Theme: The Tears of Je us.

Brooklyn, N. Y.-Dr. Allan Doug-las Carlile, pastor of the Throop Avenue Presbyterian Church, preached Sunday morning on "The Tears of The text was from John In the course of his sermon

Carlille said: There never was a manller man than Jesus. When His masculine traits are assembled, He towers among men supreme for courage, will power, fixity of purpose and persever-ance in the face of obstacles. It is true Jesus embodied human nature and therefore we see in Him, no other strong man, the distinctive feminine traits of sympathy, gentleness and love. But these did not pre-dominate. Jesus is unique in that in His character both the masculine and feminine virtues blended harmonfously. He is always gentle and al-ways strong. So that our text represents Him not only with the tender-ness of the woman who weeps easily, but also in the awful agony of the strong Man in tears. And when we strong Man in tears. And when we draw near to our Saviour's sorrow and study the occasion for it, we get an insight into His character not otherwise disclosed. Three times He is represented thus to us. Let us reverently behold His sorrow and ask im why He weeps.

1. We come first to the occasion

referred to in Luke 19:41, where He weeps over the city. Read the text and catch the pathos of it. There are two elements in Christ's sorrow here, a lesser and a greater. He mourned the destruction of that city, and for what that destruction typified. There are lessons for us in both. The first Indicates Jesus' love of place. It may seem a little thing, but I like to recall the fact that Jesus was and ever will be associated with places on this people scoff at the idea of "holy The poet Montgomery asks, seconfully:

"What's holy ground? Has Earth a Maker meant should not be trod By Man, the image of his God, erect and free?"

Perhaps not, but that is nothing against holy places. It is natural to love our birthplace; to hold in sacred reverence the sanctuary where we found Christ and the field where lies the dust of loved ones. And Jesus loved the Holy City. He had peculiar reasons for doing so. Had it not been the trysting place of God and His people for ages? Besides that, Jeru-salem was and is unique. Like Mel-chisedek himself, its history has no beginning, and it has always been and always will be a holy city. Its first king was a priest of the most high God. It is to this day the object of religions-Jewish, Mohammedan and Christian-and in prophetic pictures it is destined to be again the most sacred city of the world, when Israel shall be brought back with joy and singing and the glory of God once

more fill His sanctuary.

The wise men tell us that this world will be destroyed; that it will be blown to fragments by its internal fires, or wrecked in collision with some other world, or be frozen dead by its own cooling. In some way or other they are sure it will be destroyed. But I doubt it. Jesus abides unchanged, and in His regard for and relation to this little world is just what He was. When Peter and John healed the lame man at the temple gate they invoked the name of "Jesus of Nazareth." That is His name in heaven. Destroy the world and we will forget how He got His title. He who went over the cit ow would He weep over the world He came to save! I do not believe anything in the universe is going to be destroyed For it is written. "The creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God," The uni-verse is waiting for the "redemption of our body." Matter, mind and soul are to be redeemed, not destroyed.

But Jesus' love of place is not suf-ficient to explain these tears. There was agony infinitely deeper than that in the thought of what the city's downfall meant to the people for whose salvation God had done so much. Not that the work of God would fail. He was able of the stones raise up children unto Abraham. The door should be thrown wide open and the Gentiles would come in. God's love is not fickle, and thought of Israel, whom He loved and still loves, children of the covenant, heirs of the promises, doomed by their own soul-blindness to be scatamong the nations, a people without a home, like Abraham "strangers and pilgrims" on the earth, for centuries to be made to what they had made Him, their greatest Prophet, suffer, who "was despised and rejected of men!"—this was what agonized the Saviour. Here tears were for the ancient people of God.

sympathy for men in the ordinary sorrows of life. It happened at the tomb of Lazarus, and it is from that story that our test is taken. Under-stand, this is a case of pure sympathy. He was not weeping for the death of Lazarus. Such an interpretation does violence to the account as we have it.
Read the whole chapter. He knew
that Lazarus was to die. He knew
that it was that "the Son of Man
might be glorified thereby." He
stayed away from Bethany that he t have time to die. And He that He would raise him from So far as regards Lazarus, there must have been in Jesus' heart great and solemn joy as He stood be-fore that tomb. But in the pause before He works His mightlest miracle He feels the throb of anguish in the sisters' hearts. No faith in His immediate help; no hope there, and His perception of the awful agony that death brings to blind, unbelieving yet loving humanity awakened a tempest in the Saviour's soul. Do you think this is not enough to

