. H. Thompson, City Engineer of Seattle.

With 125 students last year and 200 at the beginning of the present term, the good roads department of the Washington University is one of the most popular in the institution. It not only educates young men in this important work, but serves as a bureau for the dissemination of valuable information relating to construcways.

Some of the things Mr. Hill said in his interview, published in he New York Heraid, will be of particular interest and value in Georgia fust at this time, when the State is about to enter upon the era of substantial progress which good road building ia-

Discussing the tremendous aggregate cost of bad roads to the farmers and, in a general way, the work opw being done in his State, Mr. Hill said:

When I became interested actively in the subject about four years ago made up my mind that I would ascertain just what it cost one of our farmers to haul along the roads for one mile garden truck and other material weighing one ton. For on the farmer principally falls the burden of our bad roads. I learned that because of the poor roads the United States lost, with the setting of the sun every day, nearly \$3,000,000. which might be saved were the roads in proper condition. Just think of that! And yet not a cent has come from the federal administration for the betterment of these roads. Some States, as Washington and a few others, have appropriations, but hot in proportion to the calling necessity. Then we began to get busy in our State of Washington.

"We put the convicts at work and we found the process was a great success. Each convict netted to the State \$4.03 for each day of work, which amounted to something. And not one convict turned out to this task tried to escape. North Carolina led in this system of convict labor, and that was fifteen years ago, and now it has eighteen hundred miles of macadamized roads built by convict labor, and only two per cent, of the men employed in this way tried to escape. In Washington the majority of our roads are constructed over mountains and at a maximum grade of five per cent. This convict labor did not interfere with union labor. either, for with the construction of the roads there was more work for the union men in other branches of the task.

"Let me tell you of our method in

Washington. We build our roads usually about one hundred feet wide. First, we have in the middle a strip about sixteen feet wide. On the bottom we take from the screen cubes of rock about two and a half inches. This rock is put down wet, and a tenton steam roller goes over it from the sides, to make it cement and rise high in the middle. Then comes rock one-half the size of the other, and then the rock three-quarter inch cubes. Over this is poured tar, malted to about 180 to 200 degrees Fahrenheit, and over all this is thrown the fine pebbles. Then the steam roller gets to work again. Parallel to this strip we make a path of light material, designed for horses and vehicles; alongside that comes a bridle path, for equestrians only, and then comes another strip of grassy lawn, with flowers and trees. We maintain that strip in all strictness.

There are suggestions and information here worth considering. They come from a man who is well qualified to speak and who has seen and actively participated in the work in his own State similar to that which Georgia now has to do.-Atlanta Cos-

Queen Elizabeth, in a characteristic rage, had proclaimed the doom of the courtier. "Off with his head!" The culprit courtier was heard to mutter something to himself.
"What said the caitiff?" demanded

Elizabeth. "May it please Your Majesty," faltered one of the guards, "his words were: 'Pretty rough. It is becom-

The virgin Queen plumed herself; her eyes sought her mirror. "Ha! Pretty ruft! Truly, the fel-

low hath good taste, and it were a pity— Let sentence be suspended. We have need of men of good judy ment and sound discretion about us I will hear further what he may have to say."—Harper's Monthly.

The wife of a farm laborer near Exeter has given birth to her twenty second child. All the family are alive