2. The second instance shows His

account for the Strong Man's tears? That there must have been the "more That there must have been the "more awful sense of the personal loss of a toved one?" You are mistaken. Jesus had no such sense of personal loss, for He knew that in a moment more Lazarus would stand among them alive and well. And if you think more sympathy insufficient, it is because you have become dulled, as Jesus is not, to the awfulness of earth's trials. Perhaps we all have to come extent—with the exception of death. We have never gotten used to death. God has planted deep in our hearts a hetred of death as the unpactural thing, the unpaccessry thing, the thing that ought not to be! It is His promise and prophecy

Have grown measurably callous to the ordinary trials of life. But heaven has not! Earth's sorrows are in heaven's view than in our Do not think that Jesus minimizes them, when even the angel, when speaking of His suffering ones to John, said, "These are they that have come out of great tribulation."

3. The third instance is His agony in the Garden. And this, too, is sympathy. Not now for the Jewish peo-ple, nor for the world at large in life's ordinary troubles, but for His disciples, whose awful grief and disappointment He foresees.
I know that some think that His

agony in the Garden was due to His dread of physical suffering. But I do not believe it. That would con-tradict all I have said about the Manliest of Men. I have a nobler concep-tion of Jesus. Other men have faced death in the most excraciating forms without a murmur. His followers without number have died for Him rejoicing. They have been beheaded, crucified head dewnward, burned at the stake, and have bathed their hands in the fire and sung praises to God while breath lasted. Jesus was "And the disciple is not

greater than His Lord. But others think that we must add this the "loss of the conscious fellowship of the Father, which was hell for Jesus." But He evidently did not anticipate this. That is a cry of surprise He atters on the cross when He says, "My God! My God! Why hast Thou forsaken Me?" Bad enough for His disciples to forsake Him, and reason enough for it, but Thou? "Why hast Thou forsaken

And there are still others who say it was the "horror of being made an offering for sin." But He knew this all along. He faced this from the beginning of His ministry. And He said once that He was "straitened un-til it be accomplished."

I see in Christ's agony in the Gar-den—and it is beautiful as a revelation of His character—His sympathy for His disciples in the awful agony His death was to occasion them. You, too, may see it, if you will read attentively the story in John's Gospel be-ginning with the thirteenth chapter. Note how He labors to make them comprehend what must happen to Him, and how utterly He fails. Though He tells them over and over again that He must leave them, He will be crucified, and that it is absolutely necessary that He should be, they cannot entertain the thought. far from it that they insist on believing that He is still speaking to them in parables. But He is so exceedingly eager to forewarn them and thus fortify them for their trial that He utters that remarkable prayer of John 17 in their hearing. Surely they will believe and understand when they hear Him speaking the same things to God and praying for them that the Father might keep them in His absence? But it is in So foreign to their preconceptions is it that His words make no impression upon them. And so they must hear the awful downfall of all their hopes and the loss of all their faith in Him. Dull pupils were the apostles until after Pentecost.

It was in this spirit that Christ en-tered Gethsemane. Why did He take aside the brightest three of His apos-tles and why did He bid them watch Him as He went and prayed, unless it were to show them the eager earnestness of His own heart for them? They could not think that a parable. But they were too heavy-eyed to watch. So I believe that even the agony in the Garden was vicarious. Jesus who refused to exercise His power for Himself at the beginning did not weep for Himself at the end of His

ministry.

Now what could show us the heart side of the Saviour so clearly as His We need no feminine intermediary, for Christ has the tenderness of a woman. He knows your He appreciates its weight to the full. He considers it more awful than you do. How gloriously will He reward them that endure to the end?

He feels for all mankind. His own ministry was largely to the desolate, and He walts for you, His disciples, to hear His message of hope and love and comfort to every one.

He has not forgotten nor cast off His ancient people. They, too, in God's good time, shall come to know His love for them. And in that day the city that crumbled beneath the Savlour's tears shall be glorified with

THE LION AT NIGHT Once in the lion country, you learn the real reason why he is termed the King of Beasts. He looks it. Besides, there is the terror he casts over all the brute creation about him. And as for terror, there is one feature of life in East Africa that the traveler never forgets-the lion's roaring. To me, no other sound in nature is more awe-inspiring, more appalling, especially if heard at really close range, or among hills, where the echo resounds in its rolling double bass. Contrary to the common idea, lions do not confine their thunderous calls to the night only; frequently in open daylight one may be startled by a sudden outburst. They are a neisy lot, too. At night, I have heard a band keep up the dire chorus for hours at a time, a blood-curdling concert that brings to mind every tale, fanciful or true, of their daring, of their flerce rapacity and might. It seems, still further, to have an added dreadfulness when one is lying within the frail walls of a tent, with only its canvas between one and the formidable musician.

Listen now! There goes one boom ing in the distance, a roaring obligato that breaks into from six to i dozen calls. From the first to the fourth the volume usually increases; then it dies down. At very close quarters one hears the roar melt

Pastor Gets Salary After 30 Years.

Though he waited long for it, the Rev. Henry Vogel has thankfully received a portion of salary overdue for more than thirty years from his earlier Madison congregation.

Mr. Vogel, who is pastor of St. John's Lutheran Church, before coming here was stationed at Madison and when Mr. Vogel left the congre gation was indebted to him for about

At the august meeting this year the Madison parish found itself money shead and no current debts. A question arose as to what to do with the balance. One of the older members recalled that there was still an item of \$85 on the parish books for salary overdue thirty-three years might be no more than proper to pa tion voted Mr. Vogel the \$85 and \$15 dditional. - Jefferson correspondence

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR MAY 8.

Subject: Temperance, Prov. 23:29-35-Commit to Memory Verse 31.

GOLDEN TEXT .- "At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:32. TIME.—All time.

PLACE,-Everywhere.

EXPOSITION.—I. Six Great Evils That Result From Indulgence in Wine, 29, 30. Solomen here gives us very vivid picture of six evils that result from indulgence in wine. Centuries have passed since Solomon's day, but it is as true in our day as it in his that these evils pursue winebibber. Note them carefully. (1) "Woe," literally, "Oh!" i. e., the intense pain that leads one to cry "Oh." How many "Ohs" are arising to-day from the lips of men and women whose bodies are tortured with the many ills that arise from the use of alcoholic stimulants. still the man that I once carried bodlly through the streets of a city shricking "Oh, oh, oh!" in indescrib-able agony from drink, and I see him later as I held him down with my knee upon his chest as they strapped him to a bed in the hospital. (2)
"Sorrow," literally, "Alas!" i. e., the
deepseated and abiding grief that
causes one to cry, "Alas! alas!" This sorrow of the drunkard is of innumerthle forms. Sometimes it is the sorrow of seeing loved wife and children reduced from plenty to poverty. Sometimes it is the sorrow of being passed upon the street unnoticed by old-time friends and associates. Some times it is the sorrow of standing by the grave of the once beautiful and happy wife who died of a broken heart over her loved one's degrada-(3) "Contentions." tions at home, contentions in society, contentions in the place of business, contentions on the street. Alcohol mothers most of the broils in this world. If a man wants perpetual war let him drink. (4) "Complaining." Wine injures the stomach and breaks down the nerves and thereby spoils the disposition. The drinker soon beis miserable under any circumstances, "Wounds without cause." the police court to-morrow morning and see the black eyes, broken noses, crippled arms and legs, chewed ears and more serious and entirely unnecessary wounds that come through drink. (6) "Redness of eyes," the eign of distempered brain and pre-monition of approaching insanity and death. Note that these things come from "wine," not merely from the stronger distilled liquors. "I know, of course, that there is danger in whiskey and rum and gin and such things," many are saying, "but what harm is there in wine?" Well, this inspired scripture hints what harm there is, and history and experience abundantly confirm it. Of course it "they that tarry long at the says. wine," but the probabilities are overwhelming in our day and land that if one tarries at wine at all he will

'to seek out mixed wine. II. The Only Wise Attitude Toward Wine, 31. "Look not thou upon the This is total abstinence with wine. a vengeance. Not only "don't taste," but "don't look." It is good advice, inspired advice. If a thing ought to be left alone, leave it alone utterly. There are many who do not mean to sin, but they just look at the sin, That look is fatal. Eve first looked, they she lusted, then she ate, then she died (Gen. 3:6). Many a man and voman has taken the same the drunkard's grave and the drunk-ard's hell. "I wouldn't drink wine for anything," but I do like to look It has such a beautiful color. It sparkles so. How smoothly would go down. Just look there! Just a sip now. Delicious! Another. Just one more. What is the matter? I am dizzy. I am drowsy. I am dead. I am damned." Don't look at it. That is the absolutely safe path. It

soon tarry long, and the one who be-

gins with light wines will soon go on

the only safe one. HI. "At the Last," 32, "At the last." Three significant words. If men could only see the end from the beginning, how many things they would leave undone which they now Before entering upon any course of action we ought always to ask where it ends. "There is a way that seemeth right unto a man, but the end thereof is the ways of death' (chap. 14:12). The way of the wine drinker is undeniably such a way. The beginning is likely to be pleasant indeed. In the beginning it singeth like a bird; it is "at the last" that "It biteth like a serpent and stingeth like an adder." But most of the trains on that road are through trains, and if you get on the train you are not likely to get off until you reach the end of the line, Hell. I remember a poor wrotch my father brought home when was a boy. My father had known him in young manhood when his pros pects were the brightest. But the aim. He looked, drank, fell. He was now "at the last." I recall another who had been one of the brightest lawyers and highest office holders in ible on our front lawn, and he afterward died in a madbouse

IV. The Wine Drinker's Eyes and Heart, 38. "Thine eyes shall behold strange things." Indeed they shall. They shall see things out of all proper proportion, they shall see double, they shall see snakes and monsters and devils. The drinking man has perverted vision, physical, mental, moral. Folly looks like wisdom and wisdom looks like folly. Right appears wrong and wrong appears right. A man who is truthful and honest and pure, when sober, will lie and steal and commit abomination when he has drank a little.

Wisdom's Beginning. There is only one thing that can save our souls and save society, and that is "the fear of the Lord, which is the beginning of wisdom."

THEN THE DELUGE.

"My daughter is engaged to a young fellow and I'd like to find out something about him."

"That's easy. Can't you get him mentioned for some fairly prominent office that is vacant?" — Louisville Courier-Journal.

THE PUR COAT. "What animal's skin is

Minutress (absent

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

After a Drunkard's Funeral.

Woe unto him that giveth his neighbor drink, and makes him drunken also. Hab. 2:15.

Nor drunkards, shall inherit the kingdom of God. I Cor. 6:10.

Somebody's brother was buried to-day, The empty hearse from the grave came back:

back; And the morning bright turned sad and While I paused to think as it passed on its way; Why the clouds had shadowed the sun's bright track.

Some child's father was laid "at rest,"
To sleep in the bosom of earth so cold;
And the hands, now white, are cross'd on
the breast,
Nor heart nor lips returned the caress
E'er that form went back to its native

A soul went out with a sickening groan, That ghastly look tells its own sad tale; And a lone wife weeps with a bitter moan, 'he thinks of a soul at the judgment

throne, nile she hears the despairing drunkard's wail.

Oh, I could weep for the sorrow and of that drink cursed home, and its widowed heart, But the drink shop stands with the brand of Cain,
And the license sullies our land's fair

While men by their votes with the sin take part.

I heard her cry from the depths of her

woe.

For relief from pain and sorrow sere
And I pray'd that each one God's will
might know,
And by vote declare the saloon must go;
Then the drunkard's death will not lie
at our door.

—J. R. Wylis

The Social and Hygienic Relations of the Alcohol Question. By Dr. H. Deutsch, Physician to the

Insurance Corporation of -Brunn, Austria. Alcohol even in diluted form as used in the alcoholic drinks (wine, beer, spirits) is a poison for the cells of the body, whose functions it impairs. It has also a narcotic effect

upon the brain.
It not only directly causes diseases of the body and especially of the di-gestive tract, liver and kidneys, of the heart and nervous system, but it also reduces the resisting power of the body so that infectious diseases are easily incurred and run a serious course. According to the latest inves-tigation this may result from the regular daily use of about a pint of

Numerous mental diseases are caused in part and in part are promoted by alcohol; amounts as small as from one-half to one quart of beer impair the mental processes of daily life and deceive one as to his working ability. The after-effects of such amounts continue for more than twenty-four hours.
The drinker endangers his descend-

ants. The effect often shows itself in a tendency to backwardness in their physical and mental develop-ment, to drunkenness, nervous diseases and crime. Even a single in-toxication may be disastrous for the child begotten in this condition. The delicate organism of the child

is very susceptible to injury from al-cohol. Parents who give their children alcoholic drinks are guilty of a sin toward them.

Workmen on the average spend about one-tenth of their wages for alcoholic drinks. For the whole world this would amount to over 18,000,000,000 crowns (\$90,000,000,000). The consequences are disease, misery, premature death, diminished working ability, degeneration of the descenddestruction of family life, want

and crime. According to investigations on men and animals, the experience of soldiers, sportsmen and explorers, it is proved that even the moderate use of alcohol lowers working ability, that it is of no use in heavy work and does injury by deadening the feeling

of fatigue. The causes of alcoholism are: The prejudices concerning the nourishing, warming and stimulating effects of alcohol; the drinking customs and coercion to drink; still more, the tendency of men to use narcotics to dull the feeling of ill-humor connected with many occurrences of life. Since this feeling of ill-humor is more common among workmen than in other classes, on account of long hours, poor living conditions, insufficient food, the lack of higher pleasures, etc., there also the feeling of the need of alcohol is keeper

But therein lies the chief danger for the workman, because alcohol renders his misery supportable, hinders him from taking part in efforts to better his condition, deadens him

toward the fate of his associates Under present conditions the best means for combating alcohol are: education concerning the injury done by alcohol, improved social conditions, and most of all, personal ab-stinence from all alcoholic drinks and he banding together of all who hold these views.

Drink Decimates. Dr. Lawrence F. Flick says in the fifth annual report of the Henry

Phipps Institute: admit a history of alcoholism is 100 per cent, higher than it is among those who deny it; and the mortality mong those who admit a history of alcoholism in the preceding generation is about eighty per cent, higher than the mortality among those who

Temperance Notes.

The saloon has had a long day of grace in which to insure itself against annihilation, and has sinned it away. Reports received in Spokane from various parts of Idaho indicate that the prohibition wave is assuming what may be termed State-wide pro-

The City Council of Griffin, Ga., has placed a tax of \$5000 on "near beer." as a consequence many of the drink parlors" have gone out

It is the liquor interest that furnished the money to debauch and corrupt your laws, and these laws are used to corrupt and debauch your States.—William J. Bryan.

With the Wine Association offering but \$5 a ton for wine grapes at the winerles, every grape-grower can af-ford to try the experiment of drying his grapes and feeding them to hogs, horses and cattle,

A little boy of the tenements, when asked to tell what signs of the coming spring he had noticed, replied that he knew it was spring "because the swinging doors of the saloon were on."—Hamilton W. Mabie.



A YIELDED LIFE,

What is a Yielded Life?
'Tis one at God's command.
For Him to hold, to form, to use,
Or do with it as He may choose,
Resistless in His hand.

What is a Yielded Life?
A life whose only will,
When into blessed subjection brought,
In every deed and aim and thought,
Seeks just to do His will.

What is a Yielded Life?
A life which Love has won,
Which in surrender, full, complete,
Lays all with gladness at the feet
Of God's most holy Son.

What is a Yielded Life?
A life where Christ holds sway,
O'er which He is the rightful Lord;
The ruling power His whispered word;
Led by it day by day.

What is a Yielded Life?
A life in His control,
Unruffled by the stormy breeze
Of sorrow, when its surging seas
Would sweep the God-kept soul.
—Regions Beyond.

Why Take Ye Thought?

When Christ said, "Take thought of the morrow," He down a rule that applies to spiritual things as well as to material ones. Our bodies grow just as well when we do not spend our time in weighing and measuring, and our ailments are not cured by our thinking of them. Certainly the body demands some care, yet not much thought and still less anxiety. The proper mixture of work and rest and food will have its effect just as surely if we go on with our work, leaving health to care for itself. Our souls demand even less attention than our bodies. The man attention than our bodies. who is always watching and bewail-ing his shortcomings is a spiritual hypochondriac, and the man who is always counting and glorying over his Christian triumphs is a boasting Pharisee. Consider the lilies of the field. If God so clothes the grass, shall He not much more clothe you? But did not Christ teach that we must seek the kingdom of God and

His righteousness? Does not this imply that we are to make the kingdom of God the object of our care? It certainly does, but the kingdom of God is something too great to be shut in by one little life. He who spends his time training his own soul is not anxious about the kingdom of God, but only about himself.

It is not often that a man starves on account of his anxiety to feed his family. While he is earning a living for his household he incidentally earns something for himself as well. It is not likely that any man ever lost his soul on account of his anxiety to secure for others the blessings of God's kingdom. If he feeds others, God will not let him starve. The disciples were very hungry when, at the close of a long day, during which the Master had not seemed to even think of Himself or them, but only of that very unpromising throng people, they came to Him and d: "Send them away. Let them go to the villages and obtain food. There is here hardly enough bread and dried fish for our own supper." But the Master would not have it so. That little, wretched provision must be sacrificed on that great multitude. It was done, and lo! a miracle. The people were fed, and so were the dis-

'These things are an allegory." They are written for our instruction. The soul that spends its time feeding itself starves itself. The disciples are fed with the fragments of the feast they have furnished to others. "He that will save his life shall

lose it." There is no surer road to spiritual bankruptcy than that of spiritual avarice. But has not Christ taught us to lay

up treasures in heaven? Yes, lay them up in heaven, not in your own soul. It is the cup of water you give, not the one you drink, that God counts. If we take care of God's kingdom

He will take care of our souls. If we give the cup to the thirsty. He will slake our thirst. Neither the spiritual egoist nor the

spiritual egotist is rated very high in the kingdom of heaven. God thinks most of those who think of other pee ple. "The wretch concentered all in self" misses everything that is worth having in this world, and has no promises for anything better in the

A Christian Worker's Equipment. A life yielded to God and controlled

A restful trust in God for the supply of all needs. A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men, a daptability toward circumstances. Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of the Word. Some experience and blessing in the Lord's work at home A healthy body and a vigorous mind.—Rev. J. Hudson Taylor.

"God Worketh in You."

This implies the actual presence of God at the centre of our being. The very simplicity of the words renders them difficult of understanding; for no man understands the complex and marvelous mechanism of his own per-sonality. God worketh in you-not outside, but in-in the place where thought is born and the throne of the will is set up and the affections have their seat; in the inward shrine of the being God worketh .- Campbell Mor-

Negative Beauty.

The aveidance of little evils, little sins, little inconsistencies, little weak-nesses, little follies, little indiscretions, little foibles, little indulgences of the flesh—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.—Andrew Bonar.

What to Sacrifica

Inclination can be bent; duty never. Any conflict between the two means that inclination must be sa--Scottish Reformer.

WANTED TO KILL IT DEAD.

Clerk-"Revolver, yes, sir, shooter, sir?" Customer-"Better make it a nine

sheoter. I want to kill a cat."-Bos-

LITERAL LANNIGAN.

Mrs. Subbubs (who has hired an to plant shade trees) - "Direction man to plant shade trees)—"Diggins out the holes, I see, Mr. Lannigan."
Lannigan—"No, mum. Oi'm diggin' cut the dist an lavin' the holes."

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 8

A Spiritual Birthday Anniversary-1 These, 1: 5-8; Gal. 1: 15, 16.

1 Thess. 1: 5-8. Verse 5. Presenta-tion of the Truth. Paul said, another time, that if we did not manifest love, our words would be "as sounding brass or a takling cymbal." He here also recognizes how much depends upon the spirit back of the words. Whatever Paul may have thought of Ms power and effectiveness as a preacher, he could appeal to their knowledge of him. They knew that he had preached "with power and in the Holy Ghost and in much assurance," and this

marks effective preach ng. Verse 6. Born Again. Paul had been chosen as an ideal by the Thessalonian Christians. It is a splendid thing for young people to have ac-quaintance with men of great mind and heart. But what was even more essent al, they had become followers of the Lord; Christ had been chosen as ideal. There had been travail of soul in connection with their conversion.

Verses 7-8. Results of Being Born Again. We are examples of good or evil all of the time. But weked men are not chosen as examples by those who are seeking to lead righteous lives. It is a splendid tribute to these Theasalonian folks that they were considered as examples by many Christians. They became preachers or missionaries.

Gal, 1: 15, 16. Verse 15. God's Work. God is not an absentee God, who after six days of labor sits idly at one side and watches the world go by. But God is in his world, looking after the things he has made. "In him we live, and move, and have our being." God is the Giver of life. We are alive spiritually because we have the life of God within us. Spiritual birth is as definite as physical birth,

and vastly more important.

Verse 16. God's Thought for Us. God calls us to be his children for a definite purpose. Paul believed that God had much more in mind than his individual salvation. He was to be an instrument in God's hands to be used in evangelizing the world.

CHRISTIAN ENDEAVOR NOTES MAY EIGHTH

Topic-The Christian Graces.-1 Peter

4: 7-11; Col. 4: 6. Forgiveness. Col. 3: 12, 13; Matt.

Purity. Matt. 5: 8; 1 John 3: 1-3. Meekness. Matt. 5: 3, 5, 9; Num.

Hospitality. Heb. 13: 1-3; 3 John Godliness. Tit. 2: 11-14. Love. 1 Cor. 13; Col. 3: 14. Sobriety, in view of the great is

sues of life and death, is an inevitable Christian grace; and this though the Christian is not morbid and gloomy but full of cheer (1 Pet. 4: 7).

The Christian grace of charity consists simply in putting others before

ourselves (1 Pet. 4: 8). Christian hospitality is not only the sharing of our homes with others, but also the sharing of our goods and time and thoughts and interests (1 Pet. 4: 9). The Christian's speech will be kind-

ly and wise; it cannot be kind except it is wise, nor wise except it is kind (Col. 4: 6). Suggestions. An ungracious and ungraceful Chris

tian is only half one, and often he has the least worthy half.
For propagating Christianity the graces are often as valuable as hero-

Thoughtfulness is one of the most Christian graces, because it is based upon nearly all the virtues, and at times involves nearly all of them. Gentleness is a Christian grace, and it requires all of a Christian's

Illustrations. The Christian grace of self-restraint is a condition of the Christian's power, as the repression of the steam is a condition of the power of the locomo

Courtesy is like the oil in the engine; it does not make the engine go but it keeps it from stopping. Neatness is an elemett of beauty that all may possess, and the lack of it points to an inner ugliness of some sort, just as dirt in a house soon

Cheerfulness is a grace in the spirit ual world as sunshine is a grace in the natural world, and both are curative and cleansing agents.

means a hidden disease like typhoid

· WISE WORDS.

There is no use trying to live any time but just now. Some people are so slow that time itself has no use for them.

The fool killer doesn't understand a bribe nor overlook a duty.

A man must either make a way for himself or make way for others. The stamp of approval is apt to come from those who are well heeled. Woman may be the weaker vessel, but it's generally the man who goes

broke. The greatest study of mankind is man, but the most popular is wom-

speech in that you never have to take

Most people talk, but few can get any one ready and willing to listen to their spiel. From the average woman's point of view, to be able to wear small shoes

is a great feat. One thing comforting about the in evitable is that there is no use wor-

You sometimes can tell something bout what a woman thinks by what she doesn't say.

It is noticeable that people who talk easily upon a subject flon't knew too much about it. Being able to paddie your or cance makes the more expensive a tomobile seem not so desirable.

The man who always keeps his husiasm steam heated is usu nough of a hypnotist te get a say mark to pay his coal bill rom "Pert Paragraphs," in renton True American.



Road Building as a Study.

"Road building," writes a sub-"Road building," writes a sup-scriber, who is a prominent county engineer in Massachusetts, "is a mat-ter which requires special study in each particular case, and the effort to lay down uniform practice even for localities which have fairly uniform conditions leads to imperfections. Methods which worked well in one particular stretch of road may fall when applied to another. In making up specifications for country roads, while it is convenient to have a stand-ard form, the engineer will do well to vary that form to suit the conditions. Traffic should be studied more and the benefit derived should be commensurate with the expense.

"The phase of the study of roads which is preliminary in its nature, should be more dwelt upon by essay. ists and authorities. The importance of the road from the standpoint of its expected use should be more thoroughly inquired into before entering on the actual construction, as well as the various preliminary engineering inquiries of the state of the soil, the availability of native material, drainage, etc. In other words, dees public canvenience and necessity require certain work done?

"The construction of good roads over long stretches of country means such a vast expenditure, not alone in first cost, but of more importance still, in future maintenance, that hap-hazard methods must be abandoned and all the elements of present and future use gauged with as certain a forecast as possible.

"These are some of the points which I feel are somewhat neglected in current literature, and it would seem also that the State legislation is perhaps weak on the subject of maintenance; legislators do not understand that after a macadam road is built three or four hundred dollars per mile a year must be spent to maintain it; in the long run perhaps more."

In Kentucky.

The county court of Boyd County, Kentucky, has announced its intention to make an official trip of inspection in automobiles over the roads of the county, to determine what steps are required to put them in first-class condition. When the court convenes after the inspection it is expected that contracts will be let for the repair and maintenance of the roads for a term of two years.

WHERE CHINESE SAILORS FAIL.

They Never Learn to Tie a Knot Properly, Says a Skipper. "I don't know why it is," said the captain of the tramp steamer in South Brooklyn, sixty days out from Hongkong, "but you can't teach any of

those Chinese sailors there to tle's real knot. "There isn't much need aboard a steamer for the rope knowledge that used to be so much the part of a focs'le training, but we do need splices and knots now and again just

the same. "Those Chinese there, who were signed as A. B.'s, can do anything needed in the way of splices that would make an old tar green with envy, and they'll fix up deadeyes better than most of the men I've shipped.

"But you can't get one of 'em to tie a right knot. Teach 'em again and again, they remember the lesson for half an hour. Next time there's a straight everyday knot to be tied the Chinese focs'le hand makes up

the same old granny. Every child that tries to tie a knot makes a granny. This kind of a knot is made up by passing the ends around each other in the reverse direction, making the ends stand out at right angles. The ends should be wound around each other in the same direction. When they come out of the knot they should lie alongside the line on either side of the knot Such a knot won't slip. But a Chinaman can't learn it for keeps-not

The Lascar and Malay and Kanaka learn the right knot easily enough. In a storm that's one of the things we have to guard against if we have Chinese sallors."-New York

Tobacco Monopoly in France. An increase in the tobacco tax in

France has brought forth a mass of official statistics on the subject of its productivity. Every Frenchman, it appears, spends on an average thir-teen francs a year on tobacco, and of these thirteen francs not less than eleven francs and ninety-seven cen-times go to support the revenue. The monopoly was first instituted by Louis XIV. in 1674. The Revolutionists abolished it in 1791, and the Bourbons restored it in 1817. In the first year of its renewal it brought in an Income of £2,480,000. In 1903 it was yielding £17,360,000. In 1908 the ter of Finance estimates that in a year's time it may be expected to yield little short of £23,000,000.-Westminster Gazette.

In Plain Sight.

Dr. S. Weir Mitchell and Joseph Choate were chaffing each other at a banquet given by the Medico-Legal Society in New York.

"One thing about your profession, my dear doctor, that I have always envied," said Mr. Choate, "is that you

bury your mistakes under ground "True enough," smartly replied Dr. Mitchell. "Yours I believe, swins upon trees."—New York Times.

to put money in the bank or have check book. However, once many or a widow she can do business a trankers as far as her means and